JKM LIBRARY
3 9967 00323 5640

ACCESSION NUMBER 62609 SHELF NUMBER

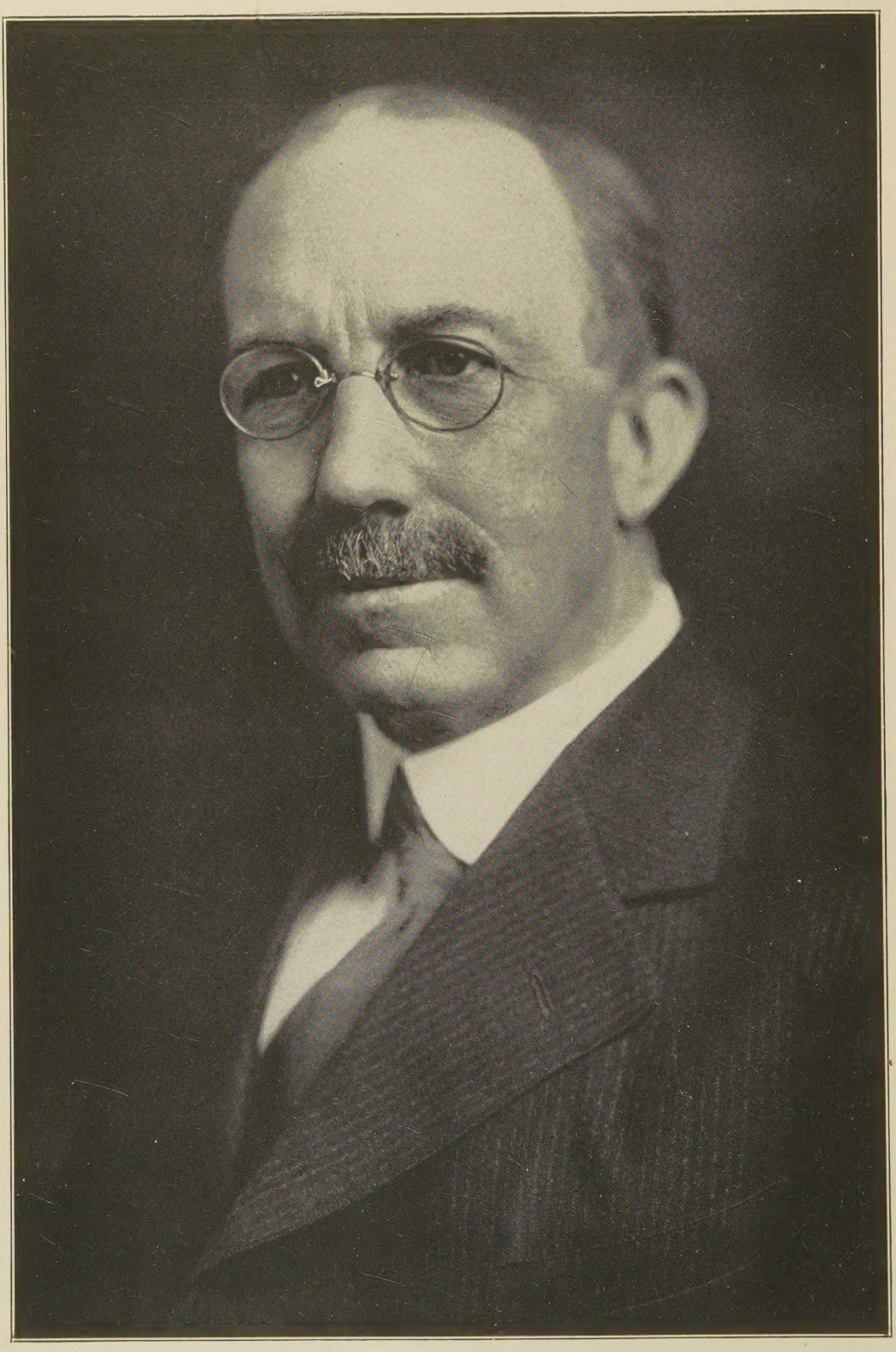
The Virginia Library
Presbyterian
Theological Seminary
Chicago
826 Belden Avenue

From

Received Jan. 1936

Digitized by the Internet Archive
in 2025

https://archive.org/details/bwb_T4-AHE-194_6



WAYNE BIDWELL WHEELER

—Copyright by Harris & Ewing

STANDARD ENCYCLOPEDIA OF THE ALCOHOL PROBLEM

EDITOR-IN-CHIEF
ERNEST HURST CHERRINGTON, LL.D., LITT. D.

MANAGING EDITOR
ALBERT PORTER, D. LIT.

ASSOCIATE EDITORS
WILLIAM E. ("PUSSYFOOT") JOHNSON
CORA FRANCES STODDARD, B. A.

VOLUME VI
SIMONS---ZYTHOS

WESTERVILLE, OHIO, U. S. A.

1930

PRESBYTERIAN THEOLOGICAL
SEMINARY LIBRARY,

COPYRIGHT, 1930, BY
AMERICAN ISSUE PUBLISHING COMPANY

JKM Library
1100 East 55th Street
Chicago, IL 60615

PRINTED IN THE UNITED STATES OF AMERICA

HV
5017
S785
v. 6

ILLUSTRATIONS IN VOLUME VI

PAGE

ANDERSON, DAVID, An early member of the Washington Temperance Society ..... *Facing* 2807
Armstrong, Rev. Lebbeus, American Congregational minister and one of the founders of the Union Temperate Society, etc. 2703
Arthur, Timothy Shay, Author of "Ten Nights in a Barroom" 2631

BOLAG READING-ROOM, Sweden 2564
Bratt System: Persons awaiting admittance to a liquor-selling place, Sweden 2567
Buell, Mrs. Caroline B., Corresponding secretary, National W. C. T. U. 2893
Bull and Mouth Inn, St. Martin's le Grand, London 2690

CAMPBELL, ARCHIBALD, An early member of the Washington Temperance Society ..... *Facing* 2807
Clark, Cyrus, An early member of the Western Temperance League 2825
——James, An early member of the Western Temperance League 2825
Columbia, South Carolina, State Capitol at 2491
Confederate monument at Richmond, Virginia 2771

DECLARATION OF INDEPENDENCE, Signing of the 2723

ELY, BENJAMIN: Correspondence concerning the Simsbury Aquatics ..... *Facing* 2442-43

FRAUNCES'S TAVERN, New York city ..... *Facing* 2611
Fredericksburg, Va: The Rising Sun tavern 2769

GEORGE HOTEL, THE, at Glastonbury, Somerset 2610
Gordon, Miss Anna A., at the time she was assistant secretary of the World's W. C. T. U. (1897) 2899

HAWKINS, JOHN H. W., An early member of the Washington Temperance Society ..... *Facing* 2807
Hillsboro, Ohio: Views of the Woman's Temperance Crusade 2904
Hoss, John T., An early member of the Washington Temperance Society ..... *Facing* 2807
Hostelry at night, A 2607

INNS: at the Southwark entrance to London in Shakespeare's time 2605
——Bull and Mouth, St. Martin's le Grand, London 2690
——Talbot (Tabard), Southwark, London, in 1810 2608
——Wayside, Sudbury, Mass., Kitchen of ..... *Facing* 2611
——White Hart, in 1827 2609
Irish still of 1820 2534

MCCURLEY, JAMES, An early member of the Washington Temperance Society ..... *Facing* 2807
Mitchell, William K., An early member of the Washington Temperance Society ..... *Facing* 2807
Morris-dance, Whitsun 2842
Mott, James, One of the founders of the Union Temperate Society, etc. 2707

NATIONAL W. C. T. U.: General Officers, 1888-89 2893
New York city: Fraunces's tavern ..... *Facing* 2611

PUGH, ESTHER, Treasurer of the National W. C. T. U., 1888-89 2893

RICHMOND, VA.: Confederate monument 2771
Rising Sun tavern, The, at Fredericksburg, Va. 2769

SANDERSON, MRS. MARY E., Treasurer, World's W. C. T. U., 1897 2899
Shakespeare, William: Inns at the Southwark entrance to London in his day ..... *Facing* 2605
Signboard of the "Boar's Head," near London Stone, London 2612
Simsbury Aquatics: Photostatic copy of Page 3 of the Benjamin Ely correspondence .. *Facing* 2442
——————————4 of the Benjamin Ely correspondence ..... *Facing* 2443
Singleton, John, Irish physician, philanthropist, and temperance advocate 2444
Sinha, Tarini Prasad, East-Indian journalist and Prohibition advocate 2444
Slack, Miss Agnes Elizabeth, English lecturer and temperance reformer 2446
——————when secretary, World's W. C. T. U., 1897 2899
Slotemaker de Brüine, Jan Rudolph, Dutch theologian, statesman, and temperance leader 2448

PAGE

Small, Rev. Samuel White (Sam Small), American journalist, evangelist, and Prohibitionist.. 2448
Smart, Mrs. Eliza Brown Newton, British missionary and temperance worker 2449
Smith, Rev. Clifford Hayes, American Congregational clergyman and Prohibitionist 2452
——Dan Morgan, American lawyer, soldier, and Prohibition lecturer 2452
——Gerrit, American abolitionist, reformer, and temperance advocate 2454
——Green Clay, American general, attorney, Congressman, Baptist minister, and Prohibition advocate 2455
——Mrs. Hannah Whitall, American Quaker, writer, and temperance reformer 2456
——Mrs. Ida Belle (Speakman) Wise, American teacher, lecturer, and temperance reformer... 2457
——John Fox, South-African merchant and temperance leader 2458
——Rev. William Albert, American Methodist Episcopal clergyman and Prohibition advocate 2461
Smithard, Simeon, English temperance worker 2461
Snow, John, English physician and temperance reformer 2464
Somerset, Lady Henry (Isabel), British temperance reformer 2472
——when vice-president at large, World's W. C. T. U. 2899
South Carolina: State Capitol at Columbia 2491
South Dakota: State Capitol at Pierre 2497
Spain: Treading the grapes 2503
Spence, Rev. Ben(jamin) H., Canadian clergyman and Prohibition worker 2506
——Francis Stephens, Canadian schoolmaster, editor, and temperance lecturer 2507
Spencer, Mrs. Dorcas James (Barber), American temperance worker 2508
Spooner, Henry Hatch, American business man and Prohibition advocate 2511
Spratt, Father John, Irish Roman Catholic priest and temperance leader 2514
Spreng, Bishop Samuel Peter, American Evangelical prelate and Prohibition advocate 2515
Stahl, Francis Marion, American soldier, stock-raiser, and temperance pioneer 2516
Staïtch, Georges Kosta, Jugoslav educator and temperance advocate 2516
Stanley, Mrs. Elizabeth Tipton, American teacher and temperance reformer 2518
Stansfield, Rev. Joshua, American clergyman, lecturer, and Prohibition advocate 2519
Stanton, Mrs. Elizabeth Cady, American abolitionist and suffragist 2520
Stearns, John Newton, American editor, publisher, and temperance advocate 2525
Steel, Rev. Robert, British Free Church minister and temperance advocate 2526
Stein 2527
Stelzle, Rev. Charles, American Presbyterian clergyman and socioligist 2528
Stevens, Adie Allen, American lawyer, capitalist, and Prohibitionist 2529
——Mrs. Lillian M. N. (Ames), American educator and temperance leader 2530
——when assistant recording secretary, Nat. W. C. T. U. 2893
Stevenson, Mrs. Katharine Lent, American lecturer and temperance leader 2531
Stewart, Mrs. Eliza (Daniel) (Mother Stewart), American temperance pioneer 2532
——and her staff 2903
Still, Irish, of 1820 2534
Stocks (2 illustrations) 2535
Stoddard, Miss Cora Frances, American temperance worker .....*Facing* 2536
Stokes, Miss Missouri Horton, American teacher and temperance advocate 2537
Strauss und Torney, Carl Clem Hugo von, German jurist and temperance advocate 2540
Strecker, (Heinrich Wilhelm) Reinhard, German statesman, educator, and Prohibition advocate 2541
Stuart, Mrs. Katie Harriet Rebekah (Findlay), South-African evangelist and temperance leader 2544
Sturge, Joseph, English merchant, philanthropist, and temperance advocate 2546
Styrlander, Andreas Wilhelm, Swedish statesman and temperance advocate 2547
Sudbury, Mass., Kitchen of the Wayside Inn at .....*Facing* 2611
Sudduth, Miss Margaret Ashmore, American educator, editor, and temperance advocate 2547
Sullivan, Alexander Martin, Irish politician, lawyer, journalist, and temperance advocate 2549
Swadener, Rev. Madison, American Methodist Episcopal clergyman and temperance worker... 2558
Swan, Rev. Herbert Eugene, American Methodist minister, editor, and Prohibition worker ... 2559
Swearing on the Horns at Highgate, Hornsey, London, England 2560
Sweden: Bolag reading-room 2564
——Medieval restaurant .....*Facing* 2572
——People awaiting entrance to a liquor-selling place under the Bratt System 2567
Swift, Rev. Charles Fayette, American Methodist Protestant clergyman, reformer, and Prohibition advocate 2577
Swindlehurst, Thomas, English foundryman and temperance pioneer 2578
Switzerland: Salle d'Athene, Geneva, where the International Conference Against Alcoholism was held in 1925 2585

TAFT, WILLIAM HOWARD, Twenty-seventh President of the United States 2592
Tait, William F., Scotch-American surgeon, professor, and temperance advocate 2593
Talbot Inn in 1810 2608
Talon, Jean-Baptiste, French administrator 2594
Taschereau, Cardinal Elzear Alexandre, Canadian Catholic cardinal 2598

PAGE

Tasmania: The Temperance Hall, Melville St., Hobart 2603
Taverns and Inns: Fraunces's tavern, New York city ..... *Facing* 2611
——————George Hotel, The, at Glastonbury, Somerset 2610
——————A Hostelry at Night 2607
——————Inns at the Southwark entrance to London in Shakespeare's time ..... *Facing* 2605
——————Old Bull and Mouth Inn, St. Martin's le Grand, London 2690
——————Relief on tomb of L. Calidius Eroticus, Roman innkeeper 2606
——————Signboard of the "Boar's Head," near London Stone, London 2612
——————Talbot (Tabard) Inn, Southwark, London, in 1810 2608
——————Wayside Inn, Sudbury, Mass., Kitchen of ..... *Facing* 2611
——————White Hart Inn in 1827 2609
Taylor, Thomas Edward, New Zealand statesman, reformer, and Prohibition leader 2613
——Zachary, Twelfth President of the United States 2614
Teare, James, British total-abstinence leader 2615
Temperance Periodicals: Title-pages of five early temperance publications ..... *Facing* 2622
Temple, Most Rev. Frederick, English primate and advocate of temperance 2624
Ten Nights in a Barroom: Timothy Shay Arthur, the author 2631
Terra, Otto de, German railroad dircetor, writer, soldier, and temperance advocate 2632
Thompson, Mrs. Eliza Jane (Trimble) (Mother Thompson), American temperance pioneer ... 2643
——————Home at Hillsboro, Ohio 2904
——Rev. Henry Adams, American clergyman, educator, and Prohibition advocate 2644
——Ralph Seymour, American business executive, newspaper publisher, and Prohibitionist... 2645
Thornburgh, George, American lawyer, legislator, editor, and Prohibition advocate 2645
Tickle, Gilbert Young, British lumberman and temperance advocate 2648
Tienken, Christian Georg, German editor and temperance advocate 2650
Tilley, Sir Samuel Leonard, Canadian statesman and temperance leader 2651
Toombes, Arthur, Australian temperance leader 2657
Tope, Rev. Homer William, American clergyman and temperance worker 2657
Torrens, James, Scottish business man and temperance pioneer 2658
Tradeston Total Abstinence Society: Pledge-card 2660
Transeau, Mrs. Emma Lydia (Benedict), American teacher, editor, and writer on temperance subjects 2660
Treading the grapes: A typical Spanish vintage scene 2503
Tunnicliff, Jabez, English temperance pioneer 2680
Turner, Jonathan Edward, American physician and founder of the first inebriate asylum in the United States 2688
——Richard ("Dickey"), British laborer and temperance worker 2689
Tyler, John, Tenth President of the United States 2689

Union Temperate Society of Moreau and Northumberland: Rev. Lebbeus Armstrong, American Congregational minister and one of the founders of the Society 2703
——————Entry in the official record-book 2705
——————James Mott, one of its founders 2707
——————Reproduction of the original signatures to the library record-book 2708
United States of America: Capitol at Washington, D. C., East Front ..... *Facing* 2720
——————Signing of the Declaration of Independence 2723
Upshaw, William David, American editor, former Congressman, and Prohibition lecturer 2729
Utah: The Mormon Temple, Salt Lake City 2738

Vale, John, British editor and temperance leader 2739
Van Buren, Martin, Eighth President of the United States 2740
Vayhinger, Mrs. Culla Johnson, American temperance worker 2744
Velasco, Rev. Epigmenio, Mexican pastor and temperance worker 2744
Venezuela: A negro family 2784
Vidal, Alexander, Canadian statesman and temperance leader 2766
Vintage scene 2503
Virginia: Confederate Monument at Richmond 2771
——Rising Sun Tavern, Fredericksburg 2769
Virola, Yrjö (Esthonian, Jüri Tilk), Esthonian-Finnish teacher, journalist, and editor 2775
Volstead, Andrew J., American attorney and ex-Congressman 2776

Wade, Rev. William Louis, American Methodist Episcopal clergyman and Prohibition advocate 2785
Wakely, Charles, English Band of Hope worker 2787
Walker, George Washington, British business man and temperance worker 2794
Wallace, Robert Minor, American lawyer, Congressman, and Prohibition lecturer 2795
——Mrs. Zerelda Gray, American woman suffragist and temperance advocate 2796
Wallis, Curt, Swedish physician and temperance leader 2796
Warner, Harry Sheldon, American author, editor, and Prohibition leader 2798
Washington (D. C.): U. S. Capitol (East front) ..... *Facing* 2720

PAGE

——George, First President of the United States of America 2805
Washingtonian Movement: Early members of the Washington Temperance Society ....*Facing* 2807
Watkins, Rev. Frank Lincoln, American Methodist Episcopal clergyman and temperance worker 2809
Wavrinsky, Edvard Otto Vilhelm, Swedish statesman, social reformer, and temperance leader 2810
Way, Miss Amanda M., American minister of the Society of Friends, social reformer, and Prohibition advocate 2811
Wayside Inn, Sudbury, Mass., Kitchen of .....*Facing* 2611
Webb, Rev. Atticus, American clergyman and temperance worker 2812
——Edwin Yates, American Federal judge and Congressman 2813
Welch, Mrs. Minnie Josephine (Allison), American temperance reformer 2815
Wesley, John, English divine and founder of Methodism 2816
West, Miss Mary Allen, American journalist and temperance advocate 2818
Western Temperance League: James and Cyrus Clark, early members 2825
Weston, Dame Agnes Elizabeth, English temperance worker 2826
Wheeler, Wayne Bidwell, American lawyer and Prohibition leader .....*Frontispiece*
White, James Alexander, American attorney and Anti-Saloon League official 2839
——Philip S., American lawyer 2840
——Hart Inn, Southwark, in 1827 2609
Whitsun-ale: A Whitsun morris dance 2842
Wieselgren, Rev. Peter, Swedish temperance reformer 2844
————Grave of 2844
——Per Sigfrid, Swedish statesman, author, and temperance leader 2845
Wilberforce, Canon Albert Basil Orme, English divine and Prohibition advocate 2846
Wilkinson, William, Irish temperance worker 2848
Willard, Miss Frances Elizabeth, American educator and temperance reformer: In her den at Rest Cottage .....*Facing* 2850
————President, National W. C. T. U., 1888-89 2893
————World's W. C. T. U., 1897 2899
————Statue of, in Statuary Hall, Washington, D. C. 2851
——Mrs. Mary Bannister, American editor, educator and temperance worker 2852
Williams, Henry Jones ("Plenydd"), Welsh farmer, merchant, and temperance leader 2853
Willing, Mrs. Jennie (Fowler), American educator, editor, and temperance advocate 2855
Wilson, Andrew, American attorney and Anti-Saloon League official 2858
——Rev. Clarence True, American Methodist Episcopal clergyman and Prohibitionist 2859
——George Bailey, English statistician, editor, and temperance official 2859
——Rev. John (Alfred Banum), American Methodist Episcopal clergyman and temperance pioneer 2861
——Bishop Luther Barton, American bishop of the Methodist Episcopal Church and president of the Anti-Saloon League of America 2861
——Samuel, American business man and temperance advocate 2862
——Woodrow, Twenty-eighth President of the United States 2863
Windom, William, American financier, statesman, and temperance pioneer 2868
Wing, Thomas Edward (Tom Wing), English Member of Parliament, commercial traveler, and total-abstinence advocate 2879
Wintz, Dame Sophia Gertrude, Anglo-Swiss temperance worker 2881
Wittenmyer, Mrs. Annie (Turner), American reformer and Woman's Relief Corps and temperance leader 2889
Wolfenbarger, Andrew Givens, American attorney and Prohibition leader 2890
Woman's Christian Temperance Union: General officers, National Union, 1888-89 2893
————World's Union, 1897 2899
Woman's Temperance Crusade: Mother Stewart and her staff 2903
————Views at Hillsboro, Ohio 2904
Woodbridge, Mrs. Mary Ann (Brayton), American temperance reformer 2907
————when recording secretary, National W. C. T. U. 2893
Woolley, John Granville, American lawyer and Prohibition leader .....*Facing* 2909
World League Against Alcoholism: Signatories of the Constitution 2912
World's W. C. T. U.: General officers, 1897 2899
Wretlind, Erik Vilhelm, Swedish physicain, Member of Parliament, and temperance advocate.. 2919
Wright, Mrs. Sara Alece (Rowell), Canadian Woman's Christian Temperance Union official.. 2920

Yajima, Madame Kaji, Japanese educator and Woman's Christian Temperance Union official. 2927
Yeames, Rev. James, Anglo-American clergyman, editor, and temperance advocate 2929
Yorke, Annie Henrietta (The Hon. Mrs. Eliot Yorke), English philanthropist and temperance reformer 2930
Yost, Mrs. Lenna Lowe, American suffragist and temperance reformer 2931
Young, Rev. George Wellington, American Methodist Episcopal minister and Prohibition worker 2931

ABBREVIATIONS SOMETIMES USED IN THIS WORK

A. D. ..... *Anno Domini* (in the year of our Lord)
A. F. L. ..... American Federation of Labor
agt. ..... against
Ala. ..... Alabama
A. L. P. ..... Australian Labour Party
A. M. ..... *ante meridiem* (before noon)
Amer. ..... American
A. O. H. ..... Ancient Order of Hibernians
Ariz. ..... Arizona
Ark. ..... Arkansas
Art. ..... Article
A.-S. L. ..... Anti-Saloon League
Assn. ..... Association
A. T. A. ..... Army Temperance Association
A. V. ..... Authorized Version

b. ..... born
Bart. ..... Baronet
bbls. ..... barrels
B. T. L. ..... British Temperance League
B. C., B. C. .... Before Christ, British Columbia
B. C. L. ..... Bachelor of Civil Law
B. W. A. ..... Bible Wine Association
B. W. T. A. ... British Women's Temperance Association

C. ..... Centigrade
C. A. ..... Church Army, The
Cal., Calif. ... California
Can. ..... Canada
Cand. Phil. ... *Candidatus Philologiae* or *Philosophiae*
Cant. ..... Canticles (Song of Solomon)
C.B. ..... Companion of the Bath, Bachelor of Surgery *(Chirurgiae)*
C. C. ..... County Council, County Councilor
C. E. T. S. .... Church of England Temperance Society
chap. or ch. ... chapter

I Chron. ..... I Chronicles
II Chron. .... II Chronicles
C. I. T. S. .... Church of Ireland Temperance Society
C. M. G. ..... Companion of the Order of St. Michael and St. George
Col. ..... Colossians
Colo. ..... Colorado
Conn. ..... Connecticut
I Cor. ..... I Corinthians
II Cor. ..... II Corinthians
C. S. M. ..... Chief Stipendiary Magistrate
C. T. ..... Chief Templar
C. T. A. ..... Canada Temperance Act
C. T. A. A. .... Congregational Total Abstinence Association
C. V. O. ..... Commander of the Victorian Order
cwt. ..... hundredweight

d. ..... died
Dak. ..... Dakota
Dan. ..... Daniel
D. C. ..... District of Columbia
D. C. L. ..... Doctor of Civil Law
D. C. T. ..... District Chief Templar
Del. ..... Delaware
Deut. ..... Deuteronomy
Dict. ..... Dictionary
doz. ..... dozen, dozens
D. S. O. ..... Distinguished Service Order
D. T. O. ..... District Templar Order

Eccles. ..... Ecclesiastes
Ecclus. ..... Ecclesiasticus
ed. ..... edition, editor
e. g. ..... *exempli gratia* (for example)
Encyc. ..... Encyclopedia
Eph. ..... Ephesians
est. ..... estimated
et al. ..... *et alii* or *et aliae* (and others)
et seq. ..... *et sequentes, et sequentia* (and the following)
Exod. ..... Exodus
Ezek. ..... Ezekiel

F. ..... Fahrenheit
fl. ..... flourished
Fla. ..... Florida
fr. ..... franc
F. R. C. P. .... Fellow of the Royal College of Physicians
F. R. C. P. E. . Fellow of the Royal College of Physicians of Edinburgh
F. R. C. S. .... Fellow of the Royal College of Surgeons
F. R. C. S. E. .. Fellow of the Royal College of Surgeons of Edinburgh
F. R. S. ..... Fellow of the Royal Society
F. R. S. E. .... Fellow of the Royal Society of Edinburgh
ft. ..... foot, feet

Ga. ..... Georgia
Gal. ..... Galatians
gals. ..... gallons
G. C. B. ..... Grand Cross of the Bath
G. C. I. E. .... Grand Cross of the Indian Empire
G. C. M. G. ... Grand Cross of St. Michael and St. George
G. C. S. I. .... Grand Commander of the Star of India
Gen. ..... Genesis
G. E. S. ..... Grand Electoral Superintendent
G. L. M. ..... Grand Lodge Missioner
gm. ..... gram
gr. ..... grain
G. S. E. W. ... Grand Superintendent of Educational Work
G. S. J. T. .... Grand Superintendent of Juvenile Templars
G. S. J. W. .... Grand Superintendent of Juvenile Work
G. W. ..... Grand Worthy
G. W. C. ..... Grand Worthy Chaplain; Grand Worthy Counselor
G. W. C. T. ... Grand Worthy Chief Templar

G. W. D. M. ... Grand Worthy Deputy Marshal
G. W. G. ..... Grand Worthy Guard
G. W. M. ..... Grand Worthy Marshal
G. W. S. ..... Grand Worthy Scribe
G. W. T. ..... Grand Worthy Templar
G. W. V. T. ... Grand Worthy Vice Templar

Hab. ..... Habakkuk
Hag. ..... Haggai
Heb. ..... Hebrews
hhds. ..... hogsheads
hl. ..... hectoliters
H. M. S. ..... His (or Her) Majesty's Ship
Hos. ..... Hosea

Ia. ..... Iowa
ibid., ib. ..... *ibidem* (the same place)
id. ..... *idem* (the same)
i. e. ..... *id est* (that is)
Ill. ..... Illinois
in. ..... inch, inches
Ind. ..... Indiana
Intern. Monatsschrift ..... Internationale Monatsschrift zur Erforschung des Alkoholismus und Bekämpfung der Trinksitten
I. O. G. T. .... Independent Order of Good Templars, International Order of Good Templars
I. O. G. T. N... Independent Order of Good Templars Neutral
I. O. R. ..... Independent Order of Rechabites
I. O. T. T. .... Independent Order of True Templars
I. P. A. ..... Intercollegiate Prohibition Association
Isa. ..... Isaiah
I. S. L. ..... International Supreme Lodge
I. S. L. W. .... International Superintendent of Legislative Work

Jas. ..... James
Jer. ..... Jeremiah
Josh. ..... Joshua
Jour. ..... Journal
J. P. ..... Justice of the Peace
Ju. ..... Judges

Kan., Kans. ... Kansas
K. B. E. ..... Knight Commander of the Order of the British Empire
K. C. ..... King's Counsel
K. C. B. ..... Knight Commander of the Bath
K. C. I. E. .... Knight Commander of the Order of the Indian Empire
K. C. M. G. ... Knight Commander of St. Michael and St. George
K. C. S. I. .... Knight Commander of the Star of India
K. G. ..... Knight of the Garter
K. P. ..... Knight of St. Patrick
K. T. ..... Knight of the Thistle
Ky. ..... Kentucky

La. ..... Louisiana
Lam. ..... Lamentations
Lat. ..... Latitude
lbs. ..... pounds
l. c. ..... *loco citato* (in the place cited)
Lev. ..... Leviticus

L. H. D. ..... *Litterarum Humaniorum Doctor* (Doctor of the more humane letters)
L. L. A. ..... Literate in Arts
L. M. ..... Licentiate in Medicine
Long. ..... Longitude
L. R. C. S. .... Licentiate of the Royal College of Surgeons
£. s. d. ..... *Librae, solidi, denarii* (pounds, shillings, pence)
L. T. L. ..... Loyal Temperance Legion

Mal. ..... Malachi
Mass. ..... Massachusetts
Matt. ..... Matthew
Md. ..... Maryland
Me. ..... Maine
M. E. ..... Methodist Episcopal
M. E. L. ..... Master (or Mistress) of English Literature
M. H. R. ..... Member of House of Representatives
Mic. ..... Micah
Mich. ..... Michigan
Minn. ..... Minnesota
Miss. ..... Mississippi
M. L. A. ..... Member of Legislative Assembly
M. L. C. ..... Member of Legislative Council
Mo. ..... Missouri
Mont. ..... Montana
Morewood, "Hist." ..... Samuel Morewood, A Philosophical and Statistical History of the Inventions and Customs of Ancient and Modern Nations in the Manufacture and Use of Inebriating Liquors; with the Present Practice of Distillation in all its varieties; together with an extensive illustration of the Consumption and Effects of Opium and other Stimulants used in the East, as substitutes for Wine and Spirits (Dublin, 1838).
M. P. ..... Member of Parliament
M. R. C. P. ... Member of the Royal College of Physicians
M. R. C. S. .... Member of the Royal College of Surgeons
MS., MSS. .... Manuscript, manuscripts

Nah. ..... Nahum
N. B. ..... New Brunswick
N. C. ..... North Carolina
n. d. ..... no date
N. Dak., N. D.. North Dakota
Neb., Nebr. ... Nebraska
Neh. ..... Nehemiah
Nev. ..... Nevada
N. F. ..... Newfoundland
N. H. ..... New Hampshire
N. I. O. G. T... Norwegian Independent Order of Good Templars
N. J. ..... New Jersey
N. Mex., N. M.. New Mexico
N. O. V. ..... Nykterhets-orden Verdandi
N. S. ..... New Style, Nova Scotia
N. S. W. ..... New South Wales
Num. ..... Numbers
N. Y. ..... New York

N. Z. ..... New Zealand

O. ..... Ohio
Obad. ..... Obadiah
O. B. E. ..... Officer of the Order of the British Empire
Okla. ..... Oklahoma
O. M. ..... Order of Merit
Ont. ..... Ontario
op. cit. ..... *opere citto* (in the work cited)
Ore. ..... Oregon
O. S. ..... Old Style
ozs. ..... ounces

p., pp. ..... page, pages
Pa. ..... Pennsylvania
P. C. ..... Privy Council, Privy Councilor
P. E. I. ..... Prince Edward Island
I Pet. ..... I Peter
II Pet. ..... II Peter
P. G. Ch. ..... Past Grand Chaplain
P. G. R. ..... Past Grand Ruler
P. G. W. C. T.. Past Grand Worthy Chief Templar
Phil. ..... Philippians
P. M. ..... *post meridiem* (afternoon)
pop. ..... population
Prov. ..... Proverbs
Ps. ..... Psalms
P. W. C. T. ... Past Worthy Chief Templar

R. A. T. A. .... Royal Army Temperance Association
Rev. ..... Revelation, Reverend
R. I. ..... Rhode Island
R. N. ..... Royal Navy
Rom. ..... Romans
R. S. ..... Royal Scribe, Royal Society
R. S. F. S. R... Russian Socialist Federal Soviet Republic
Rt. Hon. ..... Right Honorable
Rt. Rev. ..... Right Reverend
R. V. ..... Revised Version
R. W. G. ..... Right Worthy Grand

S. A. ..... Salvation Army, South America, South Australia
I Sam. ..... I Samuel
II Sam. ..... II Samuel
S. A. T. A. .... South African Temperance Alliance
S. C. ..... South Carolina
S. C. U. ..... Scottish Christian Union
S. D., S. Dak... South Dakota
Sec. ..... Section
S. J. ..... Society of Jesus
S. M. ..... Stipendiary Magistrate
S. P. C. A. .... Society for the Prevention of Cruelty to Animals
Song of Sol. .. Song of Solomon
sq. mi. ..... square mile, square miles
S. T. B. ..... Bachelor of Theology
S. T. D. ..... Doctor of Theology
S. T. I. ..... Scientific Temperance Instruction
s. v. ..... *sub verbo* or *sub voce* (under the word)

Tenn. ..... Tennessee
Ter. ..... Territory
Tex. ..... Texas
I Thess. ..... I Thessalonians
II Thess. ..... II Thessalonians
I Tim. ..... I Timothy
II Tim. ..... II Timothy

U. K. A. ..... United Kingdom Alliance
U. O. A. T. ... United Order of Ancient Templars
U. S. A. ..... United States Army, United States of America
U. S. N. ..... United States Navy
ut sup. ..... *ut supra* (as above)

Va. ..... Virginia
V. C. ..... Victoria Cross
Ven. ..... Venerable
v. or vs. ..... *versus* (against)
Vt., V. T. .... Vermont, Vice Templar

W. A. ..... Western Australia
Wash. ..... Washington (State)
W. C. T. U. ... Woman's Christian Temperance Union
W. G. ..... Worthy Grand
Winskill, Temperance Movement .. P. T. Winskill, The Temperance Movement and its Workers (London, Glasgow, Edinburgh, and Dublin, 1891-92)
Wis. ..... Wisconsin
W. T. A. U. .. Women's Total Abstinence Union
W. Va. ..... West Virginia
W. W. C. T. U. World's Woman's Christian Temperance Union
Wyo. ..... Wyoming

Y. M. C. A. ... Young Men's Christian Association
Y. W. C. A. ... Young Women's Christian Association
Y. W. C. T. U.. Young Women's Christian Temperance Union
Zech. ..... Zechariah
Zeph. ..... Zephaniah

ERRATA (Vols. I—VI)

Vol. I, page 1, col. 2, line 17, For 1893, read 1887.
p. 19, col. 1, legend. For Elkswatawa, read Elskwatawa.
p. 176, col. 2, line 6. For 1899, read 1889.
p. 181, col. 1, line 14. For Hight, read High.
p. 221, col. 1, line 38. For Northern, read Northen.
p. 344, col. 2, line 12. For Oct. 27, read Oct. 15.
p. 356, col. 1, line 21. For 1871, read 1781.
p. 393, col. 2, line 34. For or, read on.
p. 425, col. 2, line 25. For Ovicou, read Ouicou.
Vol. II, p. 452, col. 1, line 20. For 1862, read 1628.
p. 504, col. 2, line 1. For 1897, read 1877.
p. 538, col. 2, line 11 from bottom. For 1908, read 1905.
p. 538, col. 2, line 14 from bottom. For 1905, read 1898.
p. 546, col. 2, line 1. For July 4, read July 2.
p. 685, col. 2, line 28. For 1876, read 1867.
p. 792, col. 2, line 37 from bottom. For 1903, read 1900.
p. 824, col. 1, line 19. For Nora R., read Anna P.
Vol. III, p. 876, col. 1, line 20 from bottom. For "born in Manchester in," read "born at Darwen April 13."
p. 934, col. 1, line 27. For June 8, read March 4.
p. 936 (facing), Chart I, heading. For Conventions, read Convictions.
p. 970, col. 1, line 3 from bottom. For Ireland, read Ulster.
p. 1083, col. 1, line 3 from bottom. Omit quote marks.
p. 1182, col. 1, line 18 from bottom. For 1894, read 1914.
p. 1278, col. 2, line 9. For Joannsdóttir, read Johannsdóttir.
p. 1311, col. 1, line 37. For measures, read measure.
p. 1356, col. 2, line 10. For Congrave, read Cosgrave.
p. 1365, col. 2, line 1. For 1892, read 1899.
p. 1395, col. 2, line 20 from bottom. For 1900, read 1920.
Vol. IV, p. 1441, col. 2, line 2. For 1907, read 1917.
p. 1487, col. 1, legend. For Rev. Alpha Jefferson Kynett, read Alpha G. Kynett.
p. 1582, col. 2, line 9. For the second 1908, read 1909.
p. 1665, col. 2, line 28 from bottom. For Gardener, read Gardner.
p. 1685, col. 1, line 7. For 1894, read 1904.
p. 1703, col. 2, line 12. For "Doctor Brand," read "Doctor Henry Branch."
p. 1855, col. 1, line 12. For License, read Licence.
p. 1863, col. 2, line 28 from bottom. For 1856, read 1865.
p. 1886, col. 1, line 18 from bottom. For 1904, read 1899.
Vol. V, p. 2057, col. 1, lines 19, 22, and 26, and line 3 from bottom. For Staples, read Stapler.
Vol. VI, p. 2675, col. 1, line 34. For F. W. Brown, read E. W. Brown.

SEMINARY LIBRARY,
CHICAGO

PREFACE
to the
Sixth Volume of the Standard Encyclopedia of the Alcohol Problem

THE preparation and publication of the STANDARD ENCYCLOPEDIA OF THE ALCOHOL PROBLEM has proved to be a far greater undertaking than its editors and publishers originally contemplated. The task was begun in 1915. In the beginning, it was intended that the work should consist of three volumes of probably 350 to 400 pages each. By the time the material for the first volume had been completed and put in type, it was discovered that adequate treatment would require a much larger work than had been planned. After careful estimates it was decided that a five-volume Encyclopedia with an aggregate of probably two thousand pages would be necessary.

How much the editors underestimated the size of the task and the time required for its completion is indicated by the introductory statement of Volume One, which suggested that the entire work would probably be published and on the market by the end of 1926 and the first Annual Supplement would probably be published in 1927. The work, however, has grown with the years until it has reached the proportions of six volumes with 2,940 pages, containing 6,246 separate articles, about 3,000,000 words, and 1,152 illustrations, while the year of completion has of necessity been moved from 1926 to 1930.

The Encyclopedia, therefore, is the product of fifteen years of the most painstaking effort on the part of the editors and the editorial staff. A large number of the articles which appear in the Encyclopedia have been written by leading scientists and students of the alcohol problem throughout the world, while the facts and the material for other articles have been secured from the best authorities on the various aspects of the problem in every country.

The Encyclopedia carries its own credentials in the signed articles, in the authorities presented and quoted, in the many technical articles, and in the selection of material presented.

The object of the editors from the beginning has been to collate and present the truth on all phases of this important social question, leaving the student and the investigator to draw their own conclusions.

The Managing Editor, Doctor Albert Porter, after twelve years of devoted and efficient service in connection with the Encyclopedia, passed away March 3, 1930, just a few months before the completion of the last volume. Doctor Porter was in every sense an expert encyclopedist, having given the best part of his life to encyclopedia work, including the Jewish Encyclopedia and other similar publications. The crowning service of his career, however, was that which was given wholeheartedly to this task, working as he did on the material intended for this volume until the very close of his useful life.

A number of omissions have been found unavoidable. In most cases, these omissions have been due to the failure of those who held the key to the situation to reply to the repeated requests for information. In a few instances, omissions have been due to lack of space.

Under the plan contemplated by the publishers, annual supplementary volumes will be issued, the first one to appear in 1931. In these annual volumes the later developments in the alcohol problem and new scientific discoveries, as well as material omitted from the first six volumes, will be found, with additions to and revisions of the articles which appear in these first volumes.

Respectfully submitted,

ERNEST H. CHERRINGTON.

SIMONS, WILLIAM AUGUSTUS. American clerk and temperance advocate; born at Brooklyn, New York, April 17, 1849; educated in the Brooklyn public schools and at the Lyceum Institute of Brooklyn. Simons was for eleven years engaged in the coal trade in Brooklyn, and for more than 40 years has held a clerical position with the American Express Company in New York city. In the seventies he joined the Sons of Temperance, and in the early eighties affiliated with the International Order of Good Templars. He has served as Grand Counselor of the Grand Lodge of New York State and in 30 years has not missed a session of that body.

SIMPSON, EDWIN. American Baptist clergyman and Prohibition advocate; born at Belmont, Prince Edward Island, Canada, April 3, 1872; educated at Prince of Wales Academy, Charlottetown, P.E.I.; Acadia University, Wolfville, Nova Scotia (A.B. 1899); and at the University of Chicago, Illinois (B.D. 1903). In April, 1905, Simpson was ordained to the ministry of the Baptist Church, following which he held pastorates at Monmouth (1905-08) and Quincy, Ill. (1908-10), and Adrian, Mich. (1910-14). He married Miss Minnie Louise Robinson, of Bloomington, Ill., June 24, 1908.

In October, 1914, he entered the work of the Anti-Saloon League of America, as superintendent of the Detroit District of the Michigan League. In March, 1917, he was appointed State superintendent of the Rhode Island Anti-Saloon League, serving until March, 1919. He then returned to the ministry, holding pastorates at Williamsport, Pa., and Green Bay, Wis., his present charge. In 1923 he and his wife made a trip around the world; and in the summer of 1927 he spent two months with the Sherwood Eddy Seminar in Europe.

SIMSBURY AQUATICS. The first total-abstinence society in America of which record has been found. It was organized at Simsbury, Conn., in February, 1805, by Cambel Humphry and Benjamin Ely. These two induced other friends to join the association; and the following are known to have been among its members: Benjamin Ely, Cambel Humphry, Isaac Ensign, Jr., Asa Humphry, Calvin Barber, Martin Humphry, Jesse Russell, Reuben Tuller, Col. Burns, Ariel Case, —— Goodrich, Stephen ——, Giles ——, and Mr. Stone.

The society seems to have been based originally upon abstention from ardent spirits, but one member (Mr. Stone) abstained from "compressed as well as distilled spirits." The association appears to have been formed as an experiment, for a month at a time, to learn to what extent its members could manage to exist without their accustomed drinks.

Details of the organization, activities, and results are lacking, but the society was still in existence in August, 1805.

Benjamin Ely, mentioned above, was a distinguished educator in his day, and it was among his correspondence that references to the Simsbury Aquatics was found. The correspondence in question came into the possession of his grandson, Mr. Nathan Miller, of Bloomfield, Conn., who loaned it to the Connecticut State Library, at Hartford; and by the courtesy of State Librarian George S. Godard, photostatic copies of the original letters were made, two pages of which are reproduced herewith. The letters, dated from Feb. 4 to Aug 13, 1805, are as follows:

The Cabin, 4th Feby, 1805.

My dear Sir

Tho perhaps my enlistment may have been more numerous than yours they have not been quite so fortunate—two having deserted. Perseverance, let me tell you, will add much to the reputation of our fraternity; it will, ere long, be an *honor* to be called a Simsbury Aquatic. I am not half so anxious to augment our little band, as I am to *drill* into a long and total disuse of all distilled spirits, our present company.

What wonders, in a good cause, will a resolution not do! Who can help exclaiming, with wonder, astonishment & rapturous joy, that Burns, Col. Burns, after having for years made a free use of ardent spirits, should transform himself, voluntarily, into an aquatic!!! After such a conquest of reason over a long and deep-rooted habit, let no one despair and say, "I cant."

I have tried to introduce something aquatic among my pupils, but have not been very successful. What a fine thing it would be if all our school-teachers would set the example and inculcate the total disuse of this slow poison, this liquid fire, among their scholars? How happy would it make the rising generation. There would be an end of balls, gambling, tavern-haunting, &c &c and the money now wasted in these wicked vanities, would be laid out in the purchase of useful books, & the time spent in dances &c would be employed in reading, which would enlarge their minds & improve their understandings. In this way would they acquire those steady habits which, with a divine blessing, lead to old age, wealth & wisdom.

B. Ely

Mr. Cambel Humphry.*

*I am constrained to observe that Mr. C. H. is a man of temperance & has not to my knowledge been in the least degree intoxicated since I have lived in Simsbury, which is more than nine years. I mention this, lest you might be led to imagine this founder of the aquatics business was a toper. This and the following letter were not received——

(Remainder illegible)

The Cabin, 20th Feby, 1805.

My dear Aquatic friend—

Let me hail you as the first, the founder of an institution, which will, I hope, continue and increase, till all the Copper Stills in America, shall be coined into Cents. Greatly and from the bottom of my heart do I lament that ever my feeble aid has been lent to increase the quantity of liquid fire. Now I am determined to exert my feeble efforts to prevent the use as well as the abuse of ardent spirits. Tho I have not the distinguished, the enviable honor of being the first to institute this society, yet I do rejoice that I was so soon admitted a member. In zeal, I hope at least to be equal to the father of our society, or any of i'ts members.

Cant you persuade your younger brother to join us? I want some of all ages. Let us be wise as serpents to perpetuate our society. The high tone of our feelings at our first meeting, makes me now wish to add a few more to our number. Could a goodly number of young men be persuaded to join us, perhaps our meetings might be turned a little to mental improvement. We might read, debate, or exhibit the written production of our own minds.

By being regularly organised, by being punctual in our attendance, and each one exerting himself to contribute his share of useful entertainment at our meetings, and having "all things conducted decently and in order," our society would be respectable, our young men would be trained up for future usefulness, and many would be found who would cheerfully renounce all liquors, for the superior pleasures and advantages of the Aquatic Society.

One evening in the week I propose to spend with my distressed neighbor, Capt. C. as long as he may want watchers; and if I devote another to visiting all my well neighbors, or receiving their friendly visits, there are still left a number of evenings, which I can devote in this way to the service of my aquatic friends, could I be so happy as to please, profit or entertain them. . .

B. E.

Mr. Cambel Humphry.

The third letter, to Mr. I. Ensign, Jr., gives an account of the success of the society in reducing drinking in the neighborhood:

Sunday Evening 28th April, 1805.

Dear Sir,

You will please to recollect the next meeting of the Aquatics is to be at my cabin, on Thursday evening of this week; and I want you should have something for our entertainment & instruction. You may give us your ideas on the benefits of an abstemious life, especially temperance in drink, either in the form of an oration, dissertation, or address.

There has been far less tavern-haunting in this neighborhood of late, than six months or a year ago, be the *cause* what it may. I am willing to impute it to the influence of our society; I think our light shines.—I would it shone still brighter, even to *dazzle* the eyes of the *toping, groveling* herd, so that they *could* not, or would not, find the way to the tavern.

Could we be so happy as to introduce a number of young men, of our age, or younger, into our fraternity, I should wish our evening entertainments might be more literary, that in this way we might excel our ancestors in *knowledge* as well as virtue.—

B. E.

Mr. I. Ensign, Jr.

Sunday Evening 28th April, '05.

Dr Sr

"The loss of one is the gain of two." The old sergeant has deserted his post, and we have gained Lieut. R T, and Mr. I. E. Jr. Should our whole phalanx desert, and be replaced by twice the number, even though they should hold out during the campaign of life, it would be little or no honor to us, that we were *once* of the number of those abstemious persons who abstain from nothing but what is destructive of health and property. As we were first to enlist, let us be last on the ground. Let us conquer or die.

As this subject is trite, threadbare & worn out, and I can neither suggest anythink [*sic*] new, nor dress up an old idea in new words, I will leave it for the present—only hinting whether it would not make our company more formidable to withhold our suffrages from every person for any and every office in town, who refuses to subscribe his name to our articles.

I will propose a question and you may take either the affirmative or negative and I will endeavor to reply. Would it be expedient in the Legislature of this state to pass a law, that any person convicted before a court, of drunkenness, should ever after be incapable of holding any office civil or military?

I would propose that at our meeting this week it be "Resolved that the thanks of this society be given to him who shall devise the best plan to prevent the use of distilled spirits, exhibiting the same in writing at the meeting of the society on the first Thursday of June next."

B. E.

Mr. A. Humphry.

Weatogue, May 14th, 1805.

Respected Sir,

At our last meeting you was not present, but a sufficient and acceptable reason was assigned by our brothers, Goodrich and Case. We however still regretted your absence, wishing to see you in the chair, guiding & directing the meeting. Lieut. Reuben Tuller, and Mr. Isaac Ensign, Jr., were admitted as members of our fraternity, and subscribed to our constitution. The members of the society unanimously voted to refrain from drinking distilled spirits another month; and to meet at the house of Ariel Case on the first thursday of June next, at 6 o'clock afternoon.

The meeting requested me to address a line to you, in my capacity as clerk to said meeting, informing you that the reason assigned by our brothers Goodrich and Case, for your absence, was accepted—that the society consider and respect you as a valuable member, and request your attendance at the next meeting.

With esteem, I am, yours,

Benj Ely
Clerk to A. S.

Mr. Martin Humphry.

P. S. Having closed my letter in obedience to the will & wishes of the society, permit me Sir, to say a few words in my private capacity.

Perhaps there is no more certain proof of the goodness and importance of any cause or undertaking, than to have it ridiculed and condemned by the profligate, visious and abandoned. No class of men have been more ridiculed nor any project more censured than we Aquatics and our cause. But by whom are we stigmatised? I certainly think, nay more, I *know*, there is not one of all who attempt to raise a laugh at our expence, who sustains an unblemished moral character. Such persons who have neither a heart nor inclination to walk with us in an abstemious, virtuous path, will try to ridicule us, because we will not run to the same excess of riot and intemperance with themselves.

I believe there will be more business at the next meeting than usual—and hope you will be pleased with it.

In the bonds of Aquatic friendship, I am yours,

B. E.

Ensign Humphry.

The Cabin 15th May 1805.

Dear Sir,

Could you by any proper means be induced to join our society, I should *greet* you as a brother Aquatic, with as much & I believe more real satisfaction, than ever you did any man as *brother Boaz*. Be this as it may, your name, influence and character would add weight and respectability to the society, and tho by wholly abstaining yourself from the use of spirits, might be of no essential service to *you*, yet perhaps some other person might be induced to join us to whom it might be of great, very great advantage.

I have some propositions to make at the next meeting, which would please you, and should be glad if some other one of the society would make them; for I fear that from my youth & various other causes, the older persons, if not the meeting generally, will think & say "I take too much upon me." But I am persuaded much may be done for improvement in our morals & minds. If a few more persons whom I could name, would unite with us, our meetings would be equally pleasing and profitable. It would be a good school. But I see I am running away from the propositions I alluded to.

One is, That no member of this society shall be guilty of profane swearing, under penalty of admonition for the first offence, and expulsion for the second.

Another is, That each member of the society shall read at least thirty one chapters in the bible monthly.

Another is, That every member of this meeting who shall absent himself from public worship, two sabbaths successively, shall render his reason of absence for one of the days at the then next meeting of the society.

Another is, That each member of the society shall either read something that he shall have composed himself, or relate a story he has read in some book, or pay a fine of three cents, &c. &c.

I have one thing to propose to *you*, my *friend* . . . and that is, that you should join me in my reforming plan.

B. E.

Mr. Thos. Case.
P. S. [Unimportant]

The next letter, addressed to Mr. Calvin Barber, suggests that the Aquatics should become more of a literary society, and reads in part as follows:

The Cabin May 15, 1805.

Sir,

. . . It is a pity that in arguing on the pernicious effects of distilled spirits that you was not self-convinced of their total inutility.—

If you and three or four more in your neighborhood

The Cabin 20th Feby. 1805. 3

My Dear Aquatic Friend

Let me hail you as the first the founder of an institution which will I hope continue and increase till all the Copper Hills in America shall be coined into Cents. Greatly and from the bottom of my heart do I lament that ever my feeble aid has been lent to increase the quantity of liquid fire. Since I am determined to exert my feeble efforts to prevent the use as well as the abuse of ardent spirits. Tho I have not the distinguished the enviable honor of being the first to institute this society, yet I do rejoice that I was so soon admitted a member. In zeal I hope at least to be equal to the father of our society, or any of its members.

Cant you persuade your younger brother to join us? I want some of all ages. Let us be wise as serpents to perpetuate our society. The high tone of our feelings at our first meeting makes me now wish to add a few more to our number. Could a goodly number of young men be persuaded to join us, perhaps our meetings might be turned a little to mental improvement. We might read, debate, or exhibit the written productions of our own minds. — —

By being regularly organised by being punctual in our attendance, and each one exerting himself to contribute his share of useful entertainment at

SIMSBURY AQUATICS: PHOTOSTATIC COPY OF PAGE 3 OF THE BENJAMIN ELY CORRESPONDENCE

—*Courtesy of Mr. E. L. G. Hohenthal*

meetings, and having "all things conducted decently and in order," our society would be respectable, our young men would be trained up for future usefulness, and many would be found who would cheerfully renounce all liquors, for the superior pleasures and advantages of the Aquatic Society.

One evening in the week I propose to spend with my very distressed neighbor Capt. C. as long as he may want watchers: and if I devote another to visiting my well neighbors, or receiving their friendly visits there are still left a number of evenings which I can devote in this way to the service of my aquatic friends, could I be so happy as to please, profit, or entertain them. Something in your own hand writing would be the most agreeable evidence that you wish a continuance of the scribbling correspondence of your friend &c.

Mr. Cambel Humphrey.

Sunday Evening 22d April 1800.

Dear Sir,

you will please to recollect the next meeting of the aquatics is to be at my cabin, on Thursday evening of this week; and I want you should have something for our entertainment

SIMSBURY AQUATICS: PHOTOSTATIC COPY OF PAGE 4 OF THE BENJAMIN ELY CORRESPONDENCE

—Courtesy of Mr. E. L. G. Hohenthal

would join the Aquatic Society, it would assume a literary shape & direction, which, so far as my feeble efforts have been exerted, it has not yet done. If Mr. Stone lived near us, he would contribute largely & richly from his mental fund for our improvement. He abstains from compressed as well as distilled spirits. I find in reading biography, that most of our great men, and Europeans, too, have in some part of their lives associated into clubs and societies for literary purposes. Dr. Franklin, with a few others instituted a weekly club, composed of the principal characters in Philadelphia, which if I remember right, he says continued about 40 years.—

Tho it would be vanity in us to aspire to such eminence as Mr. Jenyns, Dr Franklin and many others have attained; yet one thing is certain. . . I believe by proper exertions we might improve our minds more than we do, and thereby be qualified to render more essential service to mankind.—

That we may experience this to be the case with ourselves by being *united* and *associated* in a society now called Aquatic, is the wish of yours

B. E.

Mr. Calvin Barber

The eighth letter discusses the apostasy of Jesse Russell, who had left the society, and the proper method of disciplining him. It reads in part:

The Cabin 18th May 1805.

Sir,

There are few who arrive at old age, and most of those who do, still wish to live a little longer, and at last, when the King of Terrors summons them to depart, they generally exclaim *"Few* and evil have the days of the years of their lives been." Most of the human race shudder at the thought of dissolution, tho every year & day carries them nearer to it. . . We complain of the shortness of life and yet wish for the lapse of time.

What in particular led me to this train of thought was, an earnest wish to have the first Thursday of June come, that I might hear your letter to an apostate aquatic.* I am greatly at a loss to *guess* at the strain you will address him in. If you discipline him with a cat-o'nine-tail, why then I expect to hear you read off with a heavy voice, "when the leopard shall change his spots, or the Ethiopian his skin" then will those who have destroyed their health, wealth & character by habitual intoxication become temperate. Or if you should hold out the olive branch of peace and stand ready with open arms to receive him; then I shall expect to hear you in a soft voice read "the fatted calf shall be killed," and all the times you have drunk even tho the number should be "seventy times seven" shall be forgiv [*sic*]. But I must not anticipate—but wait with patience to hear the whole.—

We seem to have considerable business on hand for next meeting. Something in the line of an address, or written speech from Mr. Ensign, and a copy of a letter to the old sergeant* and another to Ensign H. . .

If it should meet your mind, propose to the next meeting, that we shall begin the bible or the new testament and read on in course. . . Or that each person shall propose some question for us to dispute on at the next meeting. Or study out something which will generally please the meeting. . . Let us devise some plan by which we may mutually edefy each other at our monthly meetings. It will have a powerful tendency to still the enemies of our cause & institution, when they shall learn that we meet not with the sole view of agreeing to abstain from things offered & received by drunkards, but that we meet to make each other better and happier.

Adieu

B. E.

Mr. Asa Humphrey.

---

*Mr. Jesse Russell has left the Society and Mr. Humphy [*sic*] was desired to write to him—Mr. Martin Humphry was absent at the last meeting, & I was desired to write to him, & both of us to keep copies & read the same to the next meeting.

Sunday Evening 19th May 1805.

"These are the choicest friends I know,
"This is the company I keep."

With the impatience of a lover do I wait & wish for the next meeting of our little band. Let us *then* adopt some new plans or resolutions for our benefit; and for the benefit of others. By our abstinence from drinking spirits, it has become disreputable to haunt taverns & grogshops. Could we not by the same exertion make it disreputable to use profane language, or to use the name of deity in common conversation, or to be absent from public worship on the sabbath? We are so well established on the point we set out on, that I am very desirous to aim a blow at some other vice.

SIMSBURY AQUATICS

It is to be presumed no one of us is guilty of wasting time or money in any kind of gambling—we are almost all married men & it is equally to be presumed we are not guilty of breach of the 7th command in the decalogue;—yet perhaps some others might be kept from these vices if we should resolve *never* to give our suffrages to any one who shall hereafter be guilty, to our knowledge of these crimes. The betrayer of virgin innocence should be discarded—despised. We should with a heavy hand bear testimony against the perpetrators of such enormous crimes.

It would be well if our meetings were a little more serious—We should assemble with a view to benefit ourselves & others as well as to please and be pleased. And from the recent & repeated instance of Deaths among us in different parts of the parish, and of different ages, would it not be a favorable opportunity to attempt something of the kind?—I submit the matter to your consideration and better judgment how far it may be proper to make the trial.—

B. E.

Mr. Cambel Humphry.

To Asa Humphry—about 25th June 1805.
First book of the Chronicles of the Aquatics.
Chapt. 31.st.

1. And it came to pass on the twenty second day of the sixth month, on the sixth day of the week, about the going down of the sun,
2. That Reuben, the son of Joseph, came to the house of Benjamin, the son of Ezra.
3. And Reuben spake unto Benjamin and said, I am yet an Aquatic, and neither intoxicate I myself at any time with wine, nor cider, nor yet do I drink *any strong drink.*
4. And Benjamin said unto Reuben, I also have not (except once, and then by accident) drank any strong drink since the eleventh day of the first month.
5. And Benjamin told Reuben, that the young man, even Giles, abode still in the habit of an Aquatic;
6. Notwithstanding the young man labors in the field to procure corn for his intended family and forage for much cattle
7. And the thing pleased Reuben greatly, and he rejoiced so much that he shook his sides and skinned his teeth with laughter.
8. Moreover Reuben spake unto Benjamin & said,
9. Dost thou know any thing our friend Asa (the son of Hezekiah) and whether he has determined no longer to drink water wine and cider, but to drink strong drink?
10. And Benjamin answered, he wist not, but would send letters to Asa on the subject.
11. Now this is a copy of the letter which Benjamin sent.
12. Benjamin to Asa sendeth greetings. Thou knowest how for a long time thou hast bridled thy appetite for strong drink, and that thereby not only thy purse is heavier,
13. Thy family happier, thy corn better hoed, thy horse no longer eats post meat, but grass;
14. And thou are not lean favored as in the former times, for thy cheeks stick out with fatness;
15. And good sense and rational conversation flow from thy lips,
16. But thou art more at home, with thy wife, thy sons and thy little ones, and hast an opportunity to teach them by thy example as well as by thy precepts.
17. That *home* is the place for a man to find happiness, and that the hand of the diligent maketh rich.
18. Thou knowest also how since thou hast taken the vow of an aquat [*sic*], thou art more esteemed and more honored among thy kinsfolk and acquaintances.
19. And I desire thee to inform me, that I may not only know for myself, but that I have an answer to give to them that ask me,
20. Whether thou hast returned to the drinking of strong drink, and has forsaken the new way which leads to peace, plenty & respectability.

Farewel [*sic*]

Greet Stephen, Ariel and Cambel, and all those who continue like minded. Jesse hath joined himself unto R U M, let him alone.

Cabin, August 13th, 1805.

Dear sir,

"As Iron sharpeneth iron, so doth the countenance of a man his friend." This is as true now, as when the wise king of Israel, nearly 3,000 years ago, wrote it by divine inspiration. In few instances in the course of nearly forty years, have I felt the truth of this proverb, more sensibly & agreeably, than when I have occasionally met those who some months ago resolved to abstain not only from the *inebriating* cup, but from the cup which contained even the smallest quantity of liquid fire, the slow, but sure poison of mind, body & es-

tate. Of our whole number, three only are found who have strictly adhered to the vow; and it is no small consolation to me, that he who not long since was honored with the important betrustment of the great and general concerns of the town, is one of them.

With you Sir, at my right elbow, I shall rejoice at the revival of the society, and nothing in my power shall be wanting to make our monthly meetings pleasing and instructive. I shall cordially co-operate with you to enlist under our banner such characters as will add dignity to our society. With the zealous endeavors

JOHN SINGLETON

of such persons we will try to bear down all opposition. We will exert ourselves to banish this pest, this plague, (drunkenness) from society.

As a general & universal inoculation of the cowpocts would banish the smallpox from the world so do I wish that the influence of our example in the disuse of distilled spirits, might banish all ardent liquors among men, except when prescribed by physicians as medicinal.

I think it will be expedient for us to have a meeting early next month, at farthest. In the mean time you need be under no fearful apprehension that any *strong drink* will run down the gullet of your friend.

B. E.

Lieut. Reuben Tuller.

SIN-EATER. Formerly, in England and Wales, a man hired to take upon himself the sins of a deceased person. Concerning this superstitious custom, Walsh ("Curiosities of Popular Customs," p. 895, Philadelphia, 1902) has the following:

A functionary who, within the memory of living men, officiated at funerals in Wales. A relative—usually a woman—would place a quantity of bread and cheese and beer on the bosom of the corpse. Then the Sin-Eater would be summoned to consume them.

Brewer ("Dictionary of Phrase and Fable," p. 1144, London, 1902) quoting a letter of Bagford on Leland's "Collectanea" i. 76, says:

Notice was given to an old sire before the door of the house, when some of the family came out and furnished him with a cricket [low stool], on which he sat down facing the door; then they gave him a groat which he put in his pocket, a crust of bread which he ate, and a bowl of ale which he drank off at a draught.

The custom is said to have arisen from a misconception of the scriptural meaning of Hos. iv. 8: "They eat up the sin of my people."

SINGAPORE. See STRAITS SETTLEMENTS.

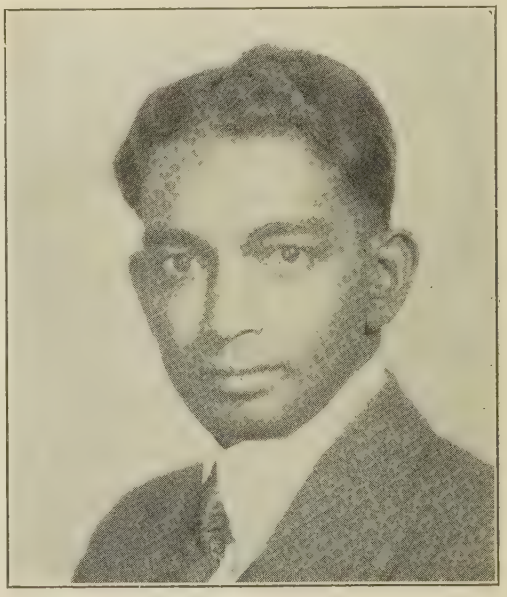
SINGLE ALE. A thin, light ale, of less alcoholic strength than double ale. The phrase is used, also, of beer and stout.

SINGLETON, JOHN. Irish physician, philanthropist, and temperance advocate; born in Dublin in January, 1808; died in Melbourne, Australia, Oct. 1, 1891. After twenty years in Dublin, he removed to Australia where for more than half a century he practised medicine in the province of Victoria, mostly in Melbourne. From the poorer classes he had many patients to whom he rendered gratuitous service. At Collingwood he established a free dispensary.

From early manhood Singleton was not only an abstainer, but refrained from the use of alcohol in his medical practise. He carried a pledge-book and secured a yearly average of a thousand signatures for abstinence. In 1853 he helped to establish the Victorian Liquor Law League. He has frequently been called the "Australian Medical Apostle of Temperance." At the International Temperance Convention in Melbourne in 1888 he delivered a valuable paper on "Sixty Years' Medical Experience."

SINGLINGS. The crude spirit which is the first to come over in the process of distillation. See BOURBON; DOUBLING.

SINHA, TARINI PRASAD. East-Indian journalist and Prohibition advocate; born at Pachamba, Behar, India, Dec. 8, 1895; educated in the



TARINI PRASAD SINHA

local high school, the Central Hindu Collegiate School, Hindu College, Benares, the State University of Washington, U. S. A. (1912), and the University of London (King's College), England, 1914. He entered newspaper work in Madras in 1917 on the staff of *New India*. This journal refused all advertisements of liquor and firms that dealt in liquor. In 1919 he founded and edited in Delhi a daily paper, the *Vijaya* ("Victory of Right over Wrong"), which was later suppressed by the Government.

In his journalistic work Sinha has always advocated complete prohibition of the drink and drug traffic in India. In 1918, while associated with the political program of Mahatma Gandhi, he took a prominent part in the picketing of dram-shops and drug-stores, a method successfully inaugurated by Gandhi.

In 1921 Sinha piloted William E. ("Pussyfoot") Johnson on his epochal tour through India. The same year, while in Shanghai investigating the opium traffic, he published pictures and statements distasteful to the authorities and was thrown into prison. The charge was never prosecuted and he returned to India and later founded the paper *Aj* ("To-day") at Benares.

In 1922 Sinha represented the National League for the Prohibition of Drink (Alcoholic) and Drug (Opium) Traffic in India at the International Convention of the World League Against Alcoholism at Toronto, Canada. He is the author of "'Pussyfoot' Johnson and his Campaign in Hindustan," Madras, 1922. In 1923 he studied law in London.

SINUESSAN WINE. See FALERNIAN WINE.

SIOUX INDIANS. A family of North-American Indians. See ABORIGINES OF NORTH AMERICA, vol. i, p. 34.

SIX ALE. In England, ale sold at sixpence a quart. The term was formerly used, also, for beer sold at six shillings the barrel.

SIX IDLERS OF BAMBOO BROOK. A drinking club of Chinese philosophers and poets, formed about A. D. 740 by LI PO together with Chang Shuming, Han Chun, K'ung Ch'ao, P'ei Chêng, and T'ao Mien.

See LI PO; compare SEVEN SAGES OF BAMBOO GROVE and EIGHT IMMORTALS OF THE WINE CUP.

SIX NATIONS TEMPERANCE LEAGUE. See ABORIGINES OF NORTH AMERICA, vol. i, p. 21.

SIXTY-NINE SOCIETY. The pioneer temperance organization of Maine; organized in Portland during the winter of 1815-16, under the auspices of two leading pastors of the city, Edward Payson and Ichabod Nichols. The Society advocated total abstinence from the use of ardent spirits. Its name, derisively applied by scoffers, referred to the number of attendants at the initial meeting. The movement aroused both ridicule and antagonism, and attempts were made to burn both Dr. Payson's church and the Quaker meeting-house in which the first meeting was held. For several years the Sixty-niners were alone in their stand for total abstinence. They paved the way for the first restrictive liquor law enacted after Maine became a separate State (1821).

SIX-WATER GROG. In the parlance of sailors, the weakest possible grog.

SIZER, JOSEPHINE ELLEN (KIRBY). An American temperance reformer; born at Milton Falls, Vt., June 2, 1862; educated in the public schools of Burlington, Vt. On Feb. 9, 1892, Miss Kirby married the Rev. Jason Lee Sizer, of Port Washington, Wis.

Mrs. Sizer became interested in the work of the Woman's Christian Temperance Union in the earlier days of its history. In July, 1887, she went to North Dakota, where she became active in local W. C. T. U. work. Removing to Wisconsin in 1904, she was elected president of the Racine and Kenosha Unions in 1908 and 1910. From 1909 to 1916 she served as secretary of the Young People's Branch of the Wisconsin W. C. T. U. In 1916 she removed to Minnesota and immediately became identified with the State W. C. T. U. In 1920 she was elected vice-president, and in 1921 State president, and she still (1929) holds that office.

SKANIADARIIO. The Seneca name of HANDSOME LAKE. See ABORIGINES OF NORTH AMERICA, vol. i, pp. 20-21.

SKELTON, HENRIETTA. German-American temperance reformer; born at Giessen, Germany, Nov. 5, 1842; died in San Francisco, Cal., Aug. 22, 1900. Upon the death of her father, who was connected with Giessen University, she emigrated to Toronto, Canada, where, for two years, she taught German at Bishop Strang's Young Ladies' College. In 1859 she married Samuel Murray Skelton, traffic superintendent of the Northern Railroad of Canada. After her husband's death (1873) and that of her invalid son in California (1874) she devoted herself to the work of the Woman's Christian Temperance Union, with which she had been associated in Canada. In the eighties Mrs. Skelton served the National W. C. T. U. in the capacity of lecturer and organizer among German-speaking people of the United States. In 1886-87 she organized the W. C. T. U. in Idaho.

Mrs. Skelton wrote and lectured in both German and English, and for a time conducted a temperance publication, *Der Bahnbrecher* ("The Pioneer"). She also wrote three books in English. At the time of her death she was an organizer for the W. C. T. U. in California.

SKIBBEREEN TOTAL ABSTINENCE SOCIETY. An Irish temperance organization founded at Skibbereen, County Cork, on June 12, 1817. It owed its origin to JEFFREY SEDWARDS, a nail-maker, who persuaded eleven of his associates to join him in abstaining from intoxicating liquors. After a series of informal meetings at the homes of various members a permanent organization was effected under the name "Skibbereen Total Abstinence Society." (Several writers, however, use the title "Skibbereen Abstinence Society.") Sedwards was chosen first president. Other active members were JAMES WHITE, a nailer, DENIS MARA, a carpenter, and PETER O'DONOGHUE, a tailor.

The Society's rules prohibited the members from taking any "malt or spirituous liquors, or distilled waters, except as prescribed by a priest or doctor."

The Society soon expanded, and held meetings in neighboring towns. In 1824 the temperance friends in Skibbereen erected a meeting-house for it: this, together with the association's records, was destroyed by fire in 1854. It is known that a membership of about 500 was attained. Provision for sick or distressed members was made by a "sinking fund," to which the members generally contributed small weekly subscriptions.

The Society was finally merged in the movement inaugurated by Father Mathew (see MATHEW, THEOBALD).

SKINNER, JAMES MARTIN. British railway employee and temperance worker; born at Dundee, Scotland, April 3, 1852; died at Deal, England, July 17, 1901. At eighteen he became a total abstainer and in 1872 joined the Independent Order of Good Templars, in which he held high office for many years.

In 1876 he obtained employment with the London and Northwestern Railway in Leicester where his efforts in behalf of temperance won the attention of the United Kingdom Alliance, which in 1877 engaged him as agent. For three years he represented the Alliance in Leicester, after which for six years he successfully superintended a district covering four counties, with headquarters at Oxford. In 1896 he removed to Kent, settling at Beckenham, practically a London suburb. Here he became an energetic factor in temperance activities among metropolitan workers and served as honorary secretary of the Kent Band of Hope Union and Beckenham Abstainers' Union.

For eleven years honorary editor of the *Abstainers' Advocate*, Skinner was a regular contributor to the press and the author of many pamphlets dealing with temperance topics.

SKOKIAAN or **SKOKIAN.** A native fermented liquor of the Rand, South Africa. It is made from brewery yeast, or a proportionate quantity of hops, white sugar, black sugar, and water in prescribed proportions. Fermentation is allowed to continue for about five or six hours, when the brew is ready for drinking. The liquor has a bitter-sweet taste.

The Criminal Investigation Department of the South African Police, in a communication to the South African Temperance Alliance, says of this liquor:

> The effect upon the natives varies according to the individual; some natives will become intoxicated after drinking a quart of the fluid, whilst others can drink a gallon before any appreciable effect is noticed. The intoxicating effects appear to be worse than those of spirituous liquors, as the average native passes into a dead stupor and the after effects are severe depression and headaches.

In 1927 the South African Government took legislative steps to limit the importation of brewers' yeast, from which skokiaan is made. According to an amendment to the Customs Act, further importation is prohibited except under a permit signed by the commissioner of police, and then only in quantities required for legitimate purposes.

SKORDALSVOLD, JOHN (JOHANNES) JENSON. Scandinavian-American editor, teacher, and Prohibition advocate; born at Meraker, Norway, Oct. 29, 1853. His education, begun in his native land, was completed in the United States, where he graduated from Augsburg Seminary, Minneapolis (B.A. 1881) and the University of Minnesota (B. Lit. 1888). After a special literary course in the University of Berlin, he returned to America and engaged in journalism, becoming successively editor of *Folkebladet* in Minneapolis and of *Reform* in Eau Claire, Wis. In 1890 he married Anne Romundstad, of Minneapolis.

For a time Skordalsvold taught in Augsburg Seminary, and later he was principal of the English School for Scandinavians in Minneapolis. For more than twenty years he was foreign news editor for the Western Newspaper Union. In 1918 he became translator and proof-reader for the Augsburg Publishing House. He was also associate editor of an exhaustive "History of the Scandinavians in the United States."

Skordalsvold's interest in temperance was manifest in his editorial work and in frequent appearances on the lecture-platform. He held various offices in the Minnesota Total Abstinence Association, and was chief promoter of the Total Abstinence Congress of Scandinavians, an organization promulgating temperance by educational means and providing courses of lectures by physicians and scientists on the effects of alcohol. From 1915 he has been president of the South Minneapolis Total Abstinence Society.

SKY, JOHN. See HAUANOSSA.

SLACK, AGNES ELIZABETH. English lecturer and temperance reformer; born at Ripley, Derbyshire, Oct. 15, 1865; educated at Ivy Cottage, Ripley at Belmont House, Lincoln, and passed the senior Oxford examinations (A. A.). Shortly afterward she was appointed organist of the Wesleyan Church at Ripley, and she filled this position for fifteen years.

From childhood Miss Slack was familiar with the temperance cause, her home being frequented by such pioneers in the movement as Dr. F. R.

MISS AGNES ELIZABETH SLACK

Lees and Dr. (afterward Sir) B. W. Richardson. Her brother, Sir John Bamford-Slack, was also an aggressive temperance worker. In 1883, after hearing Canon Horsley in an address at Blackheath, she entered organized temperance work. Her potentialities as a lecturer were enhanced by her unusual ability; in addition, she was an accomplished linguist.

In 1895 Lady Henry Somerset solicited her to accept the honorary secretaryship of the National British Women's Temperance Association, while Frances E. Willard was equally desirous of securing her services in the same capacity for the World's Woman's Christian Temperance Union. It was characteristic of Miss Slack that she accepted both offices.

One of her first official acts as secretary of the World's W. C. T. U. was to seek the aid of a number of Dublin women, whom she induced to form local Unions. During several visits to Ireland she enrolled more than 1,000 new members in the work. She then extended her travels to other countries, organizing the first W. C. T. U. in France, Bel-

gium, and Italy, respectively. In the cause of temperance she also visited Switzerland, Germany, Denmark, Norway, Sweden, India, Ceylon, and the South-African colonies. In 1896 she spoke in many leading cities in the United States and Canada. In 1900 she reported the work of the World's W. C. T. U. and the National B. W. T. A. at the World's Temperance Congress in London.

For many years Miss Slack has been an officer of the National B. W. T. A., of which she was elected president in 1925, and latterly of the National British Women's Total Abstinence Union, from the presidency of which she resigned in 1928.

In recent years, in addition to her work of organization, she has spoken for the League of Nations and addressed meetings throughout the United Kingdom on the results of Prohibition in the United States. With an international party she visited Sweden, Finland, Esthonia, Latvia, and Lithuania, addressing temperance gatherings and organizing the first W. C. T. U. in several of the new Baltic States. As a member of the Executive Committee of the World League Against Alcoholism, she addressed the International Congress Against Alcoholism at Copenhagen, in August, 1923. In 1928 she was elected a member of the Executive Committee of the United Kingdom Alliance.

Miss Slack's busy life has embraced interests other than Prohibition, and among her activities may be mentioned: Member of the Belper Board of Poor Law Guardians (the first woman in Derbyshire to be elected to a public body); delegate to the Nottingham and Derby district synod of the Wesleyan Methodist Church; member of the National (British) Women's Liberal Federation (auxiliary of the Liberal Party), of the National Women's Free Church Council, the Anti-Gambling and International Committee, the Wesleyan Conference Committee, and the Stead Hostel Committee for the management of the Stead Hotel for business girls in London.

An accurate and appreciative account of Miss Slack's career may be found in "Agnes E. Slack," by Aelfrida Tillyard, Cambridge, 1926.

SLADE, WILLIAM. American lawyer and public official; born at Cornwall, Vt., May 9, 1786; died at Middlebury, Vt., Jan. 18, 1859. In 1807 he graduated from Middlebury College. In 1810 he was admitted to the State bar and began the practise of law in Middlebury. In 1814-15, in connection with a bookselling and job-printing business, he edited and published the *Columbian Patriot*. He held numerous and important public offices: In 1812, Presidential elector; 1815-23, secretary of State, Vermont; 1816-22, judge of the Addison County Court, Vermont; 1823-29, clerk in the State Department at Washington, D. C.; 1831-43, member of Congress; 1864, reporter of the Supreme Court of Vermont; 1845-46, governor of Vermont; 1846-56, secretary of the National Board of Popular Education.

Slade consistently advocated abolition of the liquor traffic. While governor he said:

> The traffic in intoxicating liquors has been, and is, one of the most prolific sources of vice, crime, misery, and ruin, in existence. For fifteen years have I lent my humble aid to roll back its desolating tide. . . . Our poor-houses, our State Prison and our Insane Asylum, all bear witness to its ravages upon the bodies, estates, minds, and hearts of men.

To the corresponding secretary of the American Temperance Union, concerning Vermont's License Law of 1844, he wrote:

> Our new law is just going into effect, and there are indications in some parts of the state, that it will be systematically and by concert, set at defiance. Indeed there will be a vigorous effort made at our next election to secure a Legislature that will repeal it. But whatever may be the result of this effort, *Prohibition* will ultimately be established and made permanent in Vermont; and the act of rum-selling be made, if need be, a penitentiary offence, as I think it will have to be, in some States if not in this, before the community shall be finally freed from the terrible scourge.

Slade favored the Local-option and Prohibition Act of 1846, and both spoke and wrote in its behalf.

SLATON, MAUDE (BROWN) PERKINS. An American school-teacher and temperance reformer; born at Bridgeport, New York, June 2, 1874; educated in the public school of Bridgeport, at Chittenango, (N. Y.) High School, and at Syracuse (N. Y.) University. After leaving the University Miss Brown taught school for one year near Chittenango. She was twice married: (1) To Henry J. Perkins (d. 1916); and (2) to Dr. Samuel Toliver Slaton, a Methodist minister of Birmingham, Ala., on Oct. 29, 1927.

Maude B. Perkins became a familiar name to members of the Woman's Christian Temperance Union through her long association with that organization. She served for eleven years as president of the East Syracuse (N. Y.) W. C. T. U., and was for nine years recording secretary of the Onondaga County (N. Y.) Union. She was general secretary of the Young People's Branch of the New York State W. C. T. U. for five years, following which she served for four years (1915-19) as college secretary for the National W. C. T. U. From 1919 to 1927 she was national general secretary of the Young People's Branch of the W. C. T. U., which then included both college and general activities. In this capacity she attended numerous State W. C. T. U. conventions, reporting at the annual convention of the National Union at Minneapolis (1927) the progress made by the Union among the young people of the United States of America.

Mrs. Perkins also served the National W. C. T. U. as a member of the National Jubilee Committee of Ten (1921); delegate of the National Y. P. B. to the Fifteenth International Congress Against Alcoholism, Washington, D. C. (1920); and delegate to the International Convention of the World League Against Alcoholism, Toronto (1922). At this convention she was a member of the important committee on resolutions. She also acted as a member of the Standing Committee on the Efficiency Standard of Organizers and Lecturers for the National W. C. T. U.

She became a national organizer and lecturer after her relinquishment of the Y. P. B. secretaryship in October, 1927. She was for six years a director of the Intercollegiate Prohibition Association, the Student Department of the World League Against Alcoholism.

Mrs. Slaton resides at Birmingham, Ala.

SLEEPER. A mixture of old rum, sugar, yolk of egg, lemon-juice, hot water, cloves, coriander seeds, and cinnamon.

SLING. A beverage consisting of some kind of spirit, with plain or aerated water, and having a flavoring of spice or lemon, and sugar. It is usually heated.

SLIWOWITZ. See RAKI OR ARAKI.

SLOCUMB LAW. See NEBRASKA.

SLOE GIN. A cordial made by steeping the berries of the wild sloe in spirits.

SLOTEMAKER DE BRÜINE, JAN RUDOLPH. Dutch theologian, statesman, and temperance leader; born at Sliedrecht, Holland, May 6, 1869; educated in the schools of his native town and at Utrecht University (D.Th.).

J. R. SLOTEMAKER DE BRÜINE

In a country where total abstinence was then very rare the young theologian became a total abstainer in 1889. In 1891 he joined the National Christian Total Abstinence Association *(Nationale Christen Geheel-Onthouders Vereeniging)*, of which he afterward became president. He also served as president of the Society of Abstinent Clergymen *(Predikanten Geheel-Onthouders Vereeniging)*. That there was a need for such an organization is apparent from the statement of the Rev. Adama Van Scheltema, a leading pastor of the Dutch Reformed Church in Amsterdam, that, previous to this movement, "it would have been difficult to find six ministers of the Gospel in all our denominations willing to follow the Total-Abstinence banner." The original temperance societies in Holland, including the Dutch National Temperance Society, were not total-abstinence associations, their members being pledged to abstinence from spirits only.

Under the leadership of Slotemaker de Brüine and other like-minded reformers, evangelistic and temperance meetings were held among the Dutch, which resulted in the foundation of total-abstinence societies. Ten of these societies were united in a federation, ENKRATEIA ("Self-reliance"), of which Slotemaker de Brüine was elected president. He attended the Fourth, Twelfth, Thirteenth, Fourteenth, and Fifteenth International Congresses Against Alcoholism, and in 1909 was made secretary of the Executive Committee, which position he held until 1920. Since 1916 Slotemaker de Brüine has been professor of theology at the University of Utrecht. In 1922 he entered politics as a member of the First Chamber of the States-General (1922-26) and in 1926 was chosen Minister of Labor, Commerce, and Industry, which office he still (1929) holds.

SLUIS, WIEBE VAN DER. Dutch editor, legislator, and temperance advocate; born at Hemrik, Friesland, Dec. 30, 1881; educated at the Training-school for Teachers, Maastricht. On May 8, 1908, he married B. Hoogeveen, of Lippenhuizer, Friesland.

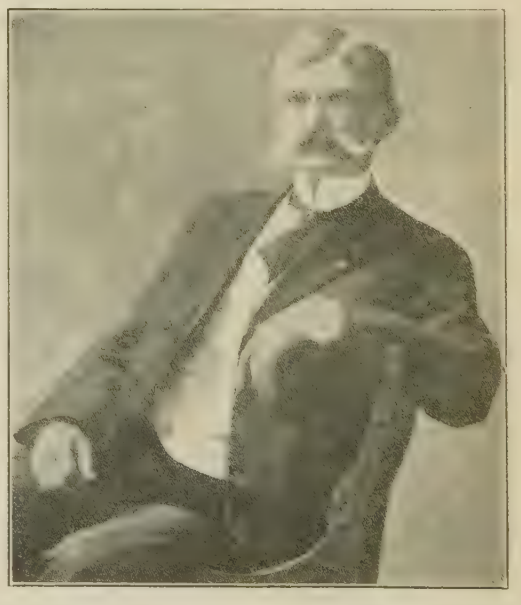
Since 1925 Van der Sluis has been a Member of the Second Chamber of the States General, and from 1926 he has been mayor of Goor.

Van der Sluis has for many years been interested in the cause of temperance. From 1914 to 1920 he was editor of the *Blauwe Vaan* ("Blue Banner"), and he has been an active member of the Netherlands Association for the Abolition of Alcoholic Beverages *(Nederlandsche Vereeniging tot Afschaffing van Alcoholhoudende Dranken)*.

SLY GROG. A term employed, chiefly in New Zealand, to designate intoxicating liquor sold contrary to law.

SMALL, SAMUEL WHITE (SAM SMALL). American journalist, evangelist, and Prohibitionist; born at Knoxville, Tenn., July 3, 1851; educated in the public schools of New Orleans, La., at Emory and Taylor College, Emory, Va. (A.B. 1871; A.M. 1887), and at Taylor University, Upland, Ind. (Ph.D. 1894). He was granted an honorary degree of D.D. by Ohio Northern University, Ada, O., in 1894. In 1873 he married Miss Annie I. Arnold, of Greenville, Tenn. (d. 1915).

Small studied law in Nashville, was admitted to the Tennessee bar, and became private secretary



REV. SAM SMALL

to ex-President Andrew Johnson, until Johnson's election to the United States Senate. Returning to his legal practise, he drifted into journalism,

becoming a free-lance contributor to various newspapers. About this time he fell into habits of dissipation. In 1875 he removed to Atlanta, Ga., where, despite his addiction to drink, he joined the editorial staff of the *Atlanta Constitution.* His proficiency in shorthand, then a rare accomplishment, won for him the post of official reporter to the Atlanta circuit court. In 1877 he was official reporter for the State Constitutional Convention, and the following year secretary of the American Commission to the Paris Exposition. In 1879-81 he was employed as reporter for the United States Senate.

In 1885 Small was converted at an evangelistic meeting, held by Sam Jones in a tent at Cartersville, Ga., and the same year entered evangelistic work at Atlanta. For a time he was associated with Jones in evangelistic work, the "Two Sams" gaining national fame through their preaching. Concentrating his efforts upon temperance reform, Small became a prominent figure in local-option campaigns and in 1888 he received a large vote as Prohibition candidate for the Georgia Senate from the Atlanta District. In 1892 he lacked but 255 votes of election as Prohibition candidate for Congress. In 1888 and 1892 he was a delegate to the national Prohibition conventions, and after 1888 was for a number of years a member of the National Prohibition Executive Committee.

Removing to Virginia, he assumed active leadership of the campaign of 1894, which carried Norfolk for Prohibition. In October of that year he founded the *Norfolk Daily Pilot*, the first Prohibition daily in the South, now the *Virginian-Pilot.* Later he founded the *Daily Oklahoman* at Oklahoma City, Okla. Following these ventures in journalism, Small returned to the editorial staff of the *Atlanta Constitution.* He became a lieutenant-colonel of the Georgia National Guard, and in 1902 was appointed a member of the staff of Governor Terrell, at whose request he went to Vermont to assist in a local-option campaign, the result of which was the election of a Legislature that passed a local-option law which much improved conditions in the State. Subsequently he was employed by the Anti-Saloon League both in local and in State campaigns, and by his legal, political, and forensic skill contributed materially to the cause of National Constitutional Prohibition. In 1896, when the Prohibition party split on the Free Silver issue, he returned to the Democratic party and supported William Jennings Bryan in his candidacy for the Presidency.

Small's military record includes service as a reserve soldier in the Confederate States Army in the Civil War (1865) and as captain and chaplain of the Third U. S. Volunteer Engineers in Cuba during the Spanish-American War (1898-99). He is a member of numerous military and fraternal organizations.

He is the author of: "Old Si's Sayings" (1886); "Pleas for Prohibition" (1889); and "The White Angel of the World" (1891). He wrote, also, three successful lectures which he delivered on tour under the auspices of the International Bureau, "His Majesty, The Devil," "Personal Liberty" (a strong temperance address), and "Is Our Civilization a Failure?"

Small resides at Rosslyn, Va.

SMALL BEER. (1) Weak beer. According to Acrelius ("Hist. of New Sweden"), in New Sweden (now Delaware), the people made small beer from molasses poured into warm water, malt being added. Wheat bran sometimes took the place of malt. The mixture was well shaken; hops and yeast were added; and the compound was put in a keg to ferment. In a day or two it became clear and was ready for use.

(2) A small glassful of any kind of beer.

SMART, ELIZA BROWN NEWTON. British missionary and temperance worker; born at Funchal, Madeira, Feb. 25, 1844 (?); educated at a private English school in Funchal, and in the Portuguese public schools of Madeira. The daughter of English missionaries, Miss Newton devoted her life to the mission field, and has been working in Madeira since 1878. On Sept. 27, 1879, she was married to William George Smart, of Cardiff, South Wales, one of the three men who are engaged in missionary work in Funchal under the direction of the Board of Foreign Missions of the Methodist Episcopal Church.

MRS. ELIZA BROWN NEWTON SMART

When Mrs. Mary Clement Leavitt visited Madeira, in 1893, she appointed Mrs. Smart president of the Madeira W. C. T. U., which office she still (1929) holds. At the World's Woman's Temperance Convention at Geneva, in 1903, Mrs. Smart presented the Portuguese flag. Throughout her long years of missionary service she has been very active in the cause of temperance among the sailors on board ships stopping at the port of Funchal, as well as among the children in the Portuguese schools of the island.

SMART, KARA GRACE. See Japan, vol. iii, p. 1389.

SMASH. A beverage consisting of a spirit, ice, water, and sugar. Often, sprigs of mint are added.

SMITH, ADDISON TAYLOR. American lawyer, Congressman, and Prohibition advocate; born at Cambridge, Ohio, Sept. 5, 1862; educated at Cambridge High School (1882), Cambridge Business

College (1883), Law Department of Columbian (now George Washington) University (LL.B. 1895), and the National Law School, Washington, D. C. (LL.M. 1896).

In 1888 Smith moved from Cambridge to Washington, D. C., where he became a committee clerk in the United States Senate, and where he was married to Miss Mary A. Fairchild, of that city, on Dec. 24, 1889. In 1899 he was admitted to the District of Columbia bar, but removed the following year to Boise, Idaho, where in 1905 he was admitted to the State bar. He served as register in the United States Land Office in 1907-08. In 1913 he was elected on the Republican ticket to the National House of Representatives of which he has since continuously been a member.

Smith has always been a stanch supporter of national Prohibition. With Congressman Edwin Y. Webb of North Carolina, he was joint author of a National Prohibition Amendment introduced into the House of Representatives in December, 1915, at the instigation of the Anti-Saloon League of America and other affiliated temperance and moral-reform organizations, and referred to the Judiciary Committee of the House. It read:

> Section 1. The sale, manufacture for sale, transportation for sale, importation for sale of intoxicating liquors for beverage purposes in the United States and all territory subject to the jurisdiction thereof, and exportation thereof are forever prohibited.
>
> Section 2. The Congress or the States shall have power independently or concurrently to enforce this article by all needful legislation.

During the Sixty-third, Sixty-fourth, and Sixty-fifth Congresses Smith was a member of the House Committee on the Alcoholic Liquor Traffic, and was chairman of that body during the two following Congresses. He was secretary of the Republican State Central Committee of Idaho, 1904-11, and since 1917 he has been a member of the Republican National Congressional Committee. At various times he has campaigned for the enactment of Prohibition legislation in the District of Columbia, Iowa, and Idaho. He resides at Twin Falls, Idaho.

SMITH, ALFRED EMANUEL. An American politician and governor of the State of New York; born in New York, N. Y., Dec. 30, 1873. Educated in New York's East Side, he left school at thirteen to work in an oil-store; later he was employed as checker in a fish-market and as laborer in a pump factory. From 1895 until 1903 he was a clerk in the office of the commissioner of jurors in New York city. He married Catherine A. Dunn, of New York, in 1900.

Smith's political career began in 1903, when he was elected to the New York Legislature, under the Tammany banner, as an Assemblyman from the First Manhattan District. He remained in the Assembly until 1915, becoming Democratic leader (1911) and Speaker (1913). In 1915 he was a delegate to the New York State Constitutional Convention. During the following two years he served as sheriff of New York County. In 1917 he was elected president of the Board of Aldermen of Greater New York. He served four terms as governor of New York (1919-20 and 1923-28) and in 1928 was nominated by the Democratic party for the Presidency of the United States. Upon his defeat in the election, he announced his retirement from public life.

For many years Smith was a routine Tammany politician. His excellent service, however, as vice-chairman of the legislative committee which investigated the Triangle holocaust and compelled the remodeling of New York's factory laws called him to the attention of other elements in his party. The knowledge of the theory and practise of State government which he brought to the Constitutional Convention of 1915 made him a figure of influence and importance. As governor-elect of New York in 1918, he was acceptable to Woodrow Wilson, anti-Tammany President, who said of him: "I do not think you need have any fears for Governor Smith. He seems to me to be a man who has responded in an extraordinary manner to the awakening forces of a new day, and the compulsion of changing circumstances."

In his successful candidacies for the governorship of New York Smith frequently proved himself stronger than his party, wresting from hostile Legislatures support for his programs, which included: Revision of the labor code; consolidation of State bureaus and departments; health and maternity insurance; the direct primary; delegation of the State's right of eminent domain; and support of corporations building houses for low rentals.

Among the issues upon which his Presidential candidacy was opposed were his attitude on the Prohibition question, which had always been unsatisfactory to temperance reformers, and his membership in the Roman Catholic Church.

As early as 1907, while a member of the New York Legislature, he voted for the opening up of Prohibition areas for the sale of liquor and the strangling of the local-option bill in the Excise Committee. As Speaker (1913), he was instrumental in defeating the Knight Bill against the delivery of liquor in dry territory and in securing the passage of the Walker Bill increasing the hours of sale of liquors. During his first term as governor he advocated a referendum which would have killed New York's ratification of the Eighteenth Amendment. After the ratification was passed, in his message to the Legislature in 1920, he urged that body to rescind its action and contended that "the members of the (preceding) Legislature were not elected in view of any proposed amendment to the United States Constitution." This contention was scarcely consistent with his commentary, when signing the so-called Nullification Beer Bill, 1920 (designed to give New York 2.75 per cent beer, and declared unconstitutional by the Supreme Court of the United States), that

> if representative Democratic government means anything it surely means that when a substantial majority of both houses makes its declaration upon a matter of this sort, it is representative of the majority sentiment of the State.

In 1923 Smith was again in the governor's chair and sponsored the repeal of the Mullan-Gage Law, leaving New York without State enactment for the enforcement of the Eighteenth Amendment. In 1926, in explaining his attitude on the Modification Referendum, which he favored, he said:

> Aside from any other consideration, it goes without saying that modification of the Volstead Act is an issue. This referendum presents to the people of the State of New York their very first opportunity to express themselves upon that issue. I do not believe any one questions my leadership of the Democratic party, and I advise the Democrats and all who are in sympathy with their aims and purposes to vote "Yes" in order to indicate that they favor a modification of the Volstead Act.

In his annual message in 1927, he called upon the Legislature to

pass suitable resolutions conveying in a formal manner the result of that vote for the referendum so-called to the Congress of the United States and memorializing it in behalf of the State of New York to enact at the earliest possible moment a sensible, reasonable definition of what constitutes an intoxicant under the Eighteenth Amendment so that harmless beverages which our people have enjoyed for centuries may be restored to them!

Smith has repeatedly said that he considers the Volstead Act's definition of an intoxicating beverage as neither "an honest or a common sense one."

While the Democratic party inserted a mild enforcement plank in its 1928 platform, its candidate left no doubt as to his own attitude on Prohibition. In a telegraphed message, read before the convention, he said:

It is well known that I believe there should be fundamental changes in the present provisions for National prohibition, based, as I stated in my Jackson day letter, on the fearless application to the problem of the principles of Jeffersonian Democracy.

While I fully appreciate that these changes can only be made by the people themselves through their elected legislative representatives, I feel it to be the duty of the chosen leader of the people to point the way, which in his opinion leads to a sane, sensible solution of a condition which I am convinced is entirely unsatisfactory to the great mass of the people.

In his formal speech of acceptance of the nomination he referred favorably to the Canadian system of liquor control, saying: "Our Canadian neighbors have gone far . . . to solve this problem by the method of sale made by the State itself and not by private individuals." He declared, also, for an amendment to the Eighteenth Amendment, which, according to the Jeffersonian theory of States' rights, would give to

each individual State itself, after approval by a referendum popular vote of its people, the right wholly within its borders, to import, manufacture or cause to be manufactured and sell alcoholic beverages, the sale to be made only by the State itself and not for consumption in any public place.

This would, on the one hand, make it impossible to "return to the old conditions of the saloon," and, on the other, "permit a dry State to be as dry as it liked."

This destructive attitude on the Prohibition issue is believed by many to have been the most important factor in Smith's defeat for the Presidency.

SMITH, ALICE MATILDA (WHITE). American poet, writer, and temperance reformer; born at Clarendon, Vt., Dec. 25, 1846; died at Cambridge, Mass., Aug. 25, 1918. Miss White was educated in a female seminary at Middlebury, Vt., and on Feb. 25, 1868, was married to Clinton R. Smith, of Middlebury, first State chairman of the Prohibition party in Vermont (1887) and national committeeman, 1888-92. With her husband she attended the national convention of the Prohibition party at Indianapolis in 1888 as a delegate from Vermont, and voted for Clinton B. Fisk for President.

For almost half a century Mrs. Smith was active in the work of the Woman's Christian Temperance Union, which she joined in 1876 in her native State. In 1891 the Smiths removed to Washington, D. C., where Mrs. Smith affiliated with the local W. C. T. U. She served in turn as president of the local Union and president of the Young People's Branch. In 1898 she was elected president of the District of Columbia Union, in which capacity she served for many years. On Dec. 18, 1895, she was appointed to the original Board of Directors of the Anti-Saloon League of America, continuing to serve until 1902, when she became a member of the Executive Committee. She was also second vice-president of the District of Columbia Anti-Saloon League for a time.

Mrs. Smith contributed to the *Union Signal*, organ of the National W. C. T. U., and wrote poems and short stories under the names "Alicia" and "August Noon." In 1897-98 she was a member of the Board of Directors of the General Federation of Women's Clubs, and in the two succeeding years served as chaplain for the Columbia chapter of the Daughters of the American Revolution. In 1900 she became vice-president of the National Woman's Press Association.

In 1916 Mrs. Smith went to Cambridge, Mass., where she made her home with her daughter, Mrs. Charles J. Bullock, until her death.

SMITH, CHARLES. English temperance writer and worker; born at Newark, Nottinghamshire, April 16, 1859; educated in private schools at Newark and Bassingham and later by private tutors. Smith has been twice married: (1) To Sarah Marsden, of Balderton, Newark, on May 31, 1880 (d. 1889); and (2) to Lizzie Edey Goodchild, of St. Albans, Herts., on Dec. 30, 1890 (d. 1927).

Smith is one of the best known temperance advocates in the United Kingdom, and has devoted practically his entire lifetime to the struggle against alcohol. He signed a pledge at sixteen and began active association with the temperance cause in 1876 by joining the "Good Samaritan" lodge of the Independent Order of Good Templars at Newark-on-Trent. He devoted himself to a study of the alcohol problem under the tutelage of Edward Brooks, Past District Chief Templar, of Newark, familiarizing himself with the works of Dr. F. R. Lees and William Hoyle and current temperance periodicals. With this academic background he became a prolific writer on temperance topics for various reform journals. He also engaged in controversial writings for such newspapers as the *Times*, *Daily News*, *Daily Chronicle*, and many provincial papers. Among his ablest efforts were defenses of Sir Wilfrid Lawson's local-option bill and the Scotch and Irish Sunday Closing Acts.

Shortly after he was initiated into the Good Templar Order Smith was elected secretary of the Newark Lodge and later became District Secretary for Hertfordshire. Other Good Templar offices held by him were District Counselor and District Electoral Superintendent in Mid Kent. In his own Lodge at Maidstone ("Invincible Crusader") he held every office from Sentinel to Chief Templar.

His second wife, **Lizzie Edey Smith**, was also an efficient worker in Good Templary.

For many years Smith enjoyed the friendship of Dr. F. R. Lees, and it was due to his influence that Smith took up the secretaryship of the Kent County Temperance Federation in 1895. In 1903 he became secretary of the British Temperance League and editor of the *British Temperance Advocate*, both of which offices he has filled to the present time (1929). In 1905 he was elected a Fellow of the Temperance Collegiate Association.

SMITH, CLIFFORD HAYES. American Congregational clergyman and Prohibitionist; born at West Brattleboro, Vt., Aug. 17, 1856; educated at the Brattleboro Academy, at Dartmouth College, Hanover, N. H. (A.B. 1879), and at Yale Theological Seminary (B.D. 1882). He was ordained to the ministry of the Congregational Church in 1882, and served in various pastorates throughout Ver-

mont, his last charge being the Ludlow Congregational Church (1920-24). In 1924 he retired, and has since resided at Proctor, Vt.

Smith was a very active temperance advocate throughout his ministerial career. He assisted in numerous campaigns for local and State prohibitory legislation. His work in behalf of the Prohibition movement led in 1911 to his being appointed a member of the Headquarters Committee and State superintendent of the Vermont Anti-Saloon League, in which capacities he served until May 1, 1919. He served also as a member of the National Board of Trustees of the Anti-Saloon League of America, and as editor of the Vermont edition of the *American Issue* (monthly). He was assistant secretary of the Congregational National Council in 1919-20 and for a time a member of the national commission on temperance of that denomination.

REV. CLIFFORD HAYES SMITH

SMITH, DAN MORGAN. American lawyer, soldier, and Prohibition lecturer; born at Orange, Va., Oct. 2, 1873; educated at Florida State College (now University of Florida), and privately. He studied law and was admitted to the bar in Florida (1892), in Georgia (1897), in Illinois (1899), and to the bar of the United States Supreme Court (1908). He was a lieutenant in the National Guard of Florida from 1891 to 1898. During the Cuban insurrection he engaged in "gun-running" for the Cubans, and in the Spanish-American War he served as first lieutenant of United States Volunteers (1898). After the war he practised law in Chicago, Illinois, where he took a prominent part in Democratic politics, being Democratic nominee for Congress in the Third Illinois District in 1902. He was made assistant corporation counsel of Chicago (1905-06), judge advocate of Illinois (1914-16), and special assistant United States attorney (1915-16). He also joined the Illinois National Guard, in which he rose to the rank of major (1900-17), and during 1916-17 he served on the Mexican border as Captain of Co. D, 7th I. N. G. In the World War (1914-18) he enlisted as a private, in 1917, and in a short time was made commanding major of infantry. In 1918 he went to France with the 357th Infantry, A. E. F., and attended the American Field Officers' School at Langres. He participated in the St. Mihiel drive and was commanding major of the 358th Infantry, 90th Division, at the battle of St. Mihiel, where his battalion, which went into the battle with 1,120 men and emerged with 327, became known as the "Battalion of Death." He was promoted to be lieutenant colonel "for gallantry in action" at Fay en Haye, and he was twice wounded. He is now a member of the United States Reserve Corps, and resides in Los Angeles, Cal.

Smith is the author of a number of short stories and treatises, such as "America," "The Constitution," "Who's Running this Country," etc. He is, also, a lecturer on "Better Americanism," and Prohibition subjects. At one time general counsel for the National Model License League, he left it when he became convinced that the League officials were insincere in their attempts to overcome the worst evils connected with the saloon. After the World War he toured the country as lecturer for the National Anti-Saloon League, taking part in many Prohibition campaigns. Portrayal of European battles in which he had been engaged, and especially the story of his experiences with the Battalion of Death, proved of great interest to his audiences, while his eloquence in behalf of Prohibition

DAN MORGAN SMITH

was very effective in winning converts to the dry cause. From September to November, 1919, he lectured in Ohio during a Prohibition referendum campaign, to large and enthusiastic audiences. In the same region he had campaigned some years before in behalf of the liquor interests, and was regarded as their most convincing speaker; but at this time he was glad to testify to a complete change in convictions. The success of Smith's lectures is reflected in the current press comments, such as: "Colonel Smith leaves a trail of enthusiasm wherever he goes"; "His aggressiveness, his oratory, and his logic stir the people as they need to be stirred"; "He hits the booze business with the same irresistible force he hit the Germans." The result of this campaign, in which William Jennings Bryan also took part, was the complete defeat of all the wet proposals; and the influence of Bryan and Smith were undoubtedly big factors in this defeat.

SMITH, EDWARD TENNYSON. British temperance lecturer and editor; born in Birmingham, England, Nov. 22, 1850; died in 1925. He commenced his public career by working among children in his native town. After hearing a lecture by John B. Gough he was impressed with the need for temperance work, and decided to devote his life to that cause. His first temperance lecture was given at Denbigh in 1881, and in a short time his services were in great demand. A vigorous speaker, he was unsparing in his denunciations of the liquor trade, and soon became recognized as one of the most popular and fearless advocates of temperance.

After ten years of successful labor in the leading cities of the United Kingdom, Smith went to Australia and New Zealand in 1890, and there met with great success from the first. He traveled more than 50,000 miles, delivered over 1,500 lectures, and secured more than 32,000 pledges to total abstinence. He also assisted in numerous local-option contests, which usually resulted in Prohibition victories.

He returned to England in 1895 and thenceforward devoted his life to preaching temperance more vigorously than ever. He traveled extensively in England and Wales, and in three years induced more than 27,000 persons to sign the total-abstinence pledge.

Early in 1896 he founded a new temperance paper the *Temperance World and Prohibition Herald*, intended to advocate a more aggressive policy on the part of the temperance forces. He founded, also, a new society, The Temperance Ironsides, which became remarkably successful in its efforts to secure the adoption by the churches, individually and collectively, of a more actively aggressive attitude toward the drink traffic. Smith served for a number of years as honorary secretary of the Temperance Ironsides. He managed to arouse much discussion of the relation of the churches toward the liquor traffic by securing a list of prominent men in the United Kingdom who held stock, or were otherwise interested in the brewing industry. This list he read at the meetings at which he delivered temperance addresses, and he endeavored to have the churches debar these men from membership. The debates thus occasioned had a wholesome effect in arousing the churches to their duty in the temperance crusade.

Smith was a delegate to the World's Temperance Congress in London in 1900, and he attended the Twelfth International Congress on Alcoholism, held there in 1909. At the latter Congress he urged that teaching in the juvenile temperance societies should emphasize the fact that the only remedy for the evils caused by drink was the prohibition of the liquor traffic; that the danger lay in the drink itself and not in the method or conditions of its sale.

Smith secured his first notable victory at the great National Prohibition Convention at Newcastle-on-Tyne in April, 1897, when he moved that in the opinion of the Convention it was "inconsistent for a Christian to engage in or be financially interested in the traffic." This resolution was carried, and Smith's campaign was thus endorsed.

The agitation which he started respecting liquor-sellers holding office in the Church spread rapidly. The question was raised at almost every conference of temperance organizations and Christian churches throughout the United Kingdom, and Smith had the gratification of seeing his resolution adopted by the Bible Christian Church.

Another important outcome of his agitation was the discussion at the Wesleyan Conference at Leeds in 1897 of the question of liquor-sellers holding office in the Church. The question was brought up in succeeding years until a resolution prohibiting such persons from office was adopted. This step was taken by the Irish Wesleyan Conference in 1900.

Smith must be classed with the most tireless and effective of the world's temperance evangelists. In the World War (1914-18) he worked for a year among the British troops in many of the leading camps of the United Kingdom under the auspices of the National (British) Y. M. C. A. Early in 1916 he went to Canada under the auspices of the Dominion Alliance. Later he was engaged by the Anti-Saloon League of America for work in the United States, and he was in the thick of the fight both in that country and in Canada during the three years immediately preceding the victory for national Prohibition.

Smith was then engaged to assist in the local-option fight in Victoria, Australia. His opening campaign in the Melbourne Auditorium early in 1919 took the city by storm (according to the *Vanguard* for Oct. 20, 1923), and practically inaugurated the aggressive movement throughout the State. From 1921 to 1925 he continued his work in Australia and New Zealand until poor health compelled his return to England. He lived but a few months longer. The *Alliance News* said his death "removes a striking personality from the ranks of the older school of Temperance Reformers."

Smith was a vice-president of the World Prohibition Federation.

SMITH, FREDERIC. English Band of Hope leader and musical director; born in London, England, Jan. 4, 1841; died Oct. 5, 1919, at Hendon. He enlisted in the Band of Hope in his boyhood, and his capacity and devotion to the temperance cause were such that he came to be chairman of the executive and vice-president of the Band of Hope Union.

Smith's faculty for handling large bodies of young people and inspiring them to noble endeavor amounted to genius. Particularly was this true in the notable musical events which distinguished the Band of Hope movement under his leadership. The "monster choirs" at the Crystal Palace and other

great temperance gatherings were nation-wide in their influence, serving to fix the attention of many thousands of young people on a propaganda of infinite moment to the whole British Empire. Musical critics were agreed as to the difficulty of training a huge choir in sections, but they agreed, also, in the fact of Smith's marked success in accomplishing that feat. Beginning with a choir of 1,000 voices, he went on, year by year, increasing the number until he had three separate choirs of 5,000 voices each. The training for these events was long and elaborate, occupying many months. Nor did the director ever conclude a practise without a brief talk calculated to make active temperance propagandists of the singers. He put himself, also, heart and soul into the movement to raise the money to provide competent lecturers on scientific temperance instruction in the elementary schools of the United Kingdom.

For many years Smith was editor of the *Band of Hope Chronicle*, in this way reaching large numbers of young people who would not otherwise have been brought within the sphere of his influence. He was a most useful friend to the London Temperance Hospital, organizing collections by Band of Hope children which brought in about £8,000 ($40,000) to the institution. In 1879 he founded the West Central Hotel in London. It was successful from the start and has been repeatedly enlarged. The hotel was struck and damaged by a Zeppelin bomb during the World War (1914-18). For years it has been called "the largest temperance hotel in the world."

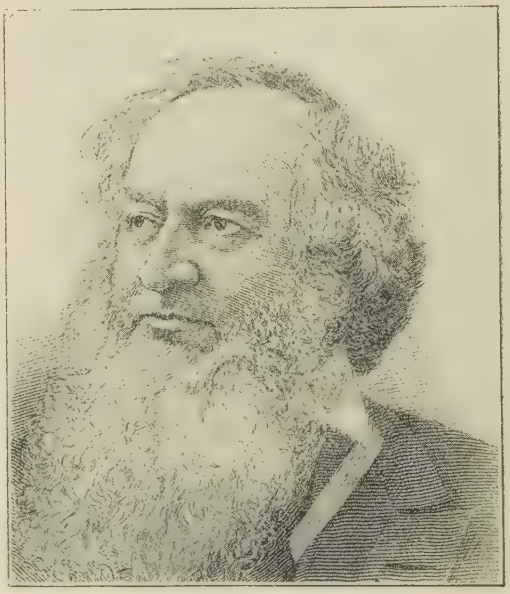
See, also, BANDS OF HOPE.

SMITH, FREDERICK WILLIAM. American Methodist Episcopal clergyman; born at Bradford, Yorkshire, England, March 20, 1891. He emigrated to America in 1906, and was educated at Phillips Andover Academy (Mass). Ordained deacon in 1914, and elder in 1920, he served pastorates at Bloomfield (1913-14) and Union Village (1915-17) in Vermont, and at Shrewsbury (1919-21) and Chicopee (1922-23), in Massachusetts. During the World War he was chaplain with the American forces in France (1917-19). He married Alice M. Rowe, of Milwaukee, Wis., Oct. 4, 1926.

In March, 1924, he entered the service of the Massachusetts Anti-Saloon League as superintendent of the Central Western District, serving until May, 1926. During 1926-27 he was superintendent of the Milwaukee District of the Wisconsin League. In September, 1927, he assisted in the work of the Massachusetts League, and in the following month he was employed by the New Jersey Anti-Saloon League. Since Oct. 22, 1927, he has been superintendent of the Christian Civic League of Maine, residing at Waterville.

SMITH, GERRIT. American abolitionist, reformer, and temperance advocate; born at Utica, New York, March 6, 1797; died in New York city Dec. 28, 1874. He received his earlier education at the Clinton (N. Y.) Academy, and graduated with honors from Hamilton College, Clinton, N. Y., in 1818. He was twice married: (1) On Jan. 11, 1819, to Miss Wealthy Ann Backus, of Rochester, N. Y. (d. Aug. 15, 1819); and (2) on Jan. 3, 1822, to Miss Ann Carroll Fitzhugh, of Geneseo, N. Y. In 1819 he was placed in charge of the entire estate of his father at Peterboro, N. Y. He was successful both in business and in real estate and became one of the wealthiest men in New York, being associated for a time with John Jacob Astor in the fur trade in the central and northern parts of the State.

Soon after he had established himself in Peterboro he stood for public office. In 1826, as a candidate for State Senator on the ticket of the Anti-Masonic party, he was defeated. He was a member of the New York State Convention held at Utica, Sept. 21, 1824, which nominated De Witt Clinton for governor. At the State Convention of June 10, 1828, held to nominate a President and Vice-President of the United States, he was a prominent speaker, favoring John Quincy Adams. In 1840 he was largely responsible for the formation of the Liberty party, at Arcade, Wyoming County, the object of which was the overthrow of the institution of slavery. For many years he was one of the leaders of the party, which twice nominated him for President of the United States. He was also nominated for the Presidency by the Industrial Congress at Philadelphia in 1848, and by the Land Reformers in 1856, but he refused both nominations.



GERRIT SMITH

Smith was elected to Congress in 1852 by the Abolitionist party, to the astonishment of both himself and the State, as the antislavery party was not at the height of its popularity at that time. At the end of the first session of Congress he resigned, due partly to ill health and partly to the fact that he was out of harmony with the party leaders.

In 1858 he was nominated for governor of New York by the Abolitionists, but was badly defeated.

Smith was a total abstainer and a radical opponent of the liquor traffic. While in Congress he made a notable speech in favor of prohibiting all traffic in spirits in the city of Washington, and another against providing intoxicating drinks for the navy. He delivered many public addresses advocating temperance, being most interested in the moral aspects of the question. In a letter to John Tappan, of Boston, he wrote:

I have observed with pain that in some parts of the

country, and even in some temperance papers, the doctrine is inculcated that intemperance is a "misfortune" rather than a crime and a sin. The tendency of such a doctrine to multiply cases of superficial and transient reformation from drunkenness, and to spread contempt for divine truth is obvious. I scarcely need add that this doctrine finds no favor in this neighborhood; and that here the advocates of moral reforms would think it infinitely more absurd to attempt to carry on a moral reformation and leave God out of it, than to attempt to enact the play of Othello,—and leave out the part of Othello.

Smith's temperance activities commenced in 1828 and continued until his death. He was instrumental in organizing the Madison County Temperance Society in 1833. At a convention of the American Temperance Society, held in New York city in May, 1833, he delivered an address advocating the application of total-abstinence principles. He built a commodious temperance hotel in Peterboro; but the spirit of the times seemed to demand intoxicants, and the project was an expensive failure. He was also interested in such prohibitory statutes as the Maine Law, attempting to secure the adoption of a similar measure in New York. He subscribed $1,000 toward the organization of the New York State Anti-Dram-Shop party in 1869.

In the same year he answered the call to all "Friends of Temperance, Law and Order in the United States" and went to Chicago to assist in the formation of the Prohibition party. He was one of the most active and eloquent participants in the organizing convention, and he composed an "Address to the People of the United States," which became the first official document of the new party. In this historic paper he discussed many of the principles around which the fight for Prohibition later revolved. It read in part:

Slavery is gone, but drunkenness stays. There are two millions of drunkards in our land. Counting their wives and children, and parents and brothers and sisters, there are at least 5,000,000 of people involved in the miseries of drunkenness.

. . . What can we do towards saving our millions of drunkards? Just what we have been doing. We are to continue the power of persuasion with them, and the power of prayer to God for them. And what can we do to prevent the recruiting of the ever rapidly thickening ranks of drunkenness? . . . Our work at this point is to warn and beseech the rising youth to take not the first step in the pathway, the second in which sinks the unwary and ill-fated traveller in drunkenness. . . It is to persuade them . . . that there is no security from drunkenness but total abstinence from all intoxicating drinks.

We proceed to ask whether Government may be called upon to advance the cause of temperance. . . The province of Government being to protect person and property, it is clearly its duty to forbid the existence of the dramshop. That abomination is the great peril to person and property; for it is the great manufactory, not of paupers only, but also of incendiaries, madmen, and murderers. Not a few of its frequenters go forth from it to burn or kill. Government is surely very false to its trust, and very delinquent in its duty, in licensing or permitting the dramshop.

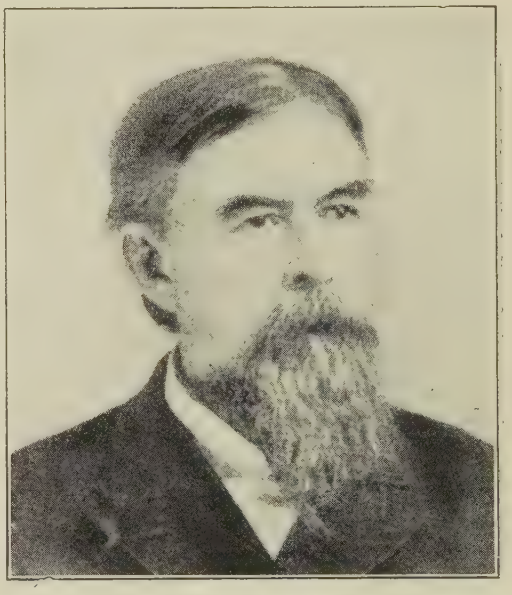
. . . Just here, where we have been speaking of the high and sacred mission of Government, is the place to enter our most earnest and solemn protest against the scheme called "local option" in the scheme for government, allowing the dramshop in those localities which like it and disallowing it in those localities which do not like it. Would the friends of this "local option" have it adopted in the case of theft, or of getting goods under false pretenses? Certainly not. They would have Government forbid these offenses everywhere, and entirely irrespective of the popular choice anywhere. Why, then, would they have the action of government in regard to dram-selling turn on popular will?

. . . We shall, of course, have to encounter, continually and everywhere, the utter but effective falsehood that in asking Government to put away the dramshop we are asking it to enact the most odious of all laws—a sumptuary law. How invidious as well as disengenuous to confound with a sumptuary law a law enacted for the protection of society from the dramshop, the manufactory of madmen and murderers—from peril to person and property far greater than the sum total of all the other perils which they incur! In the legislation we call for we do not propose, as does the sumptuary law, to interfere with the household. We do not propose the searching of families, nor the hindering of them from drinking their domestic drinks or eating their spoiled meats. But we do propose that they shall be effectually debarred from bringing their dram-bottles into the public markets, as they are from bringing into it such meats.

We are urged to wait until the political parties have disposed of other and more important matters before we organize politically against the dramshop. But these parties have nothing in hand that is at all so important as the shutting up of the dramshop. . .

Smith was a graceful writer and a very effective speaker. He had a commanding presence, which, combined with a peculiarly rich voice, made his addresses unusually powerful.

SMITH, GREEN CLAY. An American general, attorney, Congressman, Baptist minister, and Prohibition advocate; born at Richmond, Madison County, Ky., July 2, 1832; died in Washington, D. C., June 29, 1895.



GREEN CLAY SMITH

He was educated in the Richmond schools, at Center College, and at Transylvania College, where he graduated in law. In 1856 he married Miss Lena Duke. During the Mexican War (1846-48) he served in a cavalry regiment, and was commissioned second lieutenant. Returning to Kentucky after the War, he practised law in Richmond and Covington, and was elected to the Kentucky Legislature, where, although a Democrat, he opposed secession. With the outbreak of the Civil War he joined the army in 1861 as a private. In February, 1862, he became colonel of the 4th Kentucky Cavalry, and later rose to the rank of brigadier-general and was brevetted major-general.

While in the field he was elected to Congress as a Republican, taking his seat Dec. 1, 1864, and serving in the Thirty-eighth and Thirty-ninth Congresses. In 1864 he was a delegate to the Republican National Convention at Baltimore which renominated

Lincoln, and came within half a vote of receiving the nomination for the vice-presidency instead of Andrew Johnson. At the close of his second Congressional term President Johnson appointed him governor of the territory of Montana. After a three-year term he left politics to enter the Baptist ministry, in which he spent the remaining years of his life, holding pastorates in Louisville, Ky., and Washington, D. C. For nine years he was the presiding officer of the General Association of the Baptist Church in Kentucky.

Throughout his lifetime Smith was an ardent advocate of the cause of temperance. He affiliated himself with the Sons of Temperance and the Independent Order of Good Templars, serving as head of both organizations in Kentucky. In 1876 he was nominated for the Presidency of the United States by the Prohibition party. Although the various States were not well organized for Prohibition at that time, he received 9,737 votes in eighteen States. His nomination for the Presidency was again recommended at the Kentucky Prohibition Convention in 1888, but he declined in favor of General Clinton B. Fisk. At the time of his death he was pastor of the Metropolitan Baptist church, Washington, D. C.

SMITH, HANNAH WHITALL. An American Quaker, writer, and temperance reformer; born in

MRS. HANNAH WHITALL SMITH

Philadelphia, Pa., Feb. 7, 1832; died at Iffley, Oxford, England, May 11, 1911. She was educated at a Friends' School in Philadelphia, Pa. In 1851 she married Robert Pearsall Smith of Philadelphia. For many years she engaged in preaching, Bible teaching, and writing. In 1873-74 she visited England, preaching at Oxford and elsewhere.

Mrs. Smith became affiliated with the Woman's Christian Temperance Union early in the existence of that organization, and upon the creation of the national Evangelistic Department, in 1883, she was made its first superintendent.

In 1886 Mrs. Smith returned to England, and for the remainder of her life lived in London and Oxford. She joined the British Women's Temperance Association (from 1926 the National B. W. T. A.) in which organization she was a member of the Executive Committee from 1888 to 1893, honorary recording secretary 1894-1906, and honorary vice-president from 1903 till her death. Mrs. Smith was the author of numerous temperance works, which have been translated into many foreign languages. Her writings were signed "H.W.S."

SMITH, HENRY REED ("SUNDAY"). An American Wesleyan Methodist minister, State legislator, and temperance advocate; born at Sarahsville, Noble County (then Morgan County), Ohio, April 29, 1846; educated in the Sarahsville public schools, at Ohio Wesleyan University, and at Oberlin (Ohio) College. On Oct. 16, 1879, he married Miss Celia Leonora Potter, of Leonardsburg, Ohio. He was ordained to the ministry of the Wesleyan Methodist Church at Africa, Ohio, in August, 1875, after which he held Ohio pastorates at Bennington (now Fargo), Senecaville, and Sarahsville. He became interested in the temperance movement about the time the Washingtonian societies were springing up throughout the United States. Later he affiliated with the Sons of Temperance.

He was twice elected to the Ohio Legislature, (1879 and 1881) where he actively supported all temperance measures. He will be remembered as the author of Ohio's first restrictive measure against alcohol: a bill requiring all places where intoxicating liquors were sold to remain closed on Sunday. This aroused the intensest opposition on the part of the liquor interests. He was bitterly assailed by the liquor press, which called him "Saint" Smith, "Crank" Smith, and "Sunday" Smith. The Sons of Liberty sent him a letter threatening his life, and he had the letter read to the Ohio Legislature. It caused a great sensation, and copies were sent over the State, chiefly through the efforts of the Anti-Saloon Alliance (later the Anti-Saloon League). This publicity was partly responsible for the enactment of his measure in 1881. The Smith Sunday Law provided that any one selling or bartering any liquor on Sunday, except on a physician's prescription, should be fined not more than $50. It was amended in 1882 so as to provide that all liquor places should be closed on Sunday under penalty of a fine of $100 and imprisonment for a period not exceeding 30 days.

Since his retirement from the active ministry Smith has resided at Leonardsburg, Ohio.

SMITH, HEYWOOD. British physician and philanthropist; born Dec. 15, 1837; died July 25, 1928. He was educated at Harrow and Christ Church, Oxford. For seventeen years he was physician to the British Lying-in Hospital, and for a number of years held a similar position at the Hospital for Women. He was a member of the British Gynecological Society and the author of "Practical Gynecology" (1877). During the World War (1914-18) he had medical charge of an air-raiding station and later he was civil medical officer to the Military Hospital, Chichester. He was one of the founders of the London Medical Mission.

Smith became a total abstainer in 1877 and was an honored member of the British Medical Temperance Association. He wrote a number of valuable papers on temperance subjects.

SMITH, HOKE. An American lawyer and U. S. Senator; born at Newton, N. C., Sept. 2, 1855; educated under the supervision of his father, Dr. Hildreth Smith, who was a professor at the University of North Carolina. He married (1) Birdie Cobb, of Athens, Ga., Dec. 19, 1883; and (2) Mazie Crawford, Aug. 27, 1924. In 1872 he removed to Georgia, was admitted to the bar the following year, and engaged in the practise of law at Atlanta. He was president of the Young Men's Library, Atlanta, 1881-83; proprietor of the *Atlanta Journal*, 1887-98; and president of the Atlanta Board of Education, 1896-1907.

In 1892 he was a delegate to the Democratic National Convention and served as Secretary of the Interior in the cabinet of President Cleveland (1893-96). He was governor of Georgia in 1907-09. Reelected for the term 1911-13, he resigned to fill the vacancy in the U. S. Senate caused by the death of A. S. Clay, and served the unexpired term. He was reelected and remained in the Senate until 1921. Since then he has been engaged in the practise of law in Washington, D. C., and Atlanta.

Throughout his public career Smith was a friend of the Prohibition cause, and in 1907, while governor of Georgia, signed the first State-wide Prohibition law enacted in that State. Subsequently, as governor, he refused to attend public banquets at which wine was served, believing the practise to be in violation of the State's Prohibition statute.

SMITH, IDA BELLE (SPEAKMAN) WISE. An American teacher, lecturer, and temperance reformer; born in Philadelphia, Pa., July 3, 1871;

MRS. IDA B. WISE SMITH

educated in the public schools of Hamburg, Ia., and the University of Nebraska, afterward attending a Kindergarten Normal School. In 1927 she received the honorary degree of LL.D. from John Fletcher College, Ia. Miss Speakman was married to James A. Wise, on Sept. 3, 1889 (d. 1902). She taught for fourteen years in the public schools of Iowa, has held numerous public and appointive offices, and for many years lectured on woman suffrage, social purity, and temperance, under the auspices of the Iowa Political Equality Association, the Popular Lyceum Bureau, and the National W. C. T. U. She is an ordained minister of the Church of Christ (Disciples).

Her official relation with the W. C. T. U. began in Lincoln, Nebr., where, in 1894 she was superintendent of Contest work. She was a district president in Iowa in 1900, and State corresponding secretary from 1902 to 1913. In 1912 Mrs. Wise was married to the Hon. MALCOLM SMITH (d. 1915). In 1913 she was elected president of the Iowa State Union. In recent years she has been connected with the National W. C. T. U., as director of the Christian Citizenship department in 1923, in succession to Mrs. Deborah Knox Livingston, and vice-president at large in 1926. In the interests of the national organization she has spoken extensively throughout the United States. At the Edinburgh convention in 1925 she was elected superintendent of Citizenship for the World's W. C. T. U. She was named by a governor of Iowa among the ten most distinguished women of the State. She resides (1929) in Des Moines, Ia.

SMITH, JABEZ BURRITT. American lawyer, author, and Prohibition advocate; born at Sherburn, N. Y., March 17, 1852; died at Madison, Wis., Dec. 31, 1914. The son of a Baptist clergyman, he was educated in private academies in Wisconsin and the State Normal School at Winona, Minnesota, from which he graduated in 1875. He married Marcia Alicia Bradford, of Hammond, Wis., in 1879 (d. 1925). After teaching for some years, he began to study law and was admitted to the bar in 1880. In 1892 he founded a monthly paper, the *Campaigner*, which was later changed to a weekly under the title the *Busy World*.

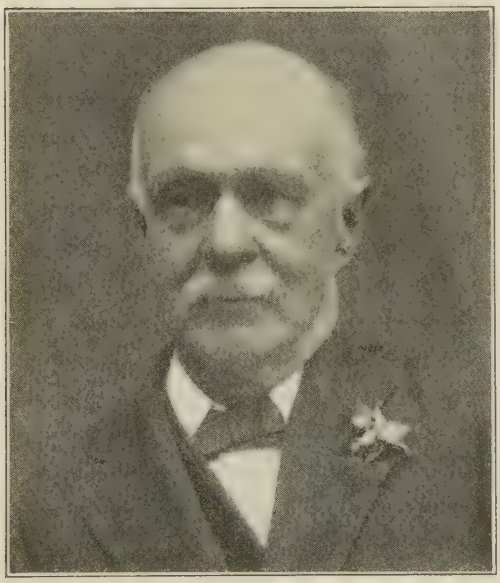
In 1888 he entered the lecture field as secretary of the State Central committee of the Prohibition party in Wisconsin, of which committee, from 1909 to 1914, he was chairman. He received the nomination of the Prohibition party for several offices, including that of governor. He was affiliated with the Independent Order of Good Templars and was the author of two volumes dealing with the temperance question.

His wife, Mrs. **Marcia Alicia (Bradford) Smith**, was also active in temperance work. She organized the Frances Willard Union in Madison, Wis., about 1905 and acted as its first president. She was a member of the board of directors of the Wisconsin Woman's Christian Temperance Union from 1889 until her death, and served as district president until 1899. For several years she was at the head of the Christian Citizenship department created in 1897, and in 1900 she was given charge of the legislative work of the State W. C. T. U., which she directed until 1918. She drew up and had introduced into the Legislature the bill providing for Frances Willard day in the public schools of Wisconsin. For many years she was a lecturer and organizer for the National W. C. T. U.

SMITH, JOHN FOX. South-African merchant and temperance leader; born at Bristol, England, Sept. 17, 1851; educated in the local schools. He secured his first position in a local tailor's shop at 2/- (48 cents) a week, later entering the employ of a firm of builders and contractors and learning the masonry trade. On attaining his majority he

decided to emigrate to South Africa. Arriving in Cape Town in March, 1873, he established himself a short time later as an auctioneer in Port Elizabeth, and subsequently set up as a produce-merchant in that town, developing a very successful business. In July, 1876, he married Rachell Kerr Wilson, a native of Lockerbie, Scotland (d. 1924).

The temperance cause engaged Smith while still a young lad. At the age of seventeen he was secretary of the Gideon Band of Hope in Bristol, a position which he held until his departure from England. He joined the Independent Order of Good Templars in 1871, at once becoming a zealous worker for the Order. In South Africa he found a broad and almost untrodden field for temperance work, and he immediately began the organization of Good Templar lodges. He established the African Pioneer Lodge, I. O. G. T.—the first in South Africa—at Cape Town in April, 1873, and the Star



JOHN FOX SMITH

of Hope Lodge at Port Elizabeth the following month. Becoming secretary of the Grand Lodge of South Africa, he traveled to all parts of the colony, forming lodges of Good Templars and Juvenile Temples among the natives as well as among the whites, and laying the foundations of the Order throughout the length and breadth of the land. He established a Band of Hope in Port Elizabeth in 1874, the successors to which still flourish.

Smith also started the Boys' Brigade and Boy Scout movements in South Africa.

In Australia his name is often given as "John Fox-Smith."

SMITH JOHN PATIENT. Australian temperance pioneer; born at Norwich, England, in 1806; died at South Brisbane, Queensland, Australia, in 1882. He was taken to the United States in childhood, and ultimately to New South Wales. He married Jane James at Parramatta, N.S.W. In 1844 he removed to Queensland. He became a prominent member of the Wesleyan Methodist denomination, and, with others, carried on the work of the temperance cause in Queensland for many years. He erected part of a temperance hall in Brisbane. For many years he assisted in mission work, especially among sailors.

SMITH JOSEPH FIELDING. President of the Church of Jesus Christ of Latter-Day Saints in America; born at Far West, Missouri, Nov. 13, 1838; died at Salt Lake City, Utah, Nov. 19, 1918. He was a nephew of Joseph Smith, the Mormon Prophet, and a son of Hyrum Smith, both of whom were killed by a mob at Carthage, Illinois. In the exodus of 1846 he drove an ox-team to the winter quarters of the Mormons on the Missouri River, and two years later crossed the western plains to the Salt Lake Valley, where the headquarters of Mormonism were established. After working for six years (1848-54) as a manual laborer, he became a missionary to the Sandwich Islands (now the Hawaiian Islands), 1854-58.

In 1858-59 he was appointed sergeant-at-arms to the Legislature of the Territory of Utah by Governor Brigham Young. On March 20, 1858, he was ordained a seventy (elder), and two years later was again sent out as a missionary. Between 1860 and 1877 he visited Great Britain, the Continent of Europe, and the Sandwich Islands. He was ordained a high priest and admitted to the High Council on Oct. 16, 1858, and on July 1, 1866, was ordained an apostle. In 1867 he was made a member of the Council of Twelve, and from 1880 to 1901 served as second counselor in the First Presidency of the church. In October, 1901, he succeeded Lorenzo Snow as president of the Mormon Church, serving until his death in 1918. He was prominent in the civic life of the State and of Salt Lake City. At various times he was a member of the Utah Legislature, and served several terms on the Salt Lake City council. In 1882 he presided over the Constitutional Convention which framed the Constitution of the State of Utah and petitioned Congress for admission to the Union. He was a polygamist, and in 1907 was fined $300 for breaking the law against polygamy.

Among the tenets laid down in "A Word of Wisdom," supposed to have been revealed to Joseph Smith in 1833, is the recommendation that it is not good to drink wine or strong drink except at the Lord's Supper. Adhering to this doctrine, Smith was outspoken in his public statements against the saloon, especially in connection with the campaign for State-wide Prohibition conducted in Utah in June, 1911. During that campaign, which resulted in 87 towns and cities voting dry, in the course of a sermon in the Granite stake tabernacle in Salt Lake City (May, 1911), he said:

> My object and desire is to drive the nail home and clinch it in the mind of every man and woman under the sound of my voice, that any man who will darken the door of a saloon to drink intoxicants is a criminal in the sight of God, and an enemy to society. I do not care who it is. It is an evil and ought not to exist in any community.
>
> . . . I hope to goodness every man and every woman will do his and her duty on the 27th day of June and vote that we can say throughout the State of Utah that it is white and not black; that you vote "dry" and not "wet."

SMITH MALCOLM. Irish commercial traveler and Prohibitionist; born at Belfast, Ireland, June 8, 1847; died at Cedar Rapids, Iowa, U. S. A., May 1, 1915. He was educated in the national school of his native city. He was twice married: (1) To Miss Mary A. Smith, of Belfast, Ireland, in 1868; and

(2) to Mrs. Ida B. Wise, of Des Moines, Ia., on Aug. 15, 1912 (see SMITH, IDA BELLE (SPEAKMAN) WISE. He went to the United States about 1873 as a linen-buyer for A. T. Stewart's department store, New York city. In 1880 he removed to Cedar Rapids, Ia., where at the time of his death he was a general agent.

Smith was actively interested in various phases of the temperance movement throughout his lifetime, becoming a member of a Band of Hope in childhood. At the age of fourteen he was an officer in the Independent Order of Rechabites in Belfast. Later he was active in the work of the Independent Order of Good Templars, serving for a number of years in various official capacities. In New York he joined the Sons of Temperance, and assisted in mission work. On coming to Iowa he found that State in the grip of a campaign for constitutional Prohibition. As head of law-enforcement activities in Cedar Rapids following the defeat of the Prohibition Amendment his life was many times endangered. Former members of his Sunday-school class appointed themselves his bodyguard during this trying period. He identified himself with the Prohibition party in Iowa and in 1889 and again in 1913 he was a candidate for governor on the Prohibition ticket.

SMITH, MATHEW HALE. See WASHINGTONIAN MOVEMENT.

SMITH, ROBERT. A Scottish ship-owner and temperance reformer; born at Saltcoats, Ayrshire, Scotland, July 25, 1801; died in Glasgow July 26, 1873. He became prominent in the latter city in the early forties as a partner in the shipping house of George Smith & Sons. He was a member of the town council and a city magistrate. He married a daughter of William Service.

In 1843 he became active in the temperance movement and for 30 years was one of the most prominent advocates of total abstinence in Scotland. From 1852 till his death he was president of the Scottish Temperance League, to which for many years he annually contributed £100 ($500). As president of the League, he presided over the conference of temperance workers at Edinburgh in October, 1855, called to consider the working of the Forbes Mackenzie Act and attended by approximately 200 representatives of societies in Scotland and America.

Mrs. Smith was also a devoted worker for the temperance cause.

SMITH, SAMUEL. British Member of Parliament, cotton-broker, and temperance advocate; born in the parish of Borgue, Kircudbrightshire, Scotland, Jan. 11, 1836; died in Liverpool Dec. 29, 1906. He was educated at Borgue Academy, Kircudbright Academy, and Edinburgh University. At the age of seventeen he was apprenticed to a firm of cotton-brokers in Liverpool. In 1859 he went to America for the purpose of studying cotton-growing and -marketing. On returning home he started a weekly cotton circular which for a quarter of a century was the leading authority in the trade. In 1862 he visited Egypt and India to study the prospects of cotton-growing in those countries. On his return he organized the firm of Smith, Edwards & Co., which became one of the largest cotton firms in the country. In 1864 he married Melville Christison, of Biggar, Lanark, Scotland (d. 1892).

Throughout his life Smith was active in the municipal and religious activities of Liverpool. He was twice president of the Council of the Chamber of Commerce and served for several years on the town council, where, as a member of the Health Committee, he worked for the reform of the Liverpool licensing system and the betterment of social conditions among the working classes. In 1881 he succeeded in piloting through the Council a resolution which was virtually an acceptance of the principle of local option.

In 1882 he was returned to Parliament for Liverpool and served until 1885, when he was defeated for reelection; but in 1886 he was elected from Flintshire, Wales, which constituency he represented for many years. During his Parliamentary career he supported all legislative measures for temperance reform, working especially for Sir Wilfrid Lawson's local-option bill. In 1890 he was instrumental in defeating the Publicans' Compensation Bill.

At an early age Smith became interested in temperance reform. He affiliated with the Scottish Permissive Bill Association, the United Kingdom Alliance, and other temperance societies. He was founder and president of the Anglo-Indian Temperance Association, which was formed at his home July 24, 1888; and through this organization he fought for the improvement of excise conditions in India and the abatement of the "out-still" system.

In Liverpool he organized and led Sunday-evening services for the poor, at which a loaf of bread was distributed to every attendant. These services became so popular that separate meetings were organized for children, the attendance frequently exceeding 1,000. Voluntary temperance pledges were taken, and visitors were employed to follow them up when possible. Thousands of pledges were signed and hundreds of drinkers reformed. For 25 years the meetings were a Liverpool institution.

Smith was a member of the committee that invited Moody and Sankey, the American evangelists, to Liverpool in 1875. Their efforts to arrest drunkenness among the dock-laborers were hindered by the fact that there were no eating-places on the docks except public houses. Smith helped to form a company to establish tea- and coffee-houses. The venture was so successful that in a short time 80 houses were opened, serving 20,000 meals daily and giving working men a cup of tea or coffee for a penny.

Smith was the author of numerous essays and several books on social, economic, and religious subjects, and his autobiography, entitled "My Life-Work" (London, 1903).

SMITH, SYDNEY. English divine, reformer, and author; born at Woodford, Essex, June 3, 1771; died in London Feb. 22, 1845. He was educated at Southampton (1777-82), Winchester (1782-88), Mont Villiers (Normandy), and New College, Oxford (B.A. 1792; M.A. 1796). In 1800 he married Catherine Amelia Pybus of Edinburgh.

Ordained at Oxford in 1796, he became a curate at Nether Avon near Amesbury. In 1798 he accompanied the son of the squire of his parish to Edinburgh as tutor. Here he studied moral philosophy, medicine, and chemistry, preached in the Charlotte Street Episcopalian Church, and founded the *Edinburgh Review* (1802), to which he contributed for the next quarter of a century. In 1803 he left Edinburgh and removed to London, where he

immediately acquired prominence as a preacher at Berkeley Chapel, Mayfair, and as a lecturer on moral philosophy at the Royal Institution. In 1806 Whig friends presented him with the living of Foston-le-Clay in Yorkshire, where there had not been a resident clergyman for 150 years. For twenty years he remained at Foston, where he served as pastor, doctor, and magistrate. In 1828 he received at the hands of Lord Lyndhurst (Tory minister) a prebend in Bristol Cathedral and was later enabled to exchange Foston for the living of Combe Florey, near Taunton, Somerset, which he held conjointly with the living of Halberton attached to his prebend. When the Whigs returned to power it was expected Smith would be made a bishop; but the argumentative nature of his writings provoked opposition and, as a compromise, in 1831 Lord Grey had him appointed to a residentiary canonry at St. Paul's. The death of his brother gave him an inheritance of £50,000 ($250,000), which he enjoyed for the remainder of his life.

His first book, "Six Sermons, preached in the Charlotte Street Chapel, Edinburgh," appeared in 1800. He consigned to the flames the manuscripts of his lectures before the Royal Institution. They were rescued by his wife and printed under the title "Elementary Sketches of Moral Philosophy." He was adept in the art of polemics, possessing all the wit and irony of his famous predecessor, Swift, without the latter's malice. These qualities are nowhere better exemplified than in "Peter Plymley's Letters" and "A Letter to the Electors upon the Catholic Question," both dealing with the subject of Catholic emancipation. In addition to his contributions to the *Edinburgh Review*, he wrote frequent controversial articles on questions of the day.

Throughout his lifetime, Smith was thoroughly in accord with the views and practise of the temperance reformers. The posthumous publication of his "Memoirs and Correspondence" by his daughter, Lady Holland, stresses this attitude. By his life he demonstrated that wit need pay no toll to Bacchus. During his residence in Somersetshire he repeatedly counseled his parishoners to keep away from strong drink. His advice to all men engaged in literary pursuits was, "If you wish to keep the mind clear and the body healthy, abstain from all fermented liquors." He was especially opposed to the Act passed by Parliament in 1830 "to permit the general sale of beer in England and Wales," and did all in his power to have it repealed.

SMITH. THOMAS ALLEN. English chemist and temperance advocate; born in London in April, 1801; died there Nov. 23, 1874. He was a practical chemist and a diligent student of physiology. At a meeting held by the Soldiers' and Sailors' Temperance Union in the Mariners' Church, London, Aug. 13, 1835, he protested the prohibition of beer for the working man, but was induced to sign a temporary pledge, and at the end of a month became a teetotaler and an ardent advocate of temperance reform. He affiliated with the National Temperance League, and became a lecturer for that organization, afterward serving on its Executive Committee. For years he devoted much of his time to temperance tours, delivering lectures illustrated by anatomical and physiological diagrams and practical chemical experiments. He joined with James Teare in addressing meetings and in organizing temperance societies in and around London.

For a time Smith was engaged in mission work among the men who were constructing the London and Birmingham Railway. In 1840 he was elected honorary secretary of a Church of England Temperance Society at London Road, Southwark. Four years later he was engaged as a temperance lecturer by the Western Temperance Society at London Road, Southwark. Four years later he was engaged as a temperance lecturer by the Western Temperance Union, in which capacity he cooperated with EDWARD GRUBB. He read a paper on the relation of temperance to the working classes at the National Temperance Congress in London on Aug. 5, 1862, and in 1867 lectured to more than 5,000 college students throughout England. On attaining his seventieth birthday he was tendered a public reception by the London temperance organizations in the Lecture Hall of the National Temperance League. His activities continued, despite his advanced age, and in 1872 he published his "Scientific Facts of Teetotalism." He died while in the midst of a temperance lecturing campaign.

SMITH, THOMAS PORTER. An English clothier and temperance reformer, born at Mountsorrel, near Leicester, Sept. 18, 1842; died in London April 28, 1915. He removed to Accrington when a boy and about 1868 settled in Burnley, Lancashire, where, for many years, he carried on business and entered into the public life of the town. He took a deep interest in education, and served both on the School Board and later on the Education Committee of the Council Schools. He was also appointed justice of the peace. A Wesleyan Methodist, he occupied every position open to a layman in the Bolton Synod of that denomination, and served as president of the Burnley Free Church Council.

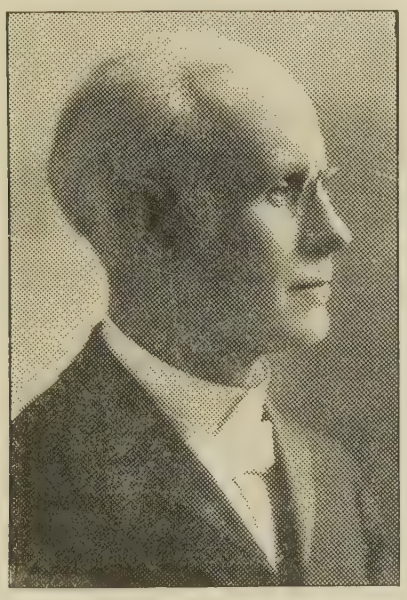
But it was to temperance effort that Smith devoted his chief energies. A pledged teetotaler in early youth, he was for many years the leader of the temperance party in Burnley. He was president of the Blue Ribbon Army and an active and generous supporter of the work of Burnley Temperance Hall. For many years he was associated with the United Kingdom Alliance as president of the Burnley Branch, vice-chairman of the National Executive Committee, and chairman of that body from 1910 until his decease. On the day before his death he attended a council meeting of the Alliance in London.

In his temperance reform work he was ably supported by **Mrs. Smith,** who was an interesting and persuasive speaker.

SMITH, WILLIAM ALBERT. An American Methodist Episcopal clergyman and Prohibition advocate; born at Mt. Blanchard, Ohio, Dec. 17, 1848; died at Springfield, Illinois, March 23, 1925. He was educated in the public schools and at Illinois Wesleyan University, Bloomington, Ill. (A.B. 1875; A.M. 1878; D.D. 1900). He was ordained to the Illinois Conference of the Methodist Episcopal Church in 1875; on Sept. 6, 1877, he married Julia M. Milmine, of Kenney, Ill.; he served twelve pastorates; and retired from the active ministry in 1912.

Smith was a member of the convention which organized the Anti-Saloon League of Illinois, and served on the Headquarters Committee longer than any other member in its history. From 1915 to 1925 he acted as field secretary for the League, in which capacity he made addresses in Protestant

pulpits throughout the State. Just prior to his death, he completed a history of the Illinois Anti-Saloon League.



REV. WILLIAM ALBERT SMITH

SMITH, WILLIAMSON MUNRO. Scottish-Australian temperance reformer; born at Inverness, Scotland, in 1818; died at Brisbane, Queensland, Australia, April 10, 1892. He was educated in Glasgow, and, after being connected with several London temperance societies, migrated to Brisbane in 1849. In 1853 he married Mary Femister. He was one of the pioneers of temperance work in Queensland, as appears from the following extract from the *Brisbane Courier* of May 12, 1849:

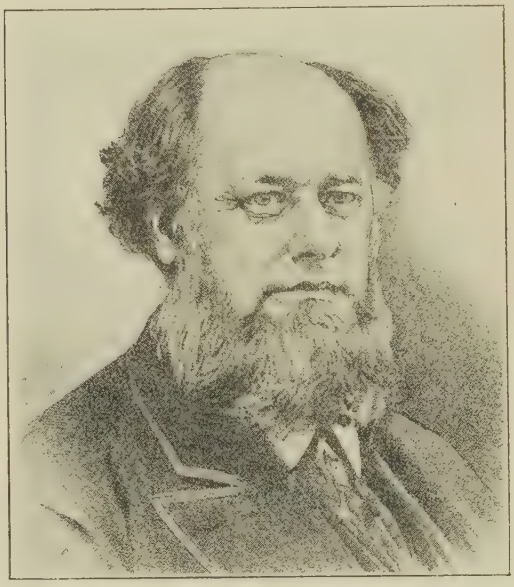
> The whole task of advocating a doctrine almost new to many of his auditors devolved upon himself. It is only fair to state that he made the best of what he must have felt to be a painful position. Mr. Smith in very good language enunciated such sound and wholesome truths that about fifteen persons signed their names to his book at the conclusion of his discourse.

SMITHARD, SIMEON. An English temperance worker; born at Melbourne, Derbyshire, Aug. 31, 1818; died at Bridlington Quay, Yorkshire, Feb. 13, 1878. After a brief schooling, he began work in a lace factory and later learned the trade of a wood-turner under his half-brother, Thomas Cook, who became the famous English tourist agent. At eighteen he removed to Derby, where he became active in temperance work, often walking to neighboring villages to address meetings after his day's work. In 1842 he gave up his trade to devote his time wholly to temperance.

Smithard's first public work for the cause was as agent for the South Midland Temperance Association. He addressed meetings, distributed tracts, and collected funds. Later he undertook similar work for the Sheffield and Rotherham Temperance Union and for the United Temperance Societies of Hull. He remained in Hull more than four years and, being the possessor of a good baritone voice, introduced the singing of temperance songs and hymns at his meetings. This practise attracted thousands, and he became known as the "Singing Advocate of Temperance."

For ten years (1852-62) Smithard toured the country as a lecturer for the Independent Order of Good Templars, covering 60,000 miles and delivering over 2,000 addresses. He was also at one time a lecturer for the Grand Lodge. In 1865 he delivered a series of seven phenomenally successful lectures in Hull, his final audience numbering 3,600 working men. In 1872, as agent for the National Temperance League, he carried out the experiment of delivering temperance addresses to the inmates of prisons. In 1873 he addressed many temperance reform meetings in Ireland. In 1875 his health failed. Upon his recovery, he again took the field and was on a lecturing-tour in northern England when he contracted the illness which resulted in his death.

For many years, with **Mrs. Smithard,** whom he had married in 1839, and who signed the pledge with her husband, he conducted a successful temperance hotel at Derby.



SIMEON SMITHARD

SMITHDEAL, GEORGE MICHAEL. American educator and Prohibition advocate; born near Salisbury, N. C., Sept. 23, 1855; died at Richmond, Va., Jan. 12, 1912. He was educated in the public schools and at Rutherford and Yeakins colleges. After the completion of his academic education, Smithdeal took a business course at Poughkeepsie, N. Y., and in 1883 established at Greensboro, N. C., the Smithdeal Business College, which developed into one of the most successful institutions of its kind. He later removed this enterprise to Richmond, Va. In 1893 he married Grace L. Henning.

As a young man Smithdeal entered the Prohibition ranks, and later he was for many years president of a Richmond organization known as the "Central Prohibition Club." This club was affiliated with the Prohibition party, which successively nominated Smithdeal for various offices, includ-

ing the State Senate and Congress. He served several terms as treasurer of the State committee of the party, and in 1910-11 was State chairman. He was also an active worker in the Virginia Anti-Saloon League.

SMOUSE. A name given by the Dutch in South Africa to itinerant Jew pedlers of brandy, who travel by means of wagons through the country. It is derived from the Dutch pronunciation of the name "Moses," and is also used to signify any person of the Jewish race. Other forms of the term are "Smouser" and "Smoutch."

SMUGGLING. A violation of the laws of a country, either by the importation or exportation of prohibited goods, or by the evasion of duties on dutiable goods. The practise is of ancient origin and has always been particularly prevalent in countries having a high or "protective" tariff. Contraband has included such widely divergent commodities as human beings, firearms, currency, sugar, drugs, alcohol, and objects of art. Among the ancients smuggling and piracy were recognized practises on the high seas. Smuggling was also an inevitable concomitant of early trade relations between nations.

In England this illegal occupation dates actively from the fourteenth century. The smuggling of liquor, tobacco, and bullion into Great Britain was prevalent in the eighteenth century and in the early part of the nineteenth, especially across the English Channel and along the rocky coast of Wales. In America the smuggling of rum was of frequent occurrence among the colonists. Indeed, the modern term "bootlegger" is a revival of the epithet applied to early American colonists, who smuggled rum to the Indians in the legs of their high boots. After the outlawing of the slave-trade by England and the United States the smuggling of Africans became a profitable, if precarious, business.

In more recent times smuggling has been most largely practised along the frontiers of adjacent European countries (since the World War, 1914-18); among passengers on transatlantic liners; and notably, since the passage of the Eighteenth Amendment, across the Canadian border and along the coast-line of the United States. In the latter country the laws against smuggling are enforced by customs officials on land, and on the sea by the coast-guard, who have the right to seize and search both vehicles and vessels. Penalty for defrauding the American customs ranges from a fine not to exceed $5,000 to two years' imprisonment, or both, in addition to forfeiture of the goods seized. In Great Britain evasion of customs duties renders the offender liable to forfeiture of treble the value of the goods seized, or £100, at the election of the Commissioner of Customs.

With the passage of the Prohibition Amendment, the smuggling of liquor into the United States, which had been almost suppressed, experienced a sudden revival. Bootlegging began with the fraudulent withdrawal of liquor from Government warehouses, and soon extended to the wholesale importation of alcohol from abroad. America's long and devious coast-line made detection difficult. Rum-runners, under the protection of foreign flags, anchored just outside territorial waters, where cargoes were transferred and rushed to the shore in launches.

This type of smuggling presented a difficult problem for the coast-guard, requiring the concentration in the Atlantic of a large number of revenue cutters. At first suspected ships were pursued individually, but gradually the procedure was adopted of picketing the rum-runners with small patrol-boats until communication with the shore was rendered impracticable. The Bahamas, the island of Bimini, and the numerous coves and harbors of Nova Scotia and Prince Edward Island, became auxiliary rendezvous of the bootleg fleet. In the Detroit River, also, and along the St. Clair Flats, small, or "mosquito," rum-runners were distinctly troublesome, owing to the proximity of the international boundary-line.

In 1923 United States federal officers seized 134 boats and launches engaged in contraband liquor traffic; in 1924, 236; in 1925, 182. In 1924 there were known to be over 330 rum-ships regularly engaged in smuggling. Congress, recognizing the inadequacy of the coast-guard fleet, passed (1924) an appropriation bill providing an expenditure of $13,500,000 for the construction of additional vessels to be used in the suppression of smuggling. By this bill more than 300 motor-boats were added to the coast-guard's sea force. A measure was also passed increasing the personnel of the coast-guard by 149 commissioned officers, 418 warrant officers, and 3,789 enlisted men. In 1925, in order to cope more efficiently with bootlegging and rum-running, the coast-guard, the customs service, and all governmental agencies employed in enforcing Prohibition were concentrated under the control of one of the assistant secretaries in the Treasury Department.

Although efforts to enforce the Eighteenth Amendment became gradually more rigorous and successful, Mrs. Mabel Walker Willebrandt, assistant attorney-general, found the enforcing act itself inadequate, declaring in her 1925 report to the attorney-general, that

> . . . the small penalties provided by the National Prohibition Act are increasingly deplored by United States attorneys, judges, and other officials charged with duties and conversant with conditions relating to law enforcement. They are disproportionate to the penalties imposed for violation of other federal laws, and at least for illegal manufacture, sale, transportation, and importation, acts receiving particular constitutional condemnation, the penalties should be much higher.

In 1924 a series of treaties was entered into by the United States to aid in the suppression of liquor smuggling. They established the principle of the 12-mile limit, or the 1-hour run, for the boarding and examination of private vessels under foreign flags. While these treaties upheld the principle that three marine miles constitute the proper limit for territorial waters, they permitted the boarding of private vessels, where there was reasonable cause to believe that an offense had been committed, was being committed, or was being attempted against the laws of the United States, outside territorial waters up to one hour's distance from the coast (*i.e.*, the distance the suspected vessel was capable of traveling in one hour, to be measured, where cargo was transferred, by the speed of the vessel to which cargo was transferred). In return for this privilege granted the United States, foreign vessels were allowed to carry liquors into territorial waters, when such liquors were listed as sea stores or cargo destined for a port foreign to the United States and were kept under seal continuously while the vessel on which they were carried remained within said territorial waters. Parties to the treaties included, in addition to Great

Britain, the principal countries of Europe, Canada, Cuba, Panama, and Mexico.

In 1925 a special treaty to stop smuggling along the border was negotiated with Mexico. A separate convention with Canada had been entered into (June 6, 1924), which it was hoped would minimize smuggling from the Dominion. One of its most important stipulations provided that clearance papers should be denied vessels when it was evident from the tonnage, size, and general character of the vessel or the length of the voyage and the perils of navigation attendant upon it, that the vessel would be unable to carry its cargo to the destination proposed in the application for clearance.

Smuggling between Canada and the United States continuing to increase, a conference on the subject was held at Ottawa Jan. 8-10, 1929. Canada rejected the United States request that customs clearances be refused to liquor boats between Canadian and American ports. The Canadian Government made a secondary offer, however, to permit American customs officials to be stationed on the Canadian side of the border, by whom clearance information might be transmitted to their home authorities as soon as such clearances are obtained.

The American Minister at Ottawa was instructed to reply (April 20, 1929) that the United States

> remains convinced that the only effective means of dealing with the smuggling problem along the border is the conclusion of a treaty amending the convention of June 6, 1924, to the end that clearance be denied to shipment of commodities from either country when their importation is prohibited in the other.

In Europe, with the close of the World War, liquor smuggling assumed alarming proportions. The newly created republics of Central Europe, in order to coax money into their empty exchequers, enacted numerous restrictive and monopolistic laws against liquor, accompanied by varying degrees of taxation—which created the smuggler's opportunity. He was tempted also by the variation in monetary exchange between nations, by labor conditions, and by the natural condition of the soil which in some countries produced a surplus of the ingredients used in the manufacture of intoxicants.

In this situation the majority of European nations were included, international bootleggers operating between contiguous countries, across the English Channel, and along the Baltic Sea. Great Britain, France, Sweden, Finland, Germany, Lithuania, Latvia, Esthonia, and Soviet Russia were among the states particularly involved. The illicit trade in intoxicants revealed disconcerting anomalies. The greater part of the liquor smuggled into Sweden originated in Finland, where strict Prohibition was in force. Alcohol was frequently smuggled back into the very country from which it had been exported. In Esthonia, where liquor intended for export paid a lower tax than liquor intended for home consumption, dishonest dealers adopted the practise of consigning their supplies for export and then smuggling them back into Esthonia for local sale. A similar evasion sprang up in the German Republic, which refunded the excise on liquor scheduled for export. The smuggler purchased his supplies in some free port, such as Danzig, and smuggled them back into Germany. Danzig became an exchange center, where liquor was transferred to small boats and peddled to Baltic ports. Liquor was increasingly smuggled from France to England to evade the high tariff. By 1925, it was estimated by Prof. Slotemaker de Bruine, member of the First Chamber of the States-General (now Minister of Labor, Commerce, and Industry), that 38,000 hectoliters of liquor were either smuggled into Holland or illicitly manufactured—an amount equal to 25 per cent of the nation's entire consumption. In Denmark, over a three-year period, more than 1,000 smuggling cases were dealt with by the Customs Department.

In an attempt to stem the tide of this illegal traffic and to consider other international problems involving alcohol, an International Conference on Alcoholism was held in Geneva, Switzerland, in September, 1925, under the auspices of the International Bureau Against Alcoholism, a department of the World League Against Alcoholism. This assembly was attended by delegates from the various European nations, Japan, and the United States, and was participated in by high government officials and official observers from the League of Nations.

One of the Conference's principal purposes was a discussion of the gravity of the situation with regard to smuggling, its deliberations resulting in the suggestion of an international agreement toward the suppression of this evil. The report of the Conference's committee urged "the governments of the civilized world and the League of Nations to take into immediate and earnest consideration the various problems raised by this illegal international traffic," and submitted for the attention of such governments and the League of Nations a series of proposals intended to form the basis of an international agreement. These included the suggestions that contracting nations agree to collaborate in all possible ways for the suppression of smuggling; that specific permits be required for the export of alcoholic liquors; that no export of liquors be allowed in vessels of less than 100 tons; that no clearance be given to alcoholic liquors consigned to the territory of any contracting nation which has notified the government of the country of export that the importation of said liquors is restricted or prohibited; and that territorial limits be extended for purposes of search and seizure.

The League of Nations at its Seventh Assembly (September, 1926) decided to postpone the matter to the following session. At the Eighth Assembly (September, 1927) the questions of alcoholism and smuggling were, among others, referred to a committee.

On Sept. 14, 1928, the Second Committee of the League adopted the following resolutions:

> The Assembly:
>
> Decides to request the Health Organisation of the League of Nations to collect full statistical information regarding alcoholism, considered as a consequence of the abuse of alcohol, giving prominence, according to the data available, to the deleterious effects of the bad quality of the alcohols consumed;
>
> And considering that, while it is for the Governments to put a stop to the contraband trade carried on in violation of conventions in force between them, it may nevertheless be useful to examine the terms in which such conventions or agreements might be drawn up, not only for the prevention of smuggling in general and that of alcohol in particular. . .
>
> Decides to ask the Council to invite the Economic Committee to carry out this investigation and to submit any proposals to the Council arising out of its conclusions:
>
> It is understood that this resolution does not refer to wine, beer, or cider.

See, also, SCOTLAND, vol. v, p. 2385.

BIBLIOGRAPHY.—Robert W. Chambers, *The Middle Passage*, in *Liberty*, Chicago, Oct. 3, 1928; *Encyclopedia Americana*, s. v.; *Encyclopaedia Britannica*, 11th

and 13th eds., *s. v.*; Wayne B. Wheeler, *Report on the Fight Against Smuggling Through International Cooperation in the United States of America*, in *International Review Against Alcoholism*, No. 5, Lausanne, 1925; T. R. Ybarra, *How Sweden Manages State Liquor Control*, in *New York Times*, Sept. 9, 1928.

SNAKE WINE. A kind of animal wine recommended for the cure of various ailments by the official Chinese Pharmacopeia. See, also, MONGOLIA.

SNAPDRAGON or **FLAPDRAGON.** A Christmas game much in vogue in olden times in England; also the objects used in such game. Small combustible bodies, usually raisins, were set on fire in a glass of spirits, from which the players snatched them with their fingers and swallowed them.

Several allusions are found to flapdragons in Shakespeare, for example:

> Thou art easier swallowed than a flap-dragon.
> —"Love's Labour Lost."
> And drinks off candles' ends for flapdragons.
> "2 Henry IV."

English topers in former times used flapdragons to excite their flagging efforts to drink, swallowing the blazing bodies with much dexterity.

SNEAK-CUP. In Elizabethan times in England an epithet for a man who balked, or missed, his glass at a drinking-bout. In Shakespeare's "The First Part of King Henry the Fourth" (III.iii) *Sir John Falstaff* says of the *Prince*:

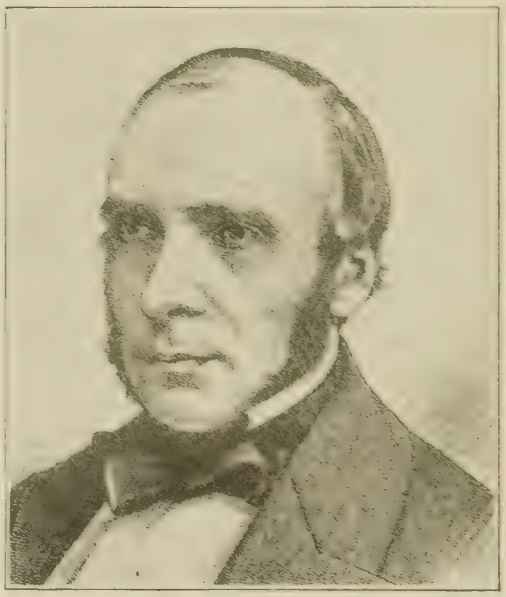
> How! the prince is a Jack, a sneak-cup

SNOW, JOHN. English physician and temperance reformer; born in the city of York March 15, 1813; died there June 16, 1858. He became a very noted physician, and among his patients were such personages as Queen Victoria.

At the age of seventeen Snow was converted to temperance and a few years later he signed the total-abstinence pledge. After studying the question very carefully he decided to practise medicine without the use of alcohol, an idea then considered both foolish and dangerous. But in 1831-32 his theory was justified, when a serious cholera epidemic broke out at Newcastle-on-Tyne. Snow, then in the fifth year of his apprenticeship with a surgeon of that city, was sent by his master, Mr. Hardcastle, to take medical charge of Killingworth Colliery. Among the supplies he was told to take with him was a case of brandy, then considered necessary for the curing of cholera. Snow objected to taking the brandy on the ground that he had himself been an abstainer for two years and did not have any faith in the curative properties of alcohol. His objections were overruled and he took the brandy with him. At the Colliery his success in the treatment was so pronounced that he won considerable acclaim from the medical profession. But he returned to Newcastle without having used any of the brandy, and claimed that his success was in a large measure due to discarding the spirit.

Through the influence of Snow the principle of total abstinence was introduced among the inhabitants of Layerthorpe and Asomb. In 1836 he assisted in the organization of the York Total Abstinence Society. In the same year he read a paper on the medical phase of the temperance movement at Pately Bridge, which was remarkable for its progressive views on alcohol, considering the time, when the opinion of most physicians was strongly in favor of the use of alcoholic stimulants in medicine. In this paper he wrote in part:

> The great and palpable evils occasioned by drinking these fluids in excess, divert our attention from the mischief done by taking them in what is called moderation. A moderate use of them does not produce all these evils; therefore moderation must be a good thing! Might we not as well say that because gambling a little with small sums does not put a man and his family to the risk of starvation, and produce all the distress and crime that gambling to excess does, therefore, gambling in moderation must be a good thing! I would have you pause and consider whether there is any wholesome article of diet which, if taken in the greatest excess, will cause such serious derangement in the economy as fermented liquors do. I think there is none, and I would have you view with especial suspicion a food that will make you want the more of it the more you get. . .



JOHN SNOW

SNOWDEN, PHILIP. English Member of Parliament and journalist; born at Cowling Forks, Yorkshire, July 18, 1864; educated at public schools and privately. In 1886 he entered the Inland Revenue Department of the Civil Service, but retired in 1893 in consequence of an accident which permanently maimed him. He then entered the field of journalism and has been a prolific contributor to newspapers and reviews. He became associated with the British Labour and Socialist movement and has been six times elected chairman of the Independent Labour party. He married Ethel Annakin, of Harrogate in 1905, who is very well known internationally for her work for temperance and peace. He was the Socialist candidate for Parliament from Blackburn in 1900, and from Wakefield in 1902, in both of which contests he was unsuccessful.

Snowden was selected chairman of the Independent Labour party in 1903, serving until 1906, when he was elected Socialist Member for Blackburn. He was a member of a number of royal commissions and of the Central Control Board (Liquor Traffic). He sat for thirteen years as a Labour Member of the House of Commons, but lost his seat in the general election of 1918 as a result of his pacifist views. In 1922 he was returned to Parliament from the Colne Valley Division of Yorkshire. He was Chancellor of the Exchequer in the Socialist-Labour Government of 1924, and holds the same office in the present Macdonald cabinet.

At the Hague Conference, assembled Aug. 6, 1929, to consider the application of the Young plan to German reparations, he refused to accept any reduction in Great Britain's reparations percentages.

Although always a Prohibitionist in theory, Snowden was opposed to Prohibition as a legal method of dealing with the drink problem in England. Before the World War (1914-18) he advocated public ownership of the liquor traffic for two reasons:

"First, because I believed that national Prohibition in this country was impossible or remote, and second, because I believed that State ownership would prepare the way for local veto or national Prohibition. (*Daily Herald*, July 1, 1920.)

During the World War he was one of the initiators of the Carlisle experiment in Government control of the liquor traffic (see CARLISLE). This experiment was very disappointing to Snowden, and as a result he changed his policy and became an opponent of public ownership; and his opposition was a great factor in defeating the proposal for the purchase of the liquor interests in England and Wales, which came up in 1920. He was also influenced in favor of Prohibition after a visit to the United States, Canada, and New Zealand. Of this visit he said:

I went out strongly prejudiced against Prohibition. I had written and spoken much against it. I was converted, in spite of my prejudices, by what I saw of the enormous social benefits accruing from Prohibition. (*Westminster Gazette*, Dec. 2, 1921.)

Snowden is not in favor of enforcing Prohibition by Act of Parliament in Great Britain, but considers it a matter for a popular referendum. He advocates the local-option law as a means of deciding on the question by districts, and considers that this method would have a great educative effect, and would gradually prepare public opinion for State Prohibition.

Snowden is the author of "The Socialist Budget" "Socialism and Syndicalism," "Socialism and the Drink Problem" (1908), "The Living Wage," "Labour and Finance," and "Labour and the New World."

Both Snowden and **Mrs. Snowden** have done a great amount of speaking on the temperance platform in the United Kingdom and in New Zealand. Mrs. Snowden visited Russia in 1920 as a member of a Labour delegation invited by the Soviet Government to report on conditions there. She is the author of "Through Bolshevik Russia" (1920), and "A Political Pilgrim in Europe" (1921).

SNUG. An English colloquial term for a bar parlor. The Royal Commission on Liquor Licensing Laws, in its "Final Report" (1899), p. 125, referred to snugs in the following paragraph:

The definition of "snugs" or bar-parlours, as they are euphemistically called, may differ in various places; but in Hull, at all events, they are constructed for secret drinking, they are the resort of women who are either ashamed to be seen in the open dram shop, or, if they were there, would be objected to by the landlord. A number of these secret and dark partitioned chambers abut upon the counter of the dram shop. The man who serves behind the bar cannot control the inmates, as he would have to go over the bar to get in to them, or have to go round outside. In some cases he cannot see what is going on inside, and if it is alleged that these arrangements are convenient for the customers, they certainly do not conduce to the reasonable and even decent management of the house. The tenants themselves of the houses sometimes object to them, but the landlords will not allow of their removal.

SOBER SOCIETY. An association formed in Allentown, New Jersey, in 1805. The exact nature of its bond of membership is not known.

SOBIESKI, JOHN. A Polish American soldier, lecturer, and Prohibitionist; born in Warsaw, Poland, Sept. 10, 1842; died at Los Angeles, Calif., U. S. A., Nov. 11, 1927. He was a lineal descendant of King John Sobieski, who rescued Vienna from the Turks in 1683. His father, Count Sobieski, was the leader of the uprising for liberty in Poland in 1846, and, failing in the attempt, was executed by the Russian Government (March, 1848). His estates were confiscated, and his wife and son banished from Poland. The refugees lived in different parts of Europe for some years, were expelled from Milan, Italy, for joining in a demonstration in honor of Captain Ingraham, of the United States Navy, and went to England, where John's mother died in 1854.

A few months afterward John sailed for America as a stowaway on the U. S. S. "Constellation," landing in New York Feb. 22, 1855, alone, with neither friends nor money, and unable to speak the English language. A few weeks later he joined the United States Army as a bugler, and took part in Indian campaigns until the outbreak of the Civil War. He then joined the Army of the Potomac and served throughout the War. Afterward he went to Mexico and entered the army of the Republic of Mexico, becoming a colonel at the end of eighteen months. He served for two years against Maximilian, and had command of the reserve firing party at the time of the execution of that emperor (1867).

Returning to the United States, Sobieski took up the reading of law in Minneapolis, Minn., and in 1868 was elected to the Minnesota House of Representatives from Hennepin County. In the State Legislature he introduced an important bill dealing with Prohibition.

Sobieski was a member of the National Convention that met at Chicago Sept. 1, 1869, to organize a national Prohibition party; was the candidate of the party for Congress in Chicago in 1878; headed the Prohibition electoral ticket in Illinois in 1880; was the candidate of the Prohibition party for the governorship of Missouri in 1892; and was chairman of the Missouri delegation to the national convention of the Prohibition party in 1900, in Chicago. He became a member of the Supreme Lodge of Good Templars in 1868, and founded more than 2,000 lodges. During a period of about 50 years he traveled in all the States and Territories of the Union, as well as in England, Scotland, Ireland, and Wales, speaking on temperance and Prohibition.

In June, 1879, he married Miss Lydia Gertrude Lemen, of Salem, Illinois. He was the author of several books on Polish topics and of a volume entitled "The Life Story of Colonel John Sobieski." In the last-named he attributes his success in the fight against the liquor evil to a pledge exacted from him by his mother. He says:

My mother did one thing for me that I shall always remember with gratitude. She made me pledge to her on the day of her death, that I would never, as long as I cherished her memory, drink strong drink, gamble, or take the name of God in vain; and I have never in the slightest degree violated this pledge. . . The love which I cherished of a noble memory made me strong against every temptation; and all that I am, and all I expect to be, and all the good that I have accomplished in fighting the liquor traffic,—all belong to her.

SOBRIËTAS. A federation of the Roman Catholic diocesan temperance societies of Holland founded at Utrecht April 1, 1899, for "the confirmation

and propagation of the Roman Catholic action for the advancement of Christian Temperance and the combating of alcoholism." It also aims at securing "united action of the Roman Catholic societies as often as it appears to be useful." The operations of the federation extend over the five Roman Catholic dioceses into which Holland is divided, and it has a membership of about 64,000 adults, 19,500 boys and girls under the age of sixteen, and 77,000 children under the age of twelve.

The first local Roman Catholic antialcoholic society in Holland was the "League of the Cross" *(Kruisverbond)*, for men, which was established at Enschede by workmen, under the leadership of Dr. ALPHONS ARIENS, in 1895. It was followed by the Union of St. Mary *(Mariavereeniging)*, which was established for women in 1896. The growth of these societies was very rapid, so that, with the approval of the entire Dutch Episcopacy, the first national Roman Catholic Antialcoholic Congress was held at Utrecht in 1898; and this resulted in the establishment of Sobriëtas a year later.

The organization was a national society until 1904, when it was changed into a federation of diocesan societies. In each of the five dioceses there exists one diocesan *Kruisverbond* for men with two different classes of members, namely, teetotalers and abstainers from strong liquors, and some temperance men; and one *Mariabond* for women, with two classes of members, teetotalers and abstainers from strong liquors. The *Mariabond* has a subdivision, the St. Anna Society, the members of which are Roman Catholic parents who promise to keep their children teetotalers up to the age of twelve. These children can then join the total-abstinence societies for boys and girls until they reach the age of sixteen or eighteen. Divisions have been formed for railwaymen, Roman Catholic students, priests, and teachers.

The federation has held two national congresses since its foundation, one at Nimeguen in 1907, and the other at The Hague in 1920; while a special congress against beer-alcoholism was held at Roermond in 1912. Sobriëtas fights in the first place against gin-alcoholism, but it aims more and more at abstinence from all alcoholic beverages, and the children are especially educated in this spirit.

The first president of the federation was Baron Ruÿs de Beerenbrouck, who served in that capacity until 1918 when he was appointed prime minister of Holland. The present officers are (1929): President, J. M. A. Zoetmulder, Heerlen; and secretary, Rev. L. Simonis, The Hague. The central office of Sobriëtas is located at Ververstraat 30, The Hague. The society issues the following publications: *Sobriëtas, De Kruisbanier* ("The Banner of the Cross"), *Bonus Miles*, for priests, *Ons Jeugdwerk* ("Our Juvenile Work"), *De Jonge Kruisridder* ("The Young Crusader"), for boys and girls, and *Het Blauwe Sein* ("The Blue Sign"), for railwaymen.

Sobriëtas cooperates with the Protestant and neutral antialcoholic societies in Holland through the National Committee against Alcoholism, and also manages the secretariate of the International Catholic League Against Alcoholism.

SOCIAL SERVICE BOARD OF THE EPISCOPAL CHURCH IN SCOTLAND. A board of 62 members, instituted at Edinburgh in 1919 by the Episcopal Church of Scotland for the purpose of carrying out its temperance and other social work. It was originally established as a committee for temperance work only, but in 1919 its constitution was widened so that as a social-service board it might also carry on rescue and preventive work, work for the welfare of drinkers, and give the Church information about such questions as gambling, a pure press, the opium traffic, and other like matters. The Board has published two volumes of social study. In 1921 the Board took over St. Andrew's Home, at Joppa, Midlothian, which it has since managed. St. Andrew's is a large Rescue Home, conducted by the Sisters of the Community of St. Peter, of Horbury, Yorkshire.

The headquarters of the Board are located at 13 Drumsheugh Gardens, Edinburgh, and its present officers are: Convener, E. W. M. Balfour Melville; and secretary, Canon J. B. Jobberns, Dundee.

SOCIAL SERVICE COUNCIL OF CANADA, THE. A federation of churches and other sympathetic bodies formed at Toronto, Canada, in 1907, for the promotion of social welfare throughout Canada, Newfoundland, and Bermuda, and incorporated in 1919. The purposes of the Council are set forth in its constitution as follows:

(a) To unite for national and community welfare, the social forces of Canada and of Newfoundland and Bermuda;

(b) To investigate economic, social, moral, religious or other conditions in Canada, Newfoundland and Bermuda;

(c) To seek by educational, legislative, administrative or other means to suppress the traffic in intoxicants and habit forming drugs, (except for legitimate purposes), prostitution and other vices;

(d) To promote measures for the prevention of crime delinquency, disease, and defectiveness and to redeem, reclaim and restore those affected thereby;

(e) To publish magazines, pamphlets and books on economics, social, moral, political and religious problems and welfare;

(f) To hold conventions and congresses in the interests of economic, moral, political and religious progress;

(g) Generally to promote all forms of economic, social, moral, political, national, and religious welfare;

(h) To establish settlements, homes, or other institutions in connection with the work of the Corporation;

(i) To solicit contributions and receive gifts . . . for or in favour of the purposes of the Corporation. . .

Any church, society, organization, or association which is, or is intended to be, Dominion-wide in its activities may upon application become a unit of the Council, and, likewise, the Social Service Council of any province may become a unit. Every unit may be represented at meetings of the Council by 10 delegate-members, who become members of the Council.

From its formation the Social Service Council has taken an active part in the local-option and Prohibition campaigns in Canada. The present officers are (1929): President, Rev. Canon C. W. Vernon, D.C.L.; and secretary, Rev. J. Phillips Jones, D.D. The Council maintains headquarters at 309 Metropolitan Building, Toronto. Its official organ is *Social Welfare*.

SOCIAL SERVICE COUNCIL OF NOVA SCOTIA, THE. A Canadian federation of provincial social-betterment societies, formed at Halifax, Nova Scotia, in 1918, through the union of the Nova Scotia Temperance Alliance (organized in 1905) and the Moral and Social Reform Council (organized in 1911). According to its Constitution, the object of the Council is to promote "such Social-Service movements as are approved by a majority of the representatives of each of its enrolled units present at any regular called meeting."

The activities of the organization cover all of

the Province of Nova Scotia; and the societies represented in the federation are: Church of England Synod, Roman Catholic Church, United Church, Presbyterian Synod, United Baptist Convention, Lutheran Synod, Disciples of Christ, Salvation Army, Young Men's Christian Association, Young Women's Christian Association, Woman's Christian Temperance Union, Society for the Prevention of Cruelty, League of the Cross, Nova Scotia Temperance Alliance, Grand Division Sons of Temperance, International Order of Good Templars, and Loyal Orange Association.

The work of the Council is the promotion of educational, legislative, and administrative reform movements. According to the "Report of the Annual Convention," held at Halifax, April 21-26, 1926, the outstanding achievements of the federation have been: (1) The enactment of the Nova Scotia Temperance Act in 1910; (2) the amendments secured to that measure from year to year up to the present time; and (3) the application of the Act to the City of Halifax in 1916, resulting from the campaign carried on. These accomplishments are of immeasurable value to the province both morally and economically.

Then, in addition to this, the Social Service Council, through its local Councils and committees, and in cooperation with other organizations, is carrying on work:

1. To promote Child Welfare.
2. To have placed upon the Statutes a Mothers' Allowance Act, to make provision for the maintenance of widows and their children.
3. To have brought into operation the Minimum Wage Act—to provide a reasonable wage for female employees.
4. To have established a home for the feeble-minded.
5. To have established a Reformatory, in order that there may be employment for and more humane treatment of prisoners.
6. The Social Service Council is promoting enforcement of the Lord's Day Act, Anti-Gambling, Temperance, and other legislation affecting the morals of the people.
7. It has obtained from the Federal Parliament Amendments which strengthen the law, prohibiting importation and transportation of liquor.
8. The Provincial Council through its General Secretary corresponds and co-operates with social welfare and temperance workers in all parts of the Province, and, with good results, has brought to the attention of the Federal and Provincial Governments questions demanding their attention.

Much time has been given to the work of temperance reform. Special efforts are being made to promote law enforcement in all municipalities where conditions are not satisfactory.

Each denominational body or other organization holding membership in the Council is entitled to not more than ten representatives on the executive committee of the Council. It is a unit of the Social Service Council of Canada.

The headquarters of the Council are located at New Glasgow, N. S. The officers (1927) are: Lieutenant-Governor J. C. Tory, honorary president; Rev. R. W. Ross, D.D., president; Rev. D. C. Ross, Imperoyal, and Rev. F. E. Barrett, Windsor, associate secretaries; L. A. Miles, Halifax, treasurer; and Rev. H. R. Grant, D.D., New Glasgow, general secretary. There is a large executive committee composed of representatives from each of the cooperating bodies.

SOCIEDAD DE TEMPERANCIA DE AMBOS SEXOS (Temperance Society of Both Sexes). A society founded in Santiago, Chile, in 1891. See Chile.

SOCIÉTÉ ANTIALCOOLIQUE DES AGENTS DE CHEMIN DE FER FRANÇAIS (Antialcoholic Society of French Railway Employees). A French temperance organization, founded at Paris on Nov. 10, 1903, for the purpose of encouraging hygienic conditions, antialcoholism, and eugenics. It is sometimes called "Société antialcoolique des Employés de Chemin de Fer." The society is composed of two classes of members, temperate and abstaining, the latter being in the minority. The Society has approximately 8,000 members. Its official organ is *La Santé de la Famille*, a monthly.

The society has inaugurated a system of temperance conferences at which recreational inducements are offered in order to attract attendance. The creation of gardens for working men is encouraged as a substitute for the saloon. A number of members are sent abroad every year to acquaint themselves with the work of temperance organizations in foreign countries. National meetings for discussion are held, and a huge annual fête is given, to enable members of the society to become acquainted with Government officials and railway directors. The sale and manufacture of non-alcoholic wines are encouraged.

The president of the society is M. Beauchamps, Paris, the secretary is M. Le Coq, Asnières (Seine), and the headquarters are located at Rue de Londres 39, Paris (VIIIe).

SOCIÉTÉ ANTIALCOOLIQUE DES INSTITUTEURS DE FRANCE. See France, vol. iii, p. 1041.

SOCIÉTÉ ANTIALCOOLIQUE FRANÇAISE DE LA CROIX-BLANCHE (French Antialcohol Society of the White Cross). A Catholic temperance organization (formerly known as "La Fédération de la Croix-blanche"), founded by the Catholic Congress of 1899 at Lille, France, for the purpose of combating the spread of alcoholism and its attending evils—immorality, tuberculosis, and depopulation. It is commonly cited in English as "The White Cross Society." The Society aims to form temperance leagues and other antialcoholic groups; to hold temperance conferences; to distribute temperance periodicals, pamphlets, etc.; to assist in the establishment of institutions and in the enactment of legislation tending to diminish the consumption of alcohol. The organization offers to cooperate with other French groups working toward the same end.

Membership in the White Cross Society includes: (1) Active members, who may be either partial or total abstainers; and (2) associate members. Partial abstainers are (a) those who pledge themselves to abstain from all intoxicating beverages produced by either distillation or synthesis, and from all liqueurs having alcohol as their basis, such as: chartreuse, *apéritifs* of all kinds (except for medicinal use); and (b) those who pledge themselves to use in moderation fermented beverages, such as wine, cider, malt liquor, etc. Total abstainers are those who pledge themselves to abstain from all intoxicating beverages, either distilled or fermented. These totally abstaining members form a special section, the Gold Cross *(La Croix-d'Or)*. Associate members are not required to make any definite temperance pledges, but participate in the struggle to rid France of the evil of alcoholism.

The Society is composed of district, diocesan, parochial, and local groups, which may organize in

any way they see fit, provided they admit only Catholics to membership, permit only partial or total abstainers to become executives, and adopt the insignia of the parent organization. Representation in the Central Committee (the supreme governing body) is based upon the amount contributed to the general fund. Each year the local groups must furnish the Central Committee with statistics concerning the progress made during the preceding year.

Prior to the World War (1914-18) there were approximately 25,000 members in the organization, but since that time the membership has decreased. The whole of France is included in the territory covered by the Society, the headquarters of which are located at 147 Boulevard Saint-Germain, Paris. The president of the Society is M. Jordan, and the secretary is Dr. Fay, both of Paris.

SOCIÉTÉ BELGE DE TEMPÉRANCE. Belgian temperance society. See BELGIUM, vol. i, p. 318.

SOCIÉTÉ BELGE DE TEMPÉRANCE DE LA CROIX-BLEUE. A Belgian section of the FÉDÉRATION INTERNATIONALE DES SOCIÉTÉS DE TEMPÉRANCE DE LA CROIX-BLEUE.

SOCIÉTÉ CONTRE L'USAGE DES BOISSONS SPIRITUEUSES. See FRANCE, vol. iii, p. 1038; UNION FRANÇAISE ANTIALCOOLIQUE.

SOCIÉTÉ DU SECRÉTARIAT ANTIALCOOLIQUE SUISSE. See SECRÉTARIAT ANTIALCOOLIQUE SUISSE.

SOCIÉTÉ FRANÇAISE DE TEMPÉRANCE. See FRANCE, vol. iii, pp. 1038, 1041.

SOCIÉTÉ FRANÇAISE DE TEMPÉRANCE DE LA CROIX-BLEUE (French Temperance Society of the Blue Cross). The national Blue Cross organization of France, forming a part of the FÉDÉRATION INTERNATIONALE DES SOCIÉTÉS DE TEMPÉRANCE DE LA CROIX-BLEUE. The first section of the Society was founded at Valentigney (Doubs) June 17, 1883; and other important sections were formed at Paris (Feb. 1, 1885), Lyons (1889), Marseilles (Feb. 23, 1889), Rouen (1891), and San Quentin (1892).

The first general assembly of the French Blue Cross Society was held in Paris Dec. 4-6, 1893, and a national committee appointed under the presidency of JEAN BIANQUIS, of Rouen. In the same year Bianquis founded the temperance journal *La Croix Bleue et l'Espoir*. In 1903 the Society inaugurated a young people's movement known as "L'Espoir," which spread through England, Belgium, France, and Switzerland.

One of the Society's greatest benefactors was the English temperance worker, Benjamin Greene (d. March 2, 1918), who for eleven years (1904-15) conducted temperance campaigns in France under the auspices of the Blue Cross. Other names prominently connected with the movement are: Victor Broux (d. Oct. 26, 1914), A. Schaffner, Claude Varloud, André Monod, Dubois-Wenker, L. Tabord, Alexandre Duviller, M. D. Ludwig (d. Oct. 5, 1913), H. Loiseau (d. Feb. 17, 1916), and Antony Rochat.

During the World War (1914-18) the efforts of the Society were practically at a standstill. Nineteen active sections were in territory which fell under German occupation in 1914. The majority of the Blue Cross leaders, including the national president, Maj. Etienne Matter, were mobilized, and some sixty members, among them several section presidents and pastors, made the supreme sacrifice. In 1913 the Society numbered 113 sections and 9,840 members, of whom 4,294 were in Europe and 5,546 in the French colonies (Madagascar, New Caledonia, etc.). The "Annuaire de la Croix-Bleue," 1921, stated that the membership of the French Blue Cross in Europe had dropped off 62 per cent since the beginning of the War. Owing to the disorganized state of many of the sections, however, its census was incomplete.

The losses of the Society have been partially offset by the addition of the important Alsatian group (421 members), comprising seven sections (Strasbourg, Colmar, etc.) which formerly affiliated with the German Blue Cross Society, and the old independent society of Mülhausen. Since the World War the Society has made gratifying progress toward reconstruction. In northern France there is a flourishing section at Fives, while at Lille, Tourcoing, Maubeuge, and Desvres, the movement is reported to be making good headway.

Compare, also, UNION DE LA CROIX-BLEUE DE STRASBOURG.

SOCIÉTÉ LORRAINE DE TEMPÉRANCE. A Roman Catholic temperance society, founded at Nancy, France, in 1900, by the bishop of that city. It had a comparatively short existence.

SOCIÉTÉ MÉDICALE BELGE DE TEMPÉRANCE (Belgian Medical Temperance Society). A society organized in March, 1898, as a result of the Sixth International Congress against the Abuse of Alcoholic Drinks, held in Brussels in 1897. The first three members were Doctors A. Bienfait, V. de Vaucleroy, and Barella. The organizers believed it the duty of every conscientious physician to promote all forms of preventive hygiene, and especially the dissemination of information to combat alcoholism. There are two classes of members, active and associate. Active members abstain entirely from distilled liquors, and pledge themselves to the moderate use of fermented beverages. Associate members are those who are not only sympathetic with the antialcohol movement, but are also pledged to moderation in the use of all alcoholic liquors. It is presumed that members will not prescribe alcohol except when, in their judgment, it is definitely required and then only for temporary use. By 1899 the Society had 135 members.

The Society has conducted two medical referendums. One, in 1903, brought 2,305 signatures in favor of prohibiting the use of absinth, which was accomplished by legislation in 1906. In 1910 over 1,400 Belgian physicians signed a declaration, submitted by the Society to all physicians, declaring it to be an error to regard alcoholic beverages as a source of heat, strength, or nourishment; that it is perfectly possible to live in good health without using any kind of alcoholic beverage; that these beverages cause and aggravate disease; and that pure water is the most hygienic drink. Thirty-two other physicians sent favorable replies with some qualifications; only two replies were unqualifiedly opposed to the declaration.

The Society maintains a special library on alcohol and through its publication *Le Bulletin Médical Belge de Tempérance*, sent free monthly to every physician in Belgium, it was able before the World War (1914-18) to carry to the profession

scientific facts concerning alcohol, especially its relation to disease and mortality, clinical observations, and accounts of legislation. The World War seriously interrupted the activities of the society, causing loss in members and financial support. The executive committee, however, is undertaking reestablishment of the Society's activities.

SOCIÉTÉ SUISSE DES INSTITUTEURS ABSTINENTS. See SCHWEIZERISCHER VEREIN ABSTINENTER LEHRER UND LEHRERINNEN.

SOCIÉTÉ SUISSE DE TEMPÉRANCE. The original name of the Société Suisse de Tempérance de la Croix-bleue. See FÉDÉRATION INTERNATIONALE DES SOCIÉTÉS DE TEMPÉRANCE DE LA CROIX-BLEUE.

SOCIETY FOR PROMOTING LEGISLATION FOR THE CONTROL AND CURE OF HABITUAL DRUNKARDS. A British association, formed at a meeting held at the Charing Cross Hotel, London, Sept. 22, 1876, Dr. Alfred Carpenter, J.P., in the chair. The resolution of organization was as follows:

> That this meeting, being convinced of the necessity for further legislation in regard to habitual drunkenness, hereby constitutes itself a society with a view to the attainment of this object, such society to be designated "Society for promoting Legislation for the Control and Cure of Habitual Drunkards."

The first annual meeting was held May 29, 1878, and it is not known how long the Society continued to function. Probably the passage of the HABITUAL DRUNKARDS ACTS in 1879 rendered the Society unnecessary.

SOCIETY FOR THE COUNTRY'S WELFARE. Name of the MINNESOTA TOTAL ABSTINENCE ASSOCIATION since 1921. Following the adoption of the Eighteenth Amendment to the Federal Constitution, the members of the Minnesota society decided to extend their activities beyond the borders of the State. To do this, it was necessary to broaden their program, change their constitution, and select a title more in harmony with the altered aims of the organization. Accordingly, at the thirty-sixth annual meeting of the Association, held at Vang Church, near Maynard, Renville County, Minn., June 26-28, 1921, the title of the Association was changed to "Society for the Country's Welfare."

The aims of the Society include the promotion of total abstinence, law enforcement, Christian citizenship, respect for law and authority, social betterment, world Prohibition, and international peace. The organization works mainly among Swedish and Norwegian citizens. In 1929 its officers were: President, Rev. O. Lokensgaard, Hanley Falls; vice-president, Prof. G. M. Bruce, St. Paul; executive secretary and treasurer, GUSTAV EIDE, Minneapolis, who was prominently identified with the original organization.

SOCIETY FOR THE REFORMATION OF MORALS. The pioneer temperance organization of Connecticut. See CONNECTICUT, vol. ii, p. 696.

SOCIETY FOR THE STUDY OF INEBRIETY. A British organization of physicians, founded in 1884 by DR. NORMAN KERR; commonly called the "British Society for the Study of Inebriety." Qualified medical practitioners are admitted as members, and registered medical students and others interested in the work of the Society are eligible for election as Associates on payment of an annual subscription. Meetings are held quarterly at which at least one scientific paper on some phase of the alcohol question is presented and discussed. These papers are published in the Society's quarterly, the *British Journal of Inebriety*.

Dr. Kerr was president of the Society from its inception (1884) until 1899, in later life devoting the greater part of his time to furthering its propaganda. In commemoration of his life-work, the Society in 1905 founded the NORMAN KERR MEMORIAL LECTURESHIP.

Officers of the Society for 1929 are: President, Sir Arthur Newsholme, K.C.B., M.D.; treasurer, Miss Louisa Martindale, J. P., M.D.; secretary and editor, T. N. Kelynack, J.P., M.D. The headquarters of the Society are at 19, Park Crescent, Portland Place, London, W. 1.

SOCIETY ISLANDS. A group of islands in the South Pacific Ocean under French control. There are in reality two groups, the Leeward and the Windward, separated by a channel 60 miles wide. The chief islands are Tahiti, Moorea, Raiatéa, Tahaa, Huahiné, and Bora-Bora. They have a total area of about 650 square miles and a population of 14,000. Tahiti, the largest and most important of the Islands, has an area of about 600 square miles and a population of 7,145 (1924). It is divided into two sections by the isthmus of Taravao and is exceedingly mountainous. Papeete (pop. 4,600) is the capital; the Islands are administered by a governor, with an administrative Council including the mayor of Papeete and the presidents of the Chambers of Commerce and Agriculture.

Spain, England, and France participated in the discovery and settlement of the Islands. The archipelago was discovered by a Spanish expedition under Quiros in 1607. In 1767 Samuel Wallis, sailing under the English flag, visited the Islands and called Tahiti "King George's Island." In 1768 Louis de Bougainville claimed Tahiti for the French, naming it "La Nouvelle Cythère." The following year Captain James Cook arrived at the Islands with an English astronomical expedition and called them the "Society Islands" in honor of the Royal Society, which backed his enterprise. An attempt at colonization was made by the Spanish in 1774. In 1797 the British ship "Duff" landed 30 missionaries who were befriended by the native chiefs and for a time the Islands fell under English influence. French intervention followed attempts of French Catholic missionaries to open a mission in Tahiti. A convention was signed in 1843, placing the Islands under French protection. In 1880 Tahiti was proclaimed a French colony. In 1903 the government of adjacent French possessions was centralized in Papeete.

Tahiti has a fertile coast which produces coconuts, bananas, sugar-cane, vanilla, and other tropical fruits, in addition to numerous vegetables found in more temperate climates. The chief industries are the making of copra, sugar, and rum, and the principal articles of export are copra, mother-of-pearl, vanilla, coconuts, and phosphates. The climate is characterized by heat and excessive dampness.

The inhabitants of Tahiti are members of the Polynesian race; and the women are accounted the most beautiful in the Pacific. The Tahitians are not cannibals and are a courteous and affable race. Despite generations of drunkenness and vice, there are many splendid specimens of humanity to be

found in the Islands. Drink has been one of the most serious curses of the Tahitians since the advent of the white man. Like other races of the Pacific, they are peculiarly susceptible to the craving for liquor, and its introduction into the Islands has been the cause of untold misery, disease, and death. That the natives themselves have made some effort at checking the evil of drunkenness is attested by Richard Eddy, who, in his "Alcohol in History" (New York, 1887), quotes the following native law, from Ellis's "Polynesian Researches":

If a man drink spirits till he becomes intoxicated, (literally poisoned), and is then troublesome or mischievous, the magistrates shall cause him to be bound or confined; and when the effects of the drink have subsided, shall admonish him not to offend again. But if he be obstinate in drinking spirits, and when intoxicated becomes mischievous, let him be brought before the magistrate and sentenced to labor, such as road-making, five fathoms in length and two in breadth. If not punished by this, let him make a plantation fence, fifty fathoms long. If it be a woman that is guilty of the crime, she shall plait two large mats, one for the king, and the other for the governor of the district, or mat four hibiscus mats, two for the king and two for the governor, or forty fathoms of native cloth, twenty for the king and twenty for the governor.

With regard to native inebriety, Guy Hayler, in his "Prohibition Advance in all Lands" (Westerville, 1914), includes the following paragraph from Guillemand and Keane's "Malayasia and the Pacific Archipelagoes" (1908):

One chief cause, probably, of the decreasing numbers of these people is the prevalence of the habits of intoxication, in which they indulge as a substitute for the dance and song and varied amusements so injudiciously forbidden by the missionaries. A recent French traveler, M. Jules Garnier, informs us that the Tahitians now seek the more sensual pleasure of intoxication, unenlivened by the social enjoyments of their ancient festivals. Most fatal gift of all, they have been taught to ferment the juice of the orange, so abundant and delicious in their island home, and thus produce a liquor with which to obtain the pleasures and the penalties of intoxication, which men, women and children alike enjoy and suffer. The orange has been for these people as the forbidden fruit of the garden of Eden—the tree of good and of evil.

In the *Union Signal* for April 2, 1925, the following extracts are given from an article entitled "American Prohibition Enriches Vanilla-growing Tahitian Natives," appearing in the *Christian Science Monitor:*

Many are the industries that have "boomed" since prohibition came into effect—clothing, food products, automobile-manufacture and scores of other lines of business, but one that has not come in for a large share of publicity is that of vanilla-growing . . .

In Tahiti many natives, some of them living so far out of the world as almost to lack knowledge of that world's existence, have been greatly enriched by the United States' adoption of prohibition. This is because of the vastly increased demand for vanilla, of which there is a great amount grown in the Society Islands. Four-fifths of the entire crop is now taken by the United States. This vanilla is the flavoring substance generally used in the manufacture of the enormous amount of candy and other sweets now consumed in America. The price of vanilla has soared within the last few years to such an undreamed-of height that the native, a decade ago existing frugally in his bamboo hut, now possesses a frame house with corrugated iron roof and rides in his automobile. . .

Every white man knows, as does every enlightened native, that when the Caucasian introduced liquor to the Polynesian he committed a great wrong, for it has wrecked a people which the white man should have cherished and protected. But there is a certain poetic justice in the fact that, now that one great branch of the Caucasian race has realized and undertaken to terminate the evil that lies in alcohol as a beverage, the very act should work a certain definite advantage to the people which has suffered probably more than any other people from that evil. So there is a keen satisfaction in coming upon the kindly and large-hearted Tahitian in comparative opulence at last, and that, in the island possessions of the power which has not yet seen fit to place alcohol beyond the reach of the native. And in this connection it is notable that England, realizing at last what liquor has meant to the South Seas, has abolished it in all Polynesian possessions. . .

It is the native Tahitian, not undeserving, who has benefited most notably by the great American demand for vanilla, following prohibition. And if it could be brought about that the other advantages of prohibition could be extended to him, his condition would be better than at any time since the first London missionaries landed in the Society Islands more than a century ago.

SOCIETY OF ABSTAINING PRIESTS. See PRIESTER-ABSTINENTENBUND.

SOCIETY OF CHRISTIAN ENDEAVOR. See UNITED SOCIETY OF CHRISTIAN ENDEAVOR.

SOCIETY OF ST. CHRISTOPHER. See DIETRICHSTEIN, SIGISMOND DE.

SODIUM BENZOATE ($NaC_7H_5O_2$). Benzoate of soda, a white, odorless, crystalline or granular powder used medicinally and as a food-preservative. It was used to arrest fermentation in beverages containing sugar as well as to preserve them. United States Food Inspection Decision 76 (July 13, 1907) held that this preservative was harmful and that its use should be prohibited. Later, however, in "Rules and Regulations for the Enforcement of the Food and Drugs Act," issued April 10, 1913, by the United States Department of Agriculture, this decision was amended, the use of sodium benzoate being permitted, provided that each container was plainly labeled to show the presence and amount of benzoate of soda. The amount generally used is one tenth of 1 per cent.

SOHLBERG, HEDVIG. Finnish educator and temperance worker; born at Pojo, Nyland, Finland, Jan. 29, 1858; educated at the Seminary, Ekenas. In 1882-83 Miss Sohlberg taught at St. Michael, removing thence to Pojo, where she taught during 1883-89. In the latter year she was appointed principal of the Ekenas Seminary, and has continued in that position ever since.

Miss Sohlberg joined the Pojo Total Abstinence Society and, after removing to Ekenas, was made chairman of the Ekenas Temperance Society. In 1902 she became a member of the Finnish national temperance society known as "Raittiuden Ystäwät" (Friends of Temperance). When the Swedish-Finnish Temperance Alliance was formed, in 1905, she was elected a member of the board and became vice-chairman. She is also a member of the White Ribbon Society. She has done valuable service in conducting Temperance Institutes for public-school teachers and has taken part in various school and other temperance conventions in the Scandinavian countries. Her loyalty to the cause and her activity in promoting it led to her election for two terms (1908-13) to the Finnish Parliament, where she took an active part in drafting the Temperance Bill and in securing its enactment.

SOLDIERS' TOTAL ABSTINENCE ASSOCIATION. An organization formed at Agra, India, by the Rev. J. Gelson Gregson in 1862. It is now known as the ROYAL ARMY TEMPERANCE ASSOCIATION.

SOLLMANN, WILHELM. German editor and statesman; born at Oberlind, Thuringia, April 1, 1881; educated at a gymnasium. On Oct. 12, 1906, he married Miss Grümmer, of Linden, near Aachen. Until 1911 he was an editor and writer. From 1918 to 1924 he was common councilor in Cologne. He has been a member of the Reichstag since 1918, and in 1923 was Minister of the Interior. He is

also editor-in-chief of the Social Democratic *Rheinischen Zeitung* in Cologne.

Sollmann has been an abstainer from alcohol and tobacco since 1902. From 1903 to 1906 he was affiliated with the Independent Order of Good Templars. For the past twenty years he has been a member of the Socialist Abstaining Workmen's League *(Socialistischen Abstinenten Arbeiterbund)*; and a member of the German Central Office Against Alcoholism *(Reichshaupstelle gegen den Alkoholismus)*. Sollmann was the first abstainer to be elected to the German Parliament *(Reichstag)*. Because of his leadership in the antialcohol movement, he is commonly known as the "Pussyfoot Johnson of Germany."

SOLNÖRDAL, OLE SECERIN. A Norwegian attorney, editorial writer, author, and temperance advocate; born at Orskog, Söndmöre, Norway, Feb. 15, 1869; educated in the Norwegian public schools and at the University of Christiania, of which institution he was made a Fellow in 1898. In that same year he began the practise of law in Christiania, and in a short time had achieved such success in his profession that he was appointed a barrister at the "Höiesteret" or Supreme Court of Norway. On Aug. 18, 1908, he was married to Miss Elisabet Grischimailowa, of Warsaw, Poland. For a number of years he was engaged in editorial writing on *Dagbladet*, of Christiania. His successful career as an attorney led to his receiving a special commission from the Norwegian Government to draft a number of important legislative measures, several of which touched upon the liquor question. One of these required that all public officials should be total abstainers while engaged in their official duties. Solnördal is an authority on juridical questions, and has written a number of legal works which have received wide circulation. Several of his treatises have appeared in the *Tidskrift for Retsvitenskap* ("Journal of Juridical Science").

A lifelong advocate of Prohibition, Solnördal has become prominent as a leader of the Norwegian temperance movement. He is a member of the Norwegian Students' Temperance Society, and of the International Order of Good Templars, Grand Lodge of Norway. Since the foundation, in 1914, of the Anti-Alcoholic Bureau of Norway *(Avholdsfolkets Oplysningsbyraa)* the propaganda headquarters for the temperance forces of the country, Solnördal has been its chief, with offices in Christiania. He has also become prominent in connection with the International Congresses Against Alcoholism, at which he has repeatedly represented the temperance forces of Norway. In September, 1920, he was a delegate from Norway to the Fifteenth International Congress at Washington, D. C., where he read a paper on "The Fight Against Alcoholism in Norway," in the course of which he stated that one tenth of the population of Norway were members of temperance societies and were determined to demand full Prohibition. Solnördal is a vice-president of the World League Against Alcoholism, and a member of its Permanent International Committee, and represents the Federation of Norwegian Total Abstinence Organizations on its general council. He was a delegate to the International Convention of the World League Against Alcoholism, held at Toronto, Canada, in November, 1922.

SOLOMON, EMILY JANE (EMILIE J.) A South-African educator and temperance reformer; born at Bedford, Cape of Good Hope Province, June 9, 1858; educated at Bedford Girls' School, Good Hope Seminary (Cape Town), and at Cook County Normal School, Chicago, Illinois, U. S. A. From 1896 to 1902 Miss Solomon taught in the Training College at Wellington, South Africa, and for three years she was principal of the Girls' High School at Riversdale, Cape of Good Hope. In 1905 she was appointed traveling instructress in needlework in the Cape province.

Miss Solomon is one of the outstanding figures in the development of the temperance movement in South Africa. As a girl she was a member of the Blue Ribbon Army. Upon the formation of the Cape Town branch of the Woman's Christian Temperance Union by Mrs. Mary Clement Leavitt in 1889, Miss Solomon affiliated with the organization and later held several executive offices therein. From 1911 to 1919 she was president of the Cape province Union, of which she was later made an honorary vice-president. In 1919 she was chosen president of the W. C. T. U. of South Africa, in which capacity she welcomed Mrs. Deborah Knox Livingston to her country in 1922. In June, 1923, she was asked by the South African executive to compile a history of the W. C. T. U. in South Africa, the work being completed in 1925. At the Twelfth Triennial Convention of the World's W. C. T. U. in Edinburgh, Scotland, in June, 1925, Miss Solomon was elected vice-president of the World's Union, to which post she was reelected in 1928. She was at one time vice-president of the South African Temperance Alliance and is now a member of the Council of that body. She has represented the White Ribboners of South Africa at several international temperance gatherings.

SOLOMON ISLANDS. (1) A British protectorate consisting of fifteen large islands and four groups of small ones, situated in the Pacific Ocean east of New Guinea, and having an area of about 14,000 sq. mi., with a population (1923) of about 150,000. Among the larger islands are Guadalcanal, Malaita, San Cristoval, New Georgia, Choiseul, and Ysabel. The protectorate is administered by a resident commissioner, with headquarters on the island of Tulegi. The exports are mainly copra, trocas shell, ivory nuts, and timber logs.

The natives are chiefly Melanesian, and comprise over 95 per cent of the population. In some districts they are still semisavage. Education is entirely in the hands of missionaries. Emigration of native labor to points beyond the limits of the protectorate is forbidden.

The British Government prohibits the sale of intoxicating liquors to the natives. A prohibitory law was passed in 1888, applying to all of the Western Pacific islands not within the limits of the colonies of Fiji, Australia, or Papua; and when the British assumed the protection of the Solomon Islands in 1893 this regulation was extended to them. The term "intoxicating liquors," as employed in the regulation, includes all spirituous compounds, all fermented liquor, and any mixture or preparation containing any drug capable of producing intoxication.

(2) Former German Solomon Islands. See NEW GUINEA.

SOMA. An East-Indian plant (probably *Sarcostemma acidum)* from the juice of which was

prepared an intoxicating liquor used by the ancient Brahmans and the Parsees in sacrificial rites. Among the ancient Parsees the plant was known as *hoama* or *homa*, and the juice as *parahaoma*.

The sacred books of the Parsees mention two forms of haoma: (1) a yellow or golden plant, the earthly one, king of all healing plants; and (2) the white haoma, or gaokerena, the heavenly plant, which grows in the middle of the sea Vouru-kasha, surrounded by ten thousand healing plants. At the resurrection the juice of these will be drunk, and the drinkers will thereby acquire immortality.

The *Vendidad*, Fargard [chapter] VI, iv, contains the following passage referring to soma:

> O maker of the material world, thou Holy One! Can the haoma that has been touched by the corpse of a dead dog, or the corpse of a dead man, be made clean again?
>
> Ahuramazda answered "It can, O holy Zarathrustra. If it has been strained for the sacrifice, no corpse that has been brought unto it makes corruption or death enter it. If it has not been strained for the sacrifice the stem is defiled the length of four fingers. That length of stem shall be buried in the ground, in the middle of the house, for a year long. When the year is passed, the faithful may drink of its juice at their pleasure, as before."

Fargard XX tells of Thrita "the first of the healthful, the wise, the happy, the wealthy, the glorious, the strong man of yore," who "drove back sickness to sickness, drove back death to death." This was accomplished by means of the haoma. "I Ahuramazda brought down healing plants that by many hundreds, by many thousands, by many myriads, grow up all around the one gaokerena [white haoma]."

A Sanskrit medical work says "the creeper called *soma* is dark, without leaves, milky, fleshy on the surface; it destroys (or causes) phlegm, produces vomiting, and is eaten by goats." Among the modern Parsees the plant is known as *hum*. It is a shrub, about four feet in height, with circular, fleshy stalks, which grow to about the size of the finger, and are of a whitish color with light brown streaks. The juice is milky, sweetish, and greenish-brown in hue. After being kept for a few days it turns sour. It is probably a variety of the milkweed (see letter from Mr. A. Houttum-Schindler, from Teheran, in the *Academy*, Jan. 31, 1885).

In Hindu mythology the soma is deified. The god Soma is the subject of the 114 hymns of Book IX of the *Rigveda*. He corresponds to the Bacchus of the Greeks and Romans. The original soma is supposed to have been brought to earth by an eagle which stole it from its demon guardian.

See BRAHMANISM OR BRAHMINISM; ZOROASTRIANISM.

BIBLIOGRAPHY.—M. Haug, *Essays on Parsis*, 1878; A. A. Macdonell, *Vedic Mythology*, Strasbourg, 1897.

SOMALILAND, FRENCH, A French protectorate in northeastern Africa, bounded on the north by Eritrea and the Red Sea, on the east by the Gulf of Aden, on the south by British Somaliland and Abyssinia, and on the west by Abyssinia. It is separated from Aden by the Strait of Bab-el-Mandeb, and extends inland from the Gulf of Aden for a distance of about 130 miles. It has an area of 5,790 sq. mi., and in 1926 had an estimated population of 56,059.

No reliable temperance data are available for the protectorate.

SOMALILAND, ITALIAN. An Italian protectorate of northeastern Africa, bounded by British Somaliland and the Gulf of Aden on the north, by the Indian Ocean on the south and east, and by the Kenya Colony and Abyssinia on the west. It has an area of about 190,000 sq. mi. and a population of about 900,000, of whom about 1,000 are Italians.

No reliable temperance data are available for Italian Somaliland.

SOMALILAND PROTECTORATE, A British protectorate in northeastern Africa, bounded on the west by French Somaliland, on the southwest by Abyssinian territory, on the southeast and east by Italian Somaliland, and on the north by the Gulf of Aden; area about 68,000 sq. mi.; estimated population 344,700. The people are Mohammedan and entirely nomadic, except along the coast where a number of towns have sprung up during the British occupation. The chief town is Berbera, with a population of 30,000 (1921).

The principal exports are sheep, goats, cattle, skins, ghee, gum, and salt.

The Somalis, being Mohammedans, drink water only. According to British Consul Arthur Keyser, there is no liquor traffic in the Protectorate.

SOMERSET, Lady HENRY (ISABEL). British temperance reformer; born in London Aug. 3, 1851; died there March 11, 1921. She was Lady

LADY HENRY SOMERSET

Isabel Somers, eldest daughter of the third Earl Somers. As befitted one of her birth and station, she was well educated and accomplished, and early in life gave indication of having the qualifications of a successful leader. In 1873 she married Lord Henry Richard Charles Somerset, second son of the Duke of Beaufort. Her marriage proving unhappy, she withdrew from court life and retired to her country homes at Reigate (Surrey) and Eastnor Castle (Herefordshire). Upon the death of her father she inherited large family estates which she personally managed for many years.

Lady Somerset was an ardent temperance reformer and social worker. Her interest in the temperance cause was aroused by conditions at Eastnor, where she perceived that inebriety was re-

sponsible for much poverty and misery among her tenantry. She determined to consecrate her life to the amelioration of the conditions caused by drunkenness. Her first temperance speech was made before the villagers of Eastnor, in a little schoolroom close to her castle gates. Here, in 1885, she persuaded 40 of her tenants to sign with her a temperance pledge, inaugurating one of the first temperance organizations in the county. Pleased with her success, she conducted temperance meetings throughout the farming districts of Herefordshire, and, in addition, supported a mission in one of the poorer districts of London, where she had increased opportunity to observe the degradation caused by alcoholic indulgence.

She affiliated with the British Women's Temperance Association of which from 1889 to 1903 she was president. In 1890 she was made vice-president of the World's Woman's Christian Temperance Union, and upon the death of Frances E. Willard in 1898 succeeded to the presidency, which she held until 1906. A keen and logical speaker, Lady Somerset was one of the best equipped orators in the United Kingdom to present the great theme of total abstinence to the women of the country. Especially notable was her testimony before the Royal Licensing Commission (1896), appointed to investigate the drink traffic in Great Britain.

In 1895 at Duxhurst, near Reigate, Surrey, she established the DUXHURST INDUSTRIAL FARM COLONY, a home for inebriate women. The colony later included "The Nest," a home for children of inebriates. In 1920 fire destroyed part of the colony.

While on her first visit to America in 1891, Lady Somerset had made the acquaintance of Frances E. Willard, in whose life and work she had already become greatly interested, and a deep and lasting friendship was formed between the two world leaders. In the United States she was widely acclaimed as a speaker and remained for some time in Chicago to attend Moody's School for Evangelists and served as one of the editors of the W. C. T. U. organ, the *Union Signal*. This apprenticeship in journalism assisted her, upon her return to England, in establishing the *Woman's Signal*, which she edited for many years in the interest of women's activities. In addition, she wrote numerous leaflets on various phases of the temperance question and equal rights for women, together with many stories and magazine articles. Her literary works include: "Studies in Black and White," "Under the Arch of Life," "A Book for Children," "Our Village Life," and "Beauty for Ashes" (on reform for women).

Lady Somerset was a member of the Church of England. In later life she spent much of her time at the Duxhurst Colony, for which she acted as resident superintendent.

SONS OF JONADAB. American temperance organization, founded in Washington, D. C., Sept. 13, 1867, by Samuel C. Mills, E. C. Eckloff, James Croggon, James J. Campbell, Asbury Lloyd, and W. P. Lasalle. The inspiration for the title of the society, "Sons of Jonadab," came from a Biblical reference, Jer. xxxv. 5-8:

And I set before the sons of the house of the Rechabites pots full of wine, and I said unto them, Drink ye wine.

But they said, We will drink no wine: for Jonadab the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, neither ye nor your sons for ever:

Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers.

Thus have we obeyed the voice of Jonadab the son of Rechab, our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters. . .

The founders considered that a number of the temperance societies then in existence were not strict enough in their regulations, in that backsliding members were permitted to return penitently to full membership after having broken their pledges. A lifelong pledge for the Sons of Jonadab was therefore adopted, as indicated in the constitution of the order, which read:

First: Persons becoming members of the order must subscribe to a pledge to abstain from the use, manufacture, and sale of all intoxicating liquors.

Second: The pledge shall be taken for life, and a violation thereof shall subject the offender to expulsion, never again to be admitted to membership.

The pledge read:

I hereby declare that I will forever abstain from the use of all intoxicating liquors, and will not give, nor offer them to others, except in religious ceremonies, or when prescribed—in good faith—by a medical practitioner. I will not engage in the traffic of the same, and in all suitable ways will discountenance their use, manufacture, and sale, and to the utmost of my power will endeavor to spread the principles of abstinence from all intoxicating liquors. To which I pledge my most sacred honor.

It was subjected to much criticism on account of its severity, and was characterized as illiberal, unchristian, and lacking in charity. To these charges the Sons of Jonadab replied that the very severity of the pledge had restrained many men who otherwise would have violated their obligation.

What was originally intended as a small society for self-protection soon developed into a considerable organization. Hundreds of men from all classes were rescued from habits of dissipation and drunkenness. Pioneer Council No. 1 increased its membership to nearly 500, and a large hall in the center of the city of Washington, D. C., was secured for its meetings. On May 16, 1868, a Grand Council was instituted and a charter was granted to organize Council No. 2. Councils soon followed in Maryland, Virginia, West Virginia, Pennsylvania, New York, the New England States, and some of the far-western Territories. Grand Councils were established in New England, Maryland, and Virginia, which made it necessary to organize a higher body for the control of the rapidly growing order. Delegates from the several Grand Councils met at Providence, R. I., on Aug. 16, 1873, and organized the Sovereign Council, at whose second session (Washington, D. C., 1874), a total membership of 940 was announced. In 1875 nearly 1,200 members were reported.

The first principal officers of the order were: Asbury Lloyd, Patriarch; E. C. Eckloff, Past Chief; Samuel C. Mills, Chief; James Croggon, Vice-Chief; and J. J. Campbell, Secretary.

The first chief officers of the Grand Council were: Asbury Lloyd, Grand Patriarch; Samuel C. Mills, Past Grand Chief; E. C. Eckloff, Grand Chief; A. B. Talcott, Grand Vice-Chief; T. E. W. Feinour, Grand Secretary; and Joseph F. Hodgson, Grand Treasurer.

In 1892 provision was made for making the order a benevolent one by paying to the families of deceased brothers a death benefit. The cost of becoming a member of the benevolent branch was fixed at one dollar; and membership in this branch was optional.

After the order had existed some 35 years it was felt by many persons interested in temperance that the penalty of permanent expulsion for breaking the pledge was too severe. In 1903 a number of men in Washington, D. C., headed by Capt. John C. Dooley of the Police Department, organized the Independent Order Sons of Jonadab, which allowed backsliding members to sign the pledge anew and to be received again into membership.

The new society continued to grow, while the old one decreased in numbers. In April, 1927, the latter turned over all of its paraphernalia to the new organization and was merged into it.

SONS OF RECHAB. See NATIONAL TEMPERANCE BROTHERHOOD.

SONS OF TEMPERANCE. An international fraternal and benevolent temperance organization, founded Sept. 29, 1842, in New York city, for the purpose of carrying on the work of the Washingtonian movement of 1840. It is sometimes known as the "Order of Sons of Temperance," and is usually referred to by the members as the "Order." By 1842 enthusiasm for the Washingtonian movement had largely subsided. With the idea of establishing a fraternal order to aid reformed drinkers in carrying out their good resolutions and of offering as an inducement financial assistance in event of sickness, two brothers, John W. and Isaac J. Oliver, printers by occupation and active Washingtonians in New York city, sent the following invitation to a number of their friends:

Sons of Temperance, New York Division, No. 1.

Sir:—You are invited to attend a meeting at Teetotaler's Hall, No. 71 Division Street, on Thursday evening, September 29th, 1842, at half-past seven o'clock.

The object of the meeting is, to organize a beneficial society based on total abstinence, bearing the above title. It is proposed to make the initiation fee at first $1.00 and dues 6 & 1/4 cents a week in cases of sickness a member to be entitled to $4.00 a week, and in case of death $30.00 to be appropriated for funeral expenses.

A constitution will be submitted on the above evening, and if the principles adopted meet your approbation, you are invited to become a member of the Division.

Sixteen men responded to the invitation, and New York Division, No. 1 was organized. JOHN WISE OLIVER was elected the first recording scribe, and George McKibben was chosen first treasurer. The founders agreed that the attainment of the following three objects should be their goal:

1. Self-protection from the evils of intemperance by adherence to the principle and practise of total abstinence from the use of all intoxicating beverages.
2. Mutual assistance in case of illness.
3. Self-culture, by elevation of character and the better qualification for the duties of American citizenship.

A general plan of action was laid down by which the Sons of Temperance sought to resist the social power of intemperance by counter attractions, to build up a type of organization having forms and passwords essential to its welfare, and to guard against imposition. The order was declared to be strictly non-sectarian and non-partizan. It advocated the entire suppression of the traffic in intoxicating beverages. Its pledge was emphatic and has remained unchanged to the present day:

I will neither make, buy, sell, nor use as a beverage any spirituous or malt liquors, wine or cider.

The emblem of the society is a six-pointed star within a triangle. The star represents the light which the temperance movement has cast upon a world in darkness; the triangle represents the cardinal principles of the society: love, purity, and fidelity.

A permanent and systematic organization was planned, which embraced three distinct branches:

1. Local organizations, to be called Subordinate Divisions, meeting weekly and furnishing the strength and sinew of the order.
2. Grand Divisions, confining their work to the State or province, supervising the general work of the organization, and holding quarterly or semiannual sessions.
3. National Division, with jurisdiction over the whole of North America, meeting annually, and having supreme authority over the order.

The growth of the new society was extremely rapid. Before the end of the first year there were three more Divisions in the State of New York and one in New Jersey. On Jan. 9, 1843, the Grand Division of New York was organized with Daniel H. Sands as Grand Worthy Patriarch, and John W. Oliver as Grand Scribe. The National Division, comprising six Grand Divisions and representing some 6,000 members, was organized in the city of New York on June 17, 1844. At the third session of the National Division, held in New York city in 1846, there were represented fourteen Grand Divisions, 650 Subordinate Divisions, and approximately 40,000 members. By 1850 the order had grown from one small Subordinate Division with sixteen members to 6,000 Divisions, with an aggregate membership of nearly 230,000. It had been introduced into the following territories: (1) The New England, Middle, and Southern States, east of the Mississippi River; (2) Iowa, Missouri, Arkansas, and California, west of the Mississippi River; (3) the British provinces of New Brunswick, Nova Scotia, Prince Edward Island, and Ontario; and (4) England.

The order was introduced into Great Britain and Ireland in 1849 by Sir Leonard Tilley, premier of New Brunswick, and Joseph Thomas, of England. The National Division of Great Britain and Ireland was chartered in 1855. On May 31, 1864, a Division of the Sons of Temperance was inaugurated in Australia by the Rev. Mr. Hobbs, of Nova Scotia, and a charter for a National Division was granted in 1865. The organization was introduced in Victoria and South Australia in 1866, and more recently in South and West Africa. By 1920 it had approximately 600,000 members scattered throughout these countries.

Up to the period of the Civil War the major portion of the temperance work carried on in the United States was directed by the Sons of Temperance, who by means of their various Divisions spread the gospel of total abstinence to every corner of the Union. During the War many of the Divisions were organized into regiments, the Grand Division of Massachusetts alone having nine such Divisions, with a combined membership of 1,200 soldiers. The pledge of the order was administered by a deputy in Washington, D. C., and the white regalia of the order was placed upon the shoulders of more than 10,000 men. President Lincoln, who became a member in the Sangamon Division of Springfield, Illinois, in 1854, gave the work his official sanction. As a result of the War, however, practically the entire membership in the Southern States was lost and the order has never recovered its numerical strength in that section.

The organization has always been interested in temperance work among young people. In 1846, under the leadership of Wyndham H. Stokes, of Germantown, Pa., and ROBERT MELDRUM FOUST, Grand Worthy Patriarch of Pennsylvania, it inaugurated the Cadets of Temperance movement. It

also sponsored the Division of the Juvenile Sons of Temperance, formed at Catasauqua, Pa., a year earlier. In 1889 the Loyal Crusaders, a juvenile department of the order was created. In 1920 it was estimated by EMIL L. G. HOHENTHAL, then Most Worthy Patriarch of the National Division of North America, that 150,000 children in juvenile branches of the order throughout the world were receiving regular scientific temperance instruction.

Women were permitted to attend the meetings of the National Division of North America as early as 1854, but it was not until 1866 that they were admitted to full membership. At this time the Daughters of Temperance, a similar society for women, merged with the Sons of Temperance and passed out of existence as a separate organization.

The order claims credit for the organization of the NATIONAL TEMPERANCE SOCIETY AND PUBLICATION HOUSE, in that the Society was founded at a temperance convention called by the National Division of the Sons of Temperance. JOHN N. STEARNS, who served for two years as Most Worthy Patriarch of the National Division of North America, was also for many years manager of the National Temperance Society.

Among the auxiliaries of the Sons of Temperance is the National Mutual Relief Society, a public charitable organization conducted as a business enterprise. Its purpose is to give strength and stability to the various Subordinate Divisions and to assist in the dissemination of propaganda.

The Sons of Temperance have always been active in securing legislation against the liquor traffic. The Maine Prohibitory Law (1851), the first of its kind in the United States, was secured through the efforts of Neal Dow, who was at the time Grand Worthy Patriarch of the Grand Division of Maine and Most Worthy Associate of the National Division of North America. The order was also directly responsible for the enactment of the first prohibitory legislation in Canadian territory, which was secured by Sir S. Leonard Tilley, premier of New Brunswick and Most Worthy Patriarch of the National Division. A movement for a prohibitory amendment to the national Constitution also originated in the New York Grand Division in 1857.

Among the most noted of the early Sons of Temperance was Dr. Frederick A. Fickardt, who served for several years as Grand Worthy Patriarch of the Grand Division of Pennsylvania (elected in October, 1845) and was for sixteen years Most Worthy Scribe of the National Division of North America (elected July 10, 1846).

In recent years the order has played an active part in the world-wide agitation for temperance reform. At the Fifteenth International Congress Against Alcoholism, held in Washington, D. C., in September, 1920, the Sons of Temperance were represented by E. L. G. Hohenthal, who served on the national advisory committee. He also represented the order at the Sixteenth Congress at Lausanne (1921). During his incumbency as Most Worthy Patriarch (1916-22), he attended the National Legislative Conference, the National Temperance Council, the American Branch of the World Prohibition Federation at Washington, D. C., and the World Prohibition Federation at Lausanne.

At the 84th Annual Session of the National Division of the organization held at Boston, Massachusetts, in September, 1928, the Most Worthy Scribe, as cited by *Forward* (organ of the Nova Scotia Grand Division), reported a total North American membership of 9,219 in the 214 Divisions of the organization. The average membership in Subordinate Divisions in the United States was 45 and in Canada 40.

Principal officers of the National Division, elected at this Session, were: Most Worthy Patriarch, Geo. A. McLeod, Halifax, N. S.; Most Worthy Associate, Wm. E. Franklin, Sutersville, Pa.; Most Worthy Patron, Mrs. Florence P. Winslow, Dedham, Mass.; Most Worthy Scribe, Emil L. G. Hohenthal, South Manchester, Conn. (d. Dec. 8, 1928); Most Worthy Treasurer, Roland M. Eavenson, Philadelphia, Pa.

The following is a list of the Most Worthy Patriarchs from the founding of the Sons of Temperance to 1928:

Daniel H. Sands (1844-46).
Philip S. White (1846-48).
Samuel F. Cary (1848-50).
John W. Oliver (1850-52).
John B. O'Neal (1852-54).
Samuel L. Tilley (1854-56).
M. D. McHenry (1856-58).
B. D. Townsend (1858-60).
S. L. Condict (1860-62).
S. L. Carleton (1862-64).
J. J. Bradford (1864-66).
John N. Stearns (1866-68).
Robert M. Foust (1868-70).
S. B. Ransom (1870-72).
O. D. Wetmore (1872-74).
F. M. Bradley (1874-76).
Louis Wagner (1876-78).
George W. Ross (1878-80).
Evan J. Morris (1880-82).
Benjamin R. Jewell (1882-84).
Benjamin F. Dennisson (1884-86).
Eugene H. Clapp (1886-88).
R. Alder Temple (1888-90).
Edward Crummy (1890-92).
Charles A. Everett (1892-94).
Marvin M. Eavenson (1894-96).
Thomas Caswell (1896-98).
Albert G. Lawson (1898-1902).
William H. Williams (1902-04).
William B. Burgoyne (1904-06).
Roland M. Eavenson (1906-08).
Jesse O. McCarthy (1908-10).
George A. Lawson (1910-12).
Alfred Noon (1912-14).
R. Hensley Stavert (1914-16).
Emil L. G. Hohenthal (1916-22).
Ernest R. Nickerson (1922-24).
Jesse M. Walton (1924-26).
Anna R. Baedor (1926-28).
George A. McLeod (1928—).

Presidents Lincoln, Grant, and Hayes were members of the order.

SONS OF THE PHOENIX. See UNITED ORDER OF THE TOTAL ABSTINENT SONS OF THE PHOENIX FRIENDLY SOCIETY.

SONS OF THE SOIL. An American temperance organization for colored persons only, organized in Virginia in 1865. It had a large membership, and was one of the most important colored societies of that period. According to Winskill, in his "Temperance Movement and Its Workers," it was a companion society to a white organization, "The Friends of Temperance," and was said to have "done immense good among that class of persons in the South."

SOOPJE. Term in common use among the Dutch population of South Africa for a dram of spirit. The word is the equivalent of *sopi* and *sopie*, used by some writers.

SOOREE KRAS. An intoxicating beverage made and used by the natives of the west coast of Sumatra and the adjacent island of Nias. It is prepared by cutting away a shoot of a coconut-tree

and draining the sap, which is mixed with raisins and allowed to ferment. The drink is used at marriages, burials, and other festival occasions in preference to imported (Dutch) gin. It produces a hopeless state of intoxication. The consumption of this beverage is restricted to the localities mentioned, the Malay population of Sumatra being strictly Mohammedan and not addicted to spirituous liquors.

SOPER, JULIUS. American Methodist Episcopal clergyman, missionary, and temperance leader in Japan; born at Poolesville, Md., Feb. 15, 1845; educated at Georgetown College (D. C.), and Drew Theological Seminary (N. J.), from which he graduated in 1873. Western Maryland College conferred the honorary degree of D.D. upon him in 1892. Before taking his theological course he spent several years as principal of a private academy. In 1873 he married Mary F. Davison, of Andover, N. J., and the same year received his appointment as missionary to Japan from the Board of the Methodist Episcopal Church. For nearly forty years he resided in Japan, filling the various offices of missionary pastor, presiding elder, translator, educator, and temperance leader. In 1896 he became a professor in the Philander Smith Biblical Institute in Tokyo, of which he was later made dean.

During the period in which temperance sentiment was crystallizing in Japan he opened his home in Tokyo for conferences of interested educators, missionaries, and business and professional men. It was not, however, until 1899 that independent groups of temperance workers were united in the Japan Temperance League. Of this organization Dr. Soper was made a vice-president, which position he retained for the remainder of his active career in Japan. Under the authority of an organization in which Government officials held membership, he addressed audiences on the temperance question in all parts of the country and contributed not a little to the promotion of the aims of the League. In 1912 he returned to the United States as a retired missionary, continuing, however, his career as a preacher and lecturer.

Since his return to America he has made his home with his daughter, Miss E. Maud Soper, at Glendale, Calif.

SORA. A name formerly given to CHICHA.

SÖRENSEN, RASMUS. Danish author, educator, and temperance advocate; born at Jelling, Denmark, March 8, 1799; died at Copenhagen May 23, 1865. Before reaching manhood he became a teacher and a public advocate of temperance. He founded the first evening school and the first high school in Denmark. He published and edited a paper for the peasant class, in which, as in other periodicals, he advocated the political and economical emancipation of the peasants, the division of the great estates, and other similar measures. In 1840 he founded at Holsteinsborg a temperance society whose members were pledged not to drink brandy, and the year following he issued a pamphlet inquiring into the increasing weakening of body and soul through intemperance. In 1849 he was elected to the Danish Parliament, serving until 1852, when he emigrated to the United States and settled in Wisconsin, where he published a magazine and wrote various pamphlets which were published in Denmark. He returned to his native country in 1862. He was the author of several volumes dealing with religious, educational, and political subjects. In 1915 the small farmers and the temperance adherents erected a monument to his memory at Odense, Denmark.

SÖRENSEN, THORVALD. Danish clergyman, legislator, and temperance advocate; born at Todnoes, Faroe Islands, Aug. 23, 1849, where he served as pastor from 1874 to 1884. In 1878 he was elected to the local Parliament *(Lagting)*. In 1884 he became pastor at Skanderborg, Denmark. He began temperance work on the Faroe Islands in 1878, and in 1885 was appointed a member of the executive of the Danish Total Abstinence Society. He was a member of the First Temperance Commission (1904) appointed by the Danish Government and was made a Knight of the Dannebrog by the King.

SOTSCHIO. A Japanese beverage. According to Morewood ("Hist.," p. 239), Captain Saris relates that while in Japan in 1613 he went to deliver his presents to the emperor, and the latter "proposed to drink, standing, the health of his Britannic majesty, in a cup of spirits distilled from rice and as strong as brandy, termed *Sotschio*. Having filled his goblet, containing about a pint and a-half, he drank it off, ordering his secretary or cup-bearer to see that every individual present had followed his example."

SOURA. A highly intoxicating liquor obtained from the fermented juice of the coco-palm; the common and principal beverage of the natives of the Nicobar Islands. In some of the islands the drink is called *taury*.

Soura is consumed in large quantities on the island of Ceylon, also. At marriages, and especially at deaths, indulgence in this drink is general. Morewood, in this connection, describes a curious custom. He says ("Hist." p. 181):

> On the anniversary of a deceased friend, men and women indiscriminately assemble. *Soura* is consumed in abundance; and when the mind is in a high state of intoxication, the women, at a certain hour of the night, when the commencement of the ceremony is announced by the striking of gongs, set up the most dismal howls and lamentations. The party then walk in procession to the grave of the deceased. There, a woman, nearest akin to the inmate of the tomb, steps out of the crowd, and, tearing up the skull, she screams most piteously; then washing it with the cocoa juice, or some other liquor, rubs it with an infusion of saffron; rolls it carefully up in new cloth and replaces it in its mansion of rest. Thus the night is spent going from grave to grave, repeating the same ceremonies, and the morning sun is welcomed with copious potations of *Soura*.

Soura must not be confused with *sour*, a beverage in use among the Permics or Permiaks. The latter is a kind of hydromel, or honey-wine, offered to invited guests. When prepared with especial care for great feasts and reunions it is called *stawlennoe*.

BIBLIOGRAPHY.—Samuel Morewood, *History of Inebriating Liquors*, Dublin, 1838, p. 180; Graf von Skarzynski in *Bericht über den XI. Internationalen Kongress gegen den Alkoholismus*, p. 48.

SOUR MASH. See BOURBON; MASHING.

SOUTH AFRICA, UNION OF. See UNION OF SOUTH AFRICA.

SOUTH AFRICAN PEOPLE'S UNION. See SOUTH AFRICAN TEMPERANCE ALLIANCE.

SOUTH AFRICAN RAILWAYS AND HARBOURS TEMPERANCE UNION. Society founded at Cape Town, Cape Province, in October, 1927, for the purpose of carrying on temperance work among the employees of the Railways and Harbours

Administration of South Africa. Its membership includes: (1) Europeans who are railway and harbour employees, or retired employees, who sign a pledge of abstinence from all intoxicating liquors as beverages; and (2) persons taking part in the work of the Union, not employed in the railways or harbours, who sign a similar pledge. Its operations extend over the entire territory of the Union of South Africa. The objects of the Union are: (a) The promotion of habits of temperance among railway and harbour employees; (b) the reformation of the intemperate; and (c) the removal of causes which lead to intemperance. From its formation the efforts of the Union have been devoted mainly to making its existence known among the railway and harbor employees throughout the country, its aim being to secure members at every station and harbor. The Union is non-sectarian and non-political. In a leaflet appealing for new members the following reasons for membership are urged:

1. It is the Railway and Harbour Employees' Own Society.
2. The evils of intemperance are so widely spread that all right-thinking men should, in the spirit of true comradeship, unite in the efforts of the Union to check the drinking habit.
3. Railway and Harbour work requires good eyesight, clear brains, steady nerves, and the exercise of sound judgment, often in cases of emergency.
4. Many Railway and Harbour men are subject to special temptations to take strong drink.
5. Indulgence in strong drink is a source of danger to railway and harbour men, and to the travelling public.
6. Total abstinence promotes good behavior and contentment, makes better timekeepers.
7. Total abstinence means more money in the pocket, and a happier home.
8. Drinking habits often bring ruin to the individual, and also to dependent wives and children.

The officers of the Union are (1929): General Manager, J. R. More, Johannesburg; and honorary secretary, Miss M. Cleghorn, Cape Town. The present membership is 120. For its official organ the Union makes use of the South African *Tribune*, published at Cape Town. The headquarters are at Railway Men's Rooms, Lower Strand St., Cape Town.

SOUTH-AFRICAN REPUBLIC. See TRANSVAAL.

SOUTH AFRICAN TEMPERANCE ALLIANCE. A fedération of temperance societies, formed at Cradock, Cape Province, in 1889. Several temperance societies existed in the Union at the time; but these stressed the personal rather than the political side of the question. A meeting was called at Cradock in 1889 to consider the formation of an organization which should unite all temperance forces in South Africa against the liquor traffic. Those most active in the formation of the new body were: Miss Henrietta Schreiner (later Mrs. STAKESBY-LEWIS); D. M. Brown, of Port Elizabeth; THOMAS SEARLE, of Great Brak River; Rev. Charles Denyer; and the Butler Brothers, of Cradock. The organization of the South African Temperance Alliance (S. A. T. A.) was perfected at a Temperance Congress held at Cape Town in October, 1890.

The purpose of the S. A. T. A., as stated in its constitution, is to unite and coordinate the temperance, religious, and moral forces in South Africa for the attainment of the following objects:

To secure legislation which shall give the people power to control the liquor traffic by their direct vote; and, when such legislation is secured, to further its effective use.

To promote temperance in general, whether by way of legislation, or through the more stringent enforcement of the existing laws and the exercise to the fullest extent of such powers over the liquor traffic as the existing law allows, or through the diffusion of sound temperance knowledge; and in particular to secure (1) Total Prohibition of the sale of intoxicating liquor to all natives throughout the Union and to such sections of the coloured people as may be possible; (2) The eradication of the Illicit Liquor Traffic; (3) An adequate system of Temperance instruction in all public schools, colleges, and institutions for the training of teachers; and, finally (4) The Total Prohibition of the manufacture, importation and sale of intoxicating liquor for beverage purposes throughout South Africa.

To guard against any extension of facilities for supplying and obtaining intoxicating liquors.

To combat all attempts to introduce State management or ownership; ownership or sale under municipal control, including any extension of the Durban Municipal Kafir Beer System; or "disinterested" management.

To secure the return to Parliament and other public bodies of such candidates as will support the foregoing objects.

The Alliance consists of three constituent bodies: (1) A South African Convention; (2) four provincial conventions; and (3) various local branches, called "Leagues," which are formed in the districts, towns, and villages of South Africa (about 30 in number).

Two classes of members are admitted. (1) Any temperance organization willing to promote its objects and pay an annual subscription to the funds; and (2) any adult declaring himself in active sympathy with its objects, and who shall be approved by a League committee or provincial executive.

The supreme governing body of the S. A. T. A. is the Convention (mentioned above), which controls the general policy, undertakes all legislative action, supplies temperance literature and forms, and has jurisdiction over annual contributions. The Convention also elects the president, vice-president, and honorary vice-presidents of the Alliance. The administrative body of the Convention is the Council, which consists of eleven elective members, including the president and vice-president of the S. A. T. A., and a considerable number of representatives nominated by the several church and temperance organizations. The Council directs, subject to the instructions and resolutions of the Convention, the general policy of the Alliance, and controls all Parliamentary action. It also arranges for investigations, statistical and otherwise, into the nature, extent, and phases of the liquor evil in South Africa. Its headquarters are maintained at Cape Town, but Council meetings are held whenever and wherever occasion demands.

The work of the S. A. T. A. is promoted by the following means: Public and open-air meetings; demonstrations; lectures and addresses; temperance instruction in schools and colleges; literary and debating societies; circulation of literature; and exercise of personal influence.

Juveniles are requested to covenant:

I hereby promise, by God's help, to abstain from all intoxicating drinks as beverages, and will endeavor to promote the cause of Temperance.

Prospective adult members are expected to subscribe to one of the following declarations:

(*a*) I recognize my duty as a Citizen to do all in my power to suppress intemperance, and, having become a member of this Alliance, I will endeavour both by example and effort to promote its objects.

(*b*) I recognize my duty as a Christian to do all in my power to suppress intemperance, and, having become a member of this Alliance, I will endeavour both by example and effort to promote its objects;

also I will abstain from the use of intoxicating drinks.

(c) I recognize my duty as a Christian to exert myself for the suppression of intemperance, and I hereby promise, by God's help, to abstain from the use of all intoxicating liquors as beverages, and, having become a member of this Alliance, will endeavour, in the name of the Lord Jesus Christ, both by example and effort to promote its objects.

During the early years of its existence the activities of the S. A. T. A. were conducted on a small scale. However, good results were obtained in securing improvement in the administration of the liquor laws and a measure of temperance teaching in the public schools. As the organization grew, it began to exert influence on the attitude of the licensing courts toward irregularities in the liquor trade. The framing of the Cape Innes Liquor Act (1898), which imposed considerable restraint on native drinking, was due largely to the Alliance. At its instigation the benefits of this Act were later extended by the Native Definition Amendment Act, introduced by the late T. L. Schreiner, for 40 years a leader of South-African drys.

The appointment of John Abbey as organizing agent and secretary in 1903 marked a change in policy for the Alliance. For six years he traveled throughout the Union, forming local Leagues and arousing public interest against drink. In 1910 the organization's first president, Alexander Wilmot, died, and was succeeded by Sir David Hunter. During this period the Alliance was instrumental in securing reforms in the licensing laws, passage of the Children's Bill (which prohibited the sale of liquor to children under fifteen), and the establishment of prohibited areas. It also sponsored the first local-option bill, introduced in 1913 by Senator T. L. Schreiner, and carried through the Senate by him in 1917, only to be rejected by the Assembly by a vote of 57 to 26. Post-war conditions in South Africa after 1918 prevented consideration of similar laws until 1922, when Dr. D. F. Malan's Liquor Option Bill was presented at the opening of Parliament. This bill was defeated in March, 1923, by only 9 votes, was reintroduced in 1924 by Leslie Blackwell, and on March 7, 1924, was again defeated by but 2 votes.

The People's Direct Vote movement has always been actively supported by the S. A. T. A. When the Hon. Alexander Wilmot returned from New Zealand, he brought back the conviction that South Africa also could profit by a popular vote on liquor. Tennyson Smith likewise advocated such a move, pointing out the successful operation of the direct vote on liquor in America. About 1912 C. M. Dimbleby organized a People's League to promote this object, which resulted in the formation at Kimberley (Nov. 25, 1913) of the South African People's Union for the control of the liquor traffic by the People's Direct Vote, of which organization the Rt. Hon. W. P. Schreiner became first president.

After several years of strenuous work, during which numerous petitions on liquor questions were presented to Parliament (the number of signatures to each House in 1916 and 1917 reaching 30,000), it was mutually decided (Jan. 29, 1917) that the S. A. T. A. and the S. A. P. U. should unite. The name "Alliance" was retained, but a new constitution was adopted. Senator T. L. Schreiner became first president of the reconstructed Alliance; Thomas Searle was made chairman of the Council; and E. P. Kitch (former secretary of the S. A. P. U.) became secretary. A National Temperance Convention was held in Cape Town Jan. 30-31, 1917, which acclaimed the union of the two bodies and pledged its hearty support to the new program. Mr. Kitch, to whose organizing ability is due the present constitution as well as the present program of the Alliance, was obliged to give up the secretaryship in order to concentrate on the work of the *Tribune*, the official organ of the Alliance. As its editor he did much to influence public opinion in South Africa, and to give the S. A. T. A. a place in the world's program of temperance reform.

In February, 1921, the Rev. Arthur J. Cook was appointed Organizing and General Secretary of the Alliance. He was well suited for this work, as he had represented the S. A. T. A. in Washington, D. C., at the International Congress Against Alcoholism (1920), and had studied Prohibition in the United States. He was instrumental in bringing about the affiliation of the Alliance with the World League Against Alcoholism. Other representatives of the S. A. T. A. who have studied the results of Prohibition in America at first hand are Mr. and Mrs. William Chappell, and the Rev. J. J. McClure.

On the initiative of the Port Elizabeth League, and in conformity with the decision of the First Triennial Convention, held in February, 1920, T. L. Schreiner and A. Park Alexander, secretary of the Council, communicated with the Anti-Saloon League of America, with a view to obtaining its assistance in waging a Prohibition campaign in Africa. As a result of this correspondence, W. E. ("Pussyfoot") Johnson toured South Africa in 1923, lecturing on the results of Prohibition in the United States and giving great impetus to temperance work in the Union. As an outcome of his visit, a successful Local Option Congress was convened at Cradock (Dec. 5-6, 1923) by the leaders of the temperance movement in the Dutch Reformed Church in cooperation with the S. A. T. A.

The influence of the Alliance extends beyond its actual organization, and the churches of South Africa, especially the Dutch Reformed, are cooperating with it in opposing State and municipal ownership of the liquor traffic and the sale of liquor. Thousands of leaflets on Local Option and "Kafir Beer" have been distributed through these churches, as have more than 1,000 copies of P. W. Wilson's "After Two Years." A temperance text-book was prepared at the request of the Cape Education Department, but was not accepted.

Affiliated with the Alliance is an organization known as the "Young People's Prohibition League," which aims to enroll every Sunday-school pupil in South Africa as a potential worker for Prohibition. Its pledge reads:

That I may give my best service to God and to my fellowmen, I promise God and pledge myself never to use intoxicating liquor as a drink, and to use all my influence, and my vote, when I get it, to bring about Prohibition.

Dr. Charles Anderson and Harry Grapes, both of Cape Town, are, respectively, president and secretary of this League.

Since its foundation in 1889, the following have served as presidents of the Alliance: The Hon. Alexander Wilmot (1889-1909); Sir David Hunter (1910-13); J. A. Neser, M.L.A. (1914-16); Senator T. L. Schreiner (1917-18); Thomas Searle (1919-22); and the Rev. A. F. Louw (1922-). The secretaries during that period have been: John Abbey (1903-10); Percy W. Talbot (1910-16); E.

P. Kitch (1917-19); W. Park Alexander (1919-21); and the Rev. Arthur J. Cook (1921-). Mr. Kitch is now chairman of the Council, and Mr. W. Chappell is honorary treasurer. The headquarters of the Alliance are at 45 Fletcher's Chambers, Cape Town.

SOUTH AUSTRALIA. One of the six original States (former colonies) constituting the Commonwealth of Australia, as inaugurated at Sydney on Jan. 1, 1901. It occupies an area of 380,070 sq. mi., and is bounded on the north by the Northern Territory; on the east by Victoria, New South Wales, and Queensland; on the west by Western Australia; and on the south by the Indian Ocean. The population, on March 31, 1927, was estimated at 569,-254. The number of aboriginals in the State has been estimated at 2,500, but there are many more living beyond the reach of civilization. The capital is Adelaide (pop. 1927, 327,700).

South Australia is chiefly a grain and grape growing country. It exports large quantities of wheat to the neighboring States and to Europe, "Adelaide" wheat being held in high estimation. The area under vineyards, nearly 50,000 acres, is rapidly being extended, 16,000,000 gals. of wine having been produced in 1926-27. Large quantities of wine are exported, chiefly to the United Kingdom. Brandy is also produced. Hop growing is attracting attention; the olive is cultivated; and the land is suitable for nearly all kinds of root crops and vegetables.

South Australia was formed into a British province in February, 1836. A partially elective Legislative Council was established in 1851. The present constitution dates from Oct. 24, 1856. The legislative power is vested in a Parliament, elected by the people, and consisting of a Legislative Council of 20 members and a House of Assembly, with 46 members. The executive is vested in a governor, appointed by the Crown, and an Executive Council, consisting of 6 Ministers and the Chief Justice of the Supreme Court, the latter being also lieutenant-governor. The present governor is Sir Alexander G. A. Hore-Ruthven, V.C., K.C.M.G., who assumed office in May, 1928.

Liquor Legislation. South Australia was called upon early in its history to face the necessity of restricting the beverage use of alcohol.

One of the enactments of the governor and his council in their first year of office was an act granting licenses to sell beer, wine, and spirituous liquors, but for some unknown reason—possibly because it was too restrictive—the act was disallowed.

Earliest Liquor Restriction

The earliest act on record restricting the liquor traffic was adopted in 1839. It prohibited the sale of liquors by unlicensed persons, demanded a certificate of the character of the licensee signed by three householders, and made the closing hour 10 P. M. It also provided that unlicensed houses suspected of violating the law might be searched. The act was aimed to prevent drinking in shanties and sly grog-shops. After the passage of several amending acts, a consolidating measure was found necessary in 1863, specifically designed "to preserve order in public houses." This again was amended in succeeding years, and was repealed by another consolidating act placed on the statute-book in 1870, which provided for eighteen different kinds of licenses.

The government of South Australia changed hands no less than nine times in the six years following 1856, thereby creating a situation unfavorable to the calm treatment of social questions. During this period temperance leaders thought little of, and relied less upon, Parliamentary aid.

Persistent agitation resulted in 1865 in an act designed to place some control over the issuing of new licenses in the hands of the people.

The history of local option in South Australia is the record of a stern struggle. So favorably were the liquor interests treated by the South Australian Government that one of the principal brewers of the colony described the licensing laws as the most liberal in the Commonwealth.

The first legislative recognition of the principle of local option occurred in 1876, when a bill was introduced into the South Australian House of Assembly by David Nock. It provided for the closing of public houses on Sunday evening and applied local option to the granting of *new* licenses.

Principle of Local Option Recognized

The Nock Act gave to South Australia the honor of being the first of the Australian colonies to secure legal recognition of the people's right of veto concerning the liquor trade. The Act was later amended so as to provide that if two thirds of the ratepayers residing in the immediate vicinity of a proposed public house memorialized the licensing bench against the issue of a license, such license should not be granted and no application should be entertained for an ensuing period of twelve months.

In 1879 a Royal Commission was appointed to inquire into the liquor situation. This commission was instructed to investigate the working of the existing liquor laws, to report on the alleged excessive issue of licenses, the character of licensed public houses, and the system of inspection, and to receive suggestions as to the best means of lessening the attending evils of drunkenness.

Two members of the Commission were pronounced teetotalers. The members did their work very thoroughly and the report made up a volume of 200 closely written pages. One result of their labor was the passage of a consolidating act in 1880. This act formed a conspicuous landmark in the history of South Australian liquor legislation, being the foundation of the present licensing system. It repealed all previous enactments and, though some of its clauses have been repealed and alterations offered, in vital points, it is referred to as "the principal act" in all subsequent legislation.

Royal Commission and Act of 1880

But while it raised license fees and embodied many other recommendations tending to make the drink traffic more respectable and to lessen its evils, it contained one new provision of a serious and injurious character. Previous acts had expressly stated that licenses were granted for a single year only and expired on a definite date, but in that of 1880 (clause 38) there was the following proviso:

> That whenever a license has once been granted to any person such person shall be entitled to a fresh license, as a matter of course, unless he is shown to the satisfaction of the licensing bench to have lost his good character, and provided also that the renewals of licenses shall in every case be granted, as a matter of course, by such licensing benches, unless notice of objection has been given as hereinafter provided.

By this clause a right was created that ought not to have been allowed: the hands of magistrates

were tied, although perfect freedom was manifestly desirable in the interest of the public, and any effort to decrease the number of existing public houses was easily defeated. It is obvious that, with laws framed in such a spirit, the introduction of any degree of local option in the matter of licensing was attended with peculiar difficulty.

The loss of the Sunday-evening liquor trade by the Nock Bill of 1876, the frequent vetoing of applications for new licenses by local option, and the applications for new licenses by local option, and the rigorous refusal of some of the licensing benches to increase the number of public houses, due to the increasing weight of public opinion, all combined to alarm the liquor trade, and the result was the formation of the Licensed Victualler's Association for defensive and aggressive purposes. An attempt was made by the trade, through their representative in the South Australian Parliament, to repeal Nock's Sunday-closing Act; but petitions, polls, and public meetings were employed with such vigor by the temperance advocates that Parliament refused to proceed with the liquor-trade measure, and it was rejected.

Liquor Trade Organizes

The Rev. Joseph Nicholson, of South Australia, speaking at the International Temperance Convention at Melbourne in 1888, summed up the leading legislative reforms then being sought by the temperance workers of his State as follows:

(1.) Our first demand is for local option in the threefold degrees provided by the Queensland Act, viz.: First, as applied against an *increase* of licenses; second, for a definite numerical *decrease*; third, for the *cessation* of *all* licenses where temperance sentiment is strong and permanent.

(2.) We seek a repeal of the clause that grants a renewal of license "as a matter of course," and wish the law to assimilate to the English Act, which grants a license "for one whole year thence respectively next ensuing, and *no longer*."

(3.) We crave a destruction of "brewer's monopoly," by which publicans are largely weekly tenants of the brewer, and are compelled to purchase of their landlord at rates 25 per cent in advance of rates current among independent brewers. The bill of sale that is given in favour of their superior landlord protects him, and in cases of insolvency, which occur nearly five times more frequently than in any other trade, the local tradesman is left without assets or redress. These brewers' houses are primarily drinking shops, and the wants of the travelling public are quite subsidiary to the sale of liquor.

(4.) We seek for entire Sunday closing by universal law, and such provisions concerning lodgers and travellers as will prevent an easy violation of the law.

The huge amount of legislation necessary for the regulation of the liquor traffic suggested its dangerous character to the South Australians. About twenty acts of Parliament were passed in the colony prior to 1888, but there was still dissatisfaction with the status of the traffic and further amendments were proposed.

Under the licensing system then in effect in South Australia, the State was divided into licensing districts, each under the jurisdiction of a licensing bench of from four to nine magistrates, who were appointed by the governor in Council and who met quarterly. Licenses were issued to publicans for the sale of liquors on premises providing for the accommodation of the public which were approved by the bench, the fee being fixed according to the assessed value of the premises. Colonial wine sold in stores could not be drunk on the premises. Clubs had to be registered and must consist of 50 persons in cities and of 25 elsewhere. Applicants for publicans' licenses had to give notice at a previous meeting of the licensing bench, when they deposited plans of the buildings proposed to be licensed. This proviso gave opponents time to file their objections and permitted an applicant to preempt a site without risking his capital in building until the license had been obtained. At the same time it enabled the bench to insist upon a certain class of building, provided proper sanitary arrangements for guests, etc. In order to be effective, grounds of opposition had to be specified in a memorial, the signatures to which were certified, and deposited with the clerk a fortnight before the licensing day in order to be effective. Independently of such a memorial, the bench might grant or refuse an application at its discretion, but if such a memorial were presented with the signatures of two thirds of the ratepayers in the immediate neighborhood, it had no alternative but to refuse the application.

Licensing System in Force

Licensed houses were subject to inspection as to cleanliness, quality of liquor, manner of operation, etc. If ill-conducted, or found otherwise unsatisfactory, the renewal of a license might be opposed or even refused, but in the absence of any objections such renewal from year to year was a mere matter of form.

The general effect of the system described above was that it abolished inferior places in favor of a better class of hotels, and reduced the number of them in proportion to the population.

The theory of the Nock Act of 1876, granting the people the right to veto certain licenses under certain conditions, was all right, but the measure did not work satisfactorily in practise. Apparently all that was required was for two thirds of the ratepayers in the immediate neighborhood of a proposed hotel to sign a petition against it, but all sorts of legal subterfuges were resorted to in an effort to circumvent the measure.

The problem was still more complicated by the Act of 1880, establishing the right to renewal of licenses, but in 1891 the matter was partially solved by a compromise act which provided for the limitation of licenses in particular localities. Under this latter act each municipality was made a local-option district, within which one tenth of the ratepayers might obtain a local-option poll on demand. The questions submitted at such a poll were whether the existing number of licenses should be reduced in any proportion not exceeding one third. Voting was by ballot, and one fourth of the ratepayers on the roll had to vote to render the poll effective, a majority of those voting to decide the question. The decision was to hold good for three years.

Compromise Act of 1891

The compensation difficulty was met by providing that no license should be renewable "as a matter of course" after fifteen years. Should a license be canceled as a result of a local-option poll, the amount of compensation was to be "the difference between the value of the premises as licensed or unlicensed for the number of years between the date of cancellation and the end of fifteen years after the passing of the act."

In 1896, at the instance of Mr. (afterward Sir) Frederick William Holder, a member of the Government, an amending act was passed. Among its important changes was one substituting "electors" for "ratepayers" as persons entitled to vote at local-option polls. All men and women over 21 years

of age were therefore permitted to vote. Other alterations tended to make local option a reality. The issue of new licenses could be prevented and the number of old licenses reduced, but there was no provision to stop the trade entirely. Hitherto this weapon against drink had been employed almost exclusively in arresting the multiplication of drink-shops. Partly because publicans objected quite as strongly as teetotalers to the opening of rival establishments (though for different reasons), the normal antagonists have on several occasions been found fighting on the same side. As a result of campaigns by the South Australian Alliance, polls have been successfully taken for five miles around Adelaide, stopping the possible increase of all licensed places except clubs, and in some instances of clubs also; and the same thing has been accomplished in three large country districts.

Local Option

South Australia had one experiment with Prohibition. The Moonta mines, located about 100 miles from Adelaide and having a resident population in 1903 of about 6,000 to 7,000, possessed a public house and a wine-shop in its early days, but a clause was afterward inserted in the lease—under which the mining company held the property under the Crown—barring wine-shops and public houses. Supplies had to be obtained from the town of Moonta, one half-mile away, and any one desiring intoxicating liquor had to go there to get it. No liquor was allowed to be sold at the mine.

After fifteen years' experience with these conditions an elaborate report, published by a Royal Commission, stated that drunkenness was almost unknown and would have been entirely absent but for rare instances of inebriates coming from the town of Moonta. At the mines there were a dozen well-attended, substantial stone churches capable of seating 5,000 persons, a well-appointed institute with reading-rooms and library, and the largest public school in the State. Only one policeman was stationed in the locality, and he had almost "nothing to do." There were several public houses in the town; yet, while the proportion of convictions for crime in a given year to the entire State was 4 per cent, for the Moonta district it was only 1 per cent. The convictions for drunkenness during the same period were: for the State 1 to 60 persons; for the Moonta district, 1 to 180 persons. Thus there was only one third of the average amount of crime and one fourth of drunkenness in the locality where the number of public houses was low, under partial Prohibition.

South Australia's Experiment with Prohibition

Many testimonies to the salutary effects of this local experiment in Prohibition have been published. The manager of the mine wrote that with four times the population there was not one third the intemperance formerly found, and that the absence of drinking-shops had almost killed the desire for them. The mayor of the town pronounced the arrangement highly beneficial and said that young people were far more generally to be found at night-school and similar places for self-improvement. A bank manager, after fourteen years' residence there, said that Prohibition had been successful.

The Police Act of 1869-70 provided that any habitual drunkard thrice convicted of drunkenness in a period of twelve months should be liable to imprisonment for a period not exceeding two months, with or without hard labor. Act No. 238, of 1881, "to Consolidate and amend the Laws for the Protection, Treatment, and Cure of Inebriates, and for other Purposes," provided useful legislation for the care and treatment of habitual drunkards, and repealed acts of 1874 and 1878. It authorized the governor to grant to any person a license to keep a house for the protection, treatment, and cure of habitual drunkards; such retreat to be conducted by a superintendent under the supervision of a committee of management of eight members. The sale of liquor to children under the age of fifteen years was prohibited by an act of 1896. (In 1915 the embargo was extended to the age of 21.)

As previously stated, legislation was passed in the South Australian Parliament in 1891 which provided for local-option polls for the reduction of licenses only after an interval of fifteen years, without compensation. An attempt was made in 1906 to take advantage of this enactment, and polls were held in six local-option districts. In all of these, with one exception, the temperance party secured a majority in favor of a reduction by one third of the existing licenses. Appeals were entered by the liquor party against the validity of these polls, on various technical grounds, and, with the exception of the poll held in the Port Adelaide District, they were all upset. The liquor interests carried their appeal against the Port Adelaide poll to the Privy Council, and also appealed to the same authority for costs in the other cases which had been decided in their favor in the Supreme Court, the costs being refused by the local authority. After a long delay the Privy Council dismissed all the appeals, with costs against the liquor interests, and in due course fifteen publicans' licenses were refused renewal in the Port Adelaide District.

Local-Option Polls Upset

A notable advance was made in South Australia by the passing of the Licensing Act of 1908. This Act consolidated the laws relating to the sale of liquor and contained a number of improvements. The local-option machinery was simplified by a reduction of resolutions from four to three, and also by the use of one ballot-paper for all classes of licenses. A determined effort was made by the temperance people to have "No-License" and the "Automatic Poll" included in the Act, but without effect. Another valuable provision in the Act gave licensing magistrates absolute discretion as to the refusal of a license without requiring from them any reason for their action. This was really the law previously, but it had not been so clearly defined before. The entire wiping out of permits or after-hours trading was also a considerable gain.

Licensing Act of 1908

The first opportunity for the electors of South Australia to test the working of the Licensing Act of 1908 was in April, 1910, when Wallaroo voted for reduction by a percentage of 57.7 of the valid votes polled, over 50 per cent being required to carry the issue.

In one respect the Licensing Act of 1908 was an acknowledged failure, viz., in regard to the bona-fide travelers' clauses, which left the door open for a disgraceful amount of Sunday drinking. The great defect in the Act was the lack of any provision enabling the people to deal effectively with the drink traffic as a whole, and this the temperance people determined to remedy.

Public feeling finally compelled the South Australian Government to take up the question of bona-fide travelers, and in 1910 an Amending Bill was passed, which had the effect of eliminating the bona-fide traveler as a legal customer at the bar during prohibited hours. None but bona-fide lodgers on licensed premises could claim the privilege of legally purchasing liquor on Sundays or after hours. Unfortunately, a considerable amount of sly trading went on despite the law, but the temperance people claimed that the Amendment made a very great difference in the amount of drinking and of drunkenness, both in the city and in the country.

By the Amending Act of 1910 the liquor interests secured an amendment increasing the difficulties of the police in securing the conviction of law-breaking publicans. The Licensing Act of 1908 provided that if an unexcepted person were found on licensed premises, the publican could be convicted for permitting such person to be on his premises for an unlawful purpose. The onus of proving that he was there for a lawful purpose rested on the publican. This onus of proof was taken off the publican in 1910.

In 1911 South Australian temperance leaders directed their attention toward securing Sunday closing and more complete local-option legislation.

Six-o'clock Closing Law

In 1915 the temperance forces succeeded in bringing about a referendum on the question of early closing. The liquor trade favored 11 P. M. as the desired closing hour, while the temperance people wanted it to be 6 P. M. The result of the vote was as follows: 6 P. M., 100,418; 7 P. M., 839; 8 P. M., 2,087; 9 P. M., 9,865; 10 P.M., 1,966; 11 P.M., 61,362. Carrying out the wishes of the people, as expressed in this referendum, the South Australian Government in December, 1915, placed upon the statute-books a six-o'clock closing law, which went into effect March 27, 1916. An important part of the licensing machinery in connection with the new law was the Licensing Court of South Australia, composed of eleven members, including the Clerk of Court of the State.

In South Australia the subject of local option is regulated by Part VIII of the Licensing Act, 1917. Under this Act each electoral district for the House of Assembly is constituted a local-option district, and each electoral district may, by proclamation of the governor, be divided into local-option districts. A quorum of 500 electors, or of one tenth of the total number of electors—whichever is the smaller number—in any district may petition the governor for a local-option poll. The persons entitled to vote are those whose names appear on the electoral roll and who reside in the local-option district. A local-option poll is taken on the same date as a general election.

In order to settle any doubt as to the validity of the proclamation of 1917 relating to local-option districts, an act was passed in 1922 by which such proclamation was declared to be valid, and the local-option resolutions in force in old districts at the time of the proclamation were declared to be still in force, notwithstanding any alteration in the boundaries of the districts.

Early in 1927 petitions were presented from 30 local-option districts requesting polls in the various districts. The poll was taken in conjunction with the general State elections on March 26, 1927, the results being that the second resolution, "That the number of licenses be not increased or reduced," was carried in all districts.

South Australia is the only State in the Commonwealth where the people are denied the right to determine by ballot the issue of Prohibition. Successive governments and parties have repeatedly refused the request of the temperance forces for a consultative referendum of the House of Assembly electors.

The Temperance Movement. South Australia compares favorably with her sister colonies as to temperance. From the very beginning of her history there were organized efforts to counteract the evils of intemperance. In the proclamation issued by the first governor on landing, the colonists of South Australia were exhorted "by a course of industry and sobriety. . . to prove themselves worthy to be the founders of a great and free colony."

Adelaide Total Abstinence Society

Among the emigrants from England who reached Adelaide about the middle of 1839 were several ardent teetotalers. On Dec. 13 of that year a few of these men assembled for the purpose of inaugurating a total-abstinence society. The group included George Cole and G. W. Cole (father and son), John Peekering, John Nowland, and John Hart. On Jan. 1, 1840, these men founded "The Adelaide Total Abstinence Society," which organization was highly successful from the start, numbering 140 members at the end of its first year. As the population increased and spread over the colony, the name of the organization was changed to "The South Australian Total Abstinence Society" and later to "The South Australian Total Abstinence League and Band of Hope Union."

As the country advanced more temperance societies were founded. From the organization of the first Adelaide society, the temperance cause has existed in the colony. Like every other enterprise it has been subject to numerous fluctuations. While the temporary suspension of many societies was forced by the discovery of copper at Kapunda in 1842 and at the Burra in 1845 and again by the rush to the Victorian gold-mines in the early fifties, the work was never entirely stopped; and with the return of the people to their respective communities, these societies were revived. The migrations from older to newer districts worked hardships in some localities, but opened up fresh fields for temperance activities in others. Total-abstinence societies were established in the more important centers and they usually maintained considerable influence and interest. Their propaganda was carried on chiefly by means of public meetings and lectures.

Church Temperance Societies

As in other parts of the world, the value of temperance agencies in connection with evangelistic work was early recognized in South Australia. Most of the religious denominations in the colony have organized Church temperance societies, which in turn are represented on the executive committee of the South Australian Alliance. The Methodists in particular have been active in the holding of Prohibition rallies, to which have been invited outstanding national and international temperance speakers. Another active temperance agency in the State is the South Australian Christian Endeavor Union.

A valuable element was introduced about 1855 by the establishment of numerous Bands of Hope,

both in connection with Sunday-schools and independently of them. Many of the churches deemed it advisable to possess a Band of Hope, and altogether 25,000 of their children were registered in these societies in 1888. The organizations proved popular from the first, and multiplied with great rapidity. The effect of applying the maxim that "prevention is better than cure" to the youth of the colony was incalculable. While the high degree of popularity originally enjoyed by the Band of Hope movement diminished in the course of time to a certain extent, the movement has recently experienced a renewal of public interest and support, although much of the work previously done by them has been taken over by the Woman's Christian Temperance Union and the Christian Endeavor Union.

In 1903 the Methodists reported a total of 108 groups with a membership of 6,071, which figures grew in 1924 to 133 Bands of Hope with a total membership of approximately 8,000. In 1875 the Total Abstinence League and Band of Hope Union offered a prize of £100 for the best essay on the wine question. The competition was open to all Australia, and the prize was won by the Rev. H. T. Burgess, of Adelaide, whose essay, "The Fruit of the Vine," was published and widely circulated.

Bands of Hope

Captain C. H. Bagot was the first patron of the Total Abstinence League and Band of Hope Union; John Peekering held the office of president for many years; and for a long period J. W. Cole served efficiently as secretary. The main purpose of the League was educational. The official organ of the League, the *South Australian Temperance Herald*, began publication in July, 1866. Headquarters were maintained at the Temperance Hall, North Adelaide, which long continued as the center of temperance activities. The League was eventually superseded by the South Australian Alliance.

The Milang Band of Hope was organized in 1876. Four years later the Yacka Band of Hope was founded, and thereafter Bands of Hope were established at Mount Torrens in 1881, Willowie in 1882, Gawler River in 1884, and Weetulta in 1889. Bands of Hope were formed, also, in 1894 at Booleroo Whim and Collinsfield, and then there was a period of relative inactivity in the work until 1911, when the South Australian Band of Hope Union was formed. The first two local Bands of Hope to join the Union were those at Hindmarsh Square and Kadina. After reorganizing in 1912 so as to include and unite all temperance societies working on Band of Hope lines, the Union grew until by the end of 1916 it included seventeen local groups. In 1916 Victor E. Stanton served as temporary secretary of the South Australian Union. Stanton was succeeded as honorary organizing secretary by Albert Keeling, who still serves in that capacity (1929). Among those who have served as presidents of the South Australian Band of Hope Union have been W. H. Cooliver, R. W. Bowey, and the Rev. E. A. Davies. The organization maintains its headquarters in King Wiliam Street, Adelaide. One of the more recent but nevertheless influential members of the Union is the Port Adelaide Methodist Band of Hope Society.

The Order of the Sons of Temperance reached Australia from America by way of Great Britain. Eventually both influence and authority to organize new branches of the Order came directly from North America, but the American and English streams of energy did not conflict with each other. In South Australia the pioneer branch of the Order was founded in the extreme southeast, at Mount Gambier, by agents of the Order in Victoria. Thence the operations of the organizers were extended northward to Narracoorte and afterward to the city of Adelaide. As branches multiplied it became necessary to constitute a local governing body in conformity with the Friendly Societies' Act, so the South Australian Grand Division was instituted by B. B. Carvosso in February, 1874. Thenceforward progress was fairly constant. About the opening of the twentieth century there were some 30 branches of the Sons of Temperance in active operation in South Australia, with a combined membership of about 1,300, including Sons, Daughters, and Cadets of Temperance. The organization was very strong financially in comparison with the other friendly societies at work in the colony. The Grand Division of South Australia is affiliated with the South Australian Prohibition League. A. C. R. Stephen is the present secretary (1929).

Sons of Temperance

The first Rechabite to arrive in South Australia, of whom there is any account, was John Nowland, who arrived July 9, 1839. He had belonged to a Tent in Chester, England, and took an active part in introducing the Order into the colony. Nowland was followed from England by John Hart, who had been a member of a Tent in Manchester, by which he was given authority to institute the Order in South Australia. Nowland and Hart were founders of the Adelaide Total Abstinence Society previously mentioned.

The first Rechabite Tent, the "Southern Cross," was instituted in Adelaide May 14, 1840, and the membership increased until by October of that year it numbered about 30 and the Tent felt strong enough to participate in a public demonstration. The slump in temperance activity in South Australia about 1845 caused the suspension of the Rechabite work for several years. In 1847 George William Cole joined the Rechabites while on a visit to Hobart, Tasmania, and was authorized by the Tasmanian Rechabites to reorganize the Order in South Australia. On June 26, 1848, he instituted the "Southern Star" Tent in Adelaide, which was soon followed by other Tents in various parts of the colony. Upon the formation of the South Australian District, No. 81, of the I. O. R., on Feb. 29, 1860, Cole was elected the first District Chief Ruler. In 1864 the District was increased so as to come under the provisions of the Friendly Societies' Act. On Feb. 17, 1865, the Rechabites in South Australia formed another district, the new one being known as Albert District, No. 83. The first Tent of this district, the "Northern Star," had been formed at Port Adelaide in 1856.

Rechabites

Late in 1865 the Albert District Rechabites instituted their Adult Female Section in Adelaide. This was the first female benefit society to be founded in Australia. The laws for this society were brought from Wales by the wife of John Williams, who was known throughout South Australia as an enthusiastic temperance lecturer. The South Australian District Rechabites instituted their first female section at Adelaide in 1871.

The first Juvenile Tent in the South Australian District was instituted in 1862, while the first in the Albert District was founded in 1877. In 1866 both districts legalized this department by having

it brought under the provisions of the Friendly Societies' Act. A temperance and Rechabite paper was started, which was later continued as the *South Australian Alliance News*.

In 1903 there were over 1,500 Rechabites in South Australia, and this number had grown in 1915 to over 21,000. Among the more recent District Chief Rulers of South Australia have been: W. J. Newbery, Henry Strange, A. J. W. Lewis, A. W. Nosworthy, G. H. Jenner, H. H. Madge, and I. Burford. Both districts now maintain their headquarters in Adelaide. E. W. Harvey is (1929) secretary of the South Australian District, and Frederick Penhall secretary of the Albert District.

I. O. G. T.

The Independent Order of Good Templars was introduced into South Australia in 1872, probably by John Watson of Scotland, who was visiting in Australia at that time. The South Australian Grand Lodge was instituted June 2, 1873. Among those who affiliated with Good Templary in South Australia in its first year there was H. H. Tapscott, who served as Grand Treasurer (1883-84), G. Chaplain (1885-87), and G. Electoral Supt. (1900-01). Another prominent early member of the Order was the Rev. Joseph Nicholson, who was one of the earlier Grand Chief Templars, and also edited the *Tribune*, a South Australian temperance paper. Frederick Dawes was Grand Chief Templar in 1929, and C. Prime was Grand Secretary.

The South Australian Alliance for the Suppression of the Liquor Traffic was formed in 1884. Its objects were:

> To call forth and direct an enlightened public opinion on the drink question; to procure the closing of public houses during the whole of Sunday; to restrict and regulate the traffic in intoxicating liquors by every legitimate means; to secure the passing of a Local Option act; and to educate the public with a view to their demanding the total abolition of the liquor traffic.

In 1915 the name of the organization was changed to SOUTH AUSTRALIAN ALLIANCE FOR THE ABOLITION OF THE LIQUOR TRAFFIC.

South Australian Alliance

At the present time the South Australian Alliance includes the following church and temperance State organizations, namely: Baptist Union, Church of Christ Conference, Congregational Union, Methodist Conference, Presbyterian Assembly, Salvation Army, Seventh Day Adventist Conference, Society of Friends, Church of England Temperance Society, Woman's Christian Temperance Union, Christian Endeavor Union, International Order of Good Templars, Independent Order of Rechabites (South Australian and Albert Districts), and Sons of Temperance.

The work of the Alliance includes: Preparation of facts for temperance speakers, appealing to the churches for the observance of World's Temperance Sunday, arranging for temperance lectures, encouraging scientific temperance instruction in schools, sponsoring licensing legislation in the Legislature, opposing renewal of old licenses and applications for new ones, assisting the police in law enforcement, and campaigning for early closing.

The South Australian Alliance has been active in cooperating with the Alliances of other States in the Commonwealth. When referendums on Prohibition are to be held in other colonies, the S. A. Alliance often sends at its own expense some of its best men to assist in the preelection campaign.

Among outstanding temperance workers of South Australia who have been actively connected with the Alliance have been: H. H. Tapscott, one of the earlier members, for many years an officer in the Salvation Army; Joseph Ashton, president from 1906 to 1911, and later a vice-president; Mrs. Elizabeth W. Nicholls, State president of the South Australian W. C. T. U., patron and vice-president; James Manning, treasurer and president, also a member of the Australian Prohibition Council; W. T. Rofe, succeeded Mr. Joseph Ashton as president.

The official organ of the South Australian Alliance is the *Patriot*, published biweekly in Adelaide. This publication is a clearing-house for all the temperance organizations of South Australia; and separate pages are allotted to the leading groups such as the W. C. T. U., the Rechabites, and the S. A. Band of Hope Union. During critical periods, such as election campaigns, all ministers belonging to denominations affiliated with the Alliance, whether direct subscribers or not, are furnished with copies of the *Patriot*. Among its editors have been some of the most active temperance workers of the State: JAMES DELEHANTY, general secretary of the Alliance from 1908 to 1914; VICTOR E. STANTON, general secretary and business manager of the Alliance; Rev. Frank Lade, M.A.; Rev. R. AmbroseRoberts; and the Rev. H. Estcourt Hughes. The *Patriot* has a circulation of more than 6,000.

The REV. WILLIAM CHARLES BROOKER was president of the Alliance in 1916-22. He was also chairman of the Temperance Committee of the Associated Churches in Christ in Australia, and later was chosen president of the Associated Charities. There were a number of changes in the staff of the organization in 1923. The Rev. R. Ambrose Roberts, who had served as leader of the field staff and editor of the *Patriot* for two years, resigned to resume active ministerial duties, and was succeeded by the Rev. H. Estcourt Hughes (June 1, 1923). J. Stanley Phillips, for five years collector for the organization, resigned because of ill health. Victor E. Stanton, energetic organizer and general secretary of the Alliance, resigned to accept a similar position with the New Zealand Alliance. He was succeeded by Albert Keeling, a former secretary of the Port Adelaide Alliance who had served as organizer for the State society from August, 1917, In 1924 Col. T. H. Smeaton was succeeded as president by the Rev. W. G. Clarke, a Methodist minister.

S. A. Prohibition League

In 1925 the Alliance changed its name to the "South Australian Prohibition League." It still maintains headquarters in Adelaide and the *Patriot* remains the official organ. The officers of the League are (1929): President, the Rev. W. G. Clarke; vice-presidents, the Revs. Principal F. Lade, M.A., E. A. Davies and H. Estcourt Hughes, Lady Holder, and Mrs. C. W. Burnard; general secretary, Albert Keeling, J.P.; editor, the *Patriot*, the Rev. W. G. Clarke; and treasurer, R. W. Bowey.

The Woman's Christian Temperance Union has played an important part in the development of temperance sentiment in South Australia ever since it was introduced into that State. The first branch to be formed in South Australia was the Adelaide W. C. T. U., which was organized on April 8, 1886, during a visit of Mrs. MARY CLEMENT LEAVITT, round-the-world missionary of the W. C. T. U., the first officers being: President, Mrs. Rice; secretary, Miss Paqualin; treasurer, Mrs. Goode. One of the

early accomplishments of the Union was that as a result of visits made to labor prisons, 150 prisoners signed the temperance pledge. The organization also interested itself in fostering temperance teaching in the State schools, in abolishing the employment of barmaids, in promoting the use of unfermented wine at the Holy Communion, and in stopping the supply of liquor to children.

W. C. T. U.

Progress was slow for the first two or three years, but at the beginning of 1889 thirteen departments had been organized, each of which was headed by an efficient superintendent. The movement received great impetus from the visit of Miss JESSIE ACKERMANN, round-the-world missionary of the W. C. T. U., to South Australia, commencing in June, 1889. In that colony she found the field already prepared, and accomplished a great work. The first convention, attended by 46 delegates, was held Aug. 13, 1889, at Adelaide, at which time the South Australian W. C. T. U. was formed. The interest had spread so rapidly by this time that 23 local Unions had been formed with a total membership of 1,112. At this convention Mrs. Elizabeth Webb Nicholls was elected the first colonial president, which office she continued to hold for eight years. She was then chosen president of the Australasian W. C. T. U. In September, 1906, Mrs. Nicholls was reelected president of the South Australian Union, and she was annually reelected to that office until September, 1923.

The constitution of the W. C .T. U. in America was adopted by the South Australian Union, with a few slight alterations, and the spheres of activity were enlarged.

From the time of its first convention (1889), the South Australian W. C. T. U. has been a power for good in the colony. The organization was incorporated in 1892. Among the legislative reforms which the White Ribboners of South Australia have assisted in bringing about have been the six-o'clock-closing of liquor bars, the abolition of barmaids, the employment of police matrons, and the creation of women police. The Woman's Suffrage Act of 1895 was very largely the result of the activities of the W. C. T. U. The annual conventions have always aroused considerable public interest.

Mrs. Nicholls was succeeded in the presidency of the State Union by Mrs. Lyall, Mrs. Hone, and Lady Holder (who served from 1902 to 1912 and then became president of the Australasian Union). An energetic secretary was secured in 1891 in the person of Miss George, who after thirteen years in office was succeeded by Miss Lockwood, president of the Adelaide W. C. T. U. Mrs. G. W. Cooper, former president of the North Adelaide Union, served for many years as State recording secretary and State treasurer of the South Australian W. C. T. U.

By means of a building fund started in 1904, the S. A. Union was enabled to purchase in 1911 a splendid block of buildings in Wakefield Street, Adelaide, for their headquarters. The numerical strength of the organization has never been imposing, the membership in 1924 being 3,311. The officers in 1924 were: President, Mrs. C. W. Burnard; vice-president, Mrs. Pengelley; recording secretary, Mrs. G. W. Cooper; and treasurer, Mrs. J. R. Bowering.

It was due largely to the initiative of the temperance leaders of South Australia that the first Australasian temperance conference was held in 1914. At the suggestion of the executive of the South Australian Temperance Alliance, 70 of the leading temperance workers of the Commonwealth gathered in Adelaide on March 21-27, 1914, for the purpose of discussing means of uniting the various temperance organizations of Australia into one cohesive body. Practically all of the major temperance societies of the Commonwealth were represented, and among the assembled delegates were such leaders in the cause as FRANCIS BERTIE BOYCE, JOHN VALE, SAMUEL MAUGER, and WILLIAM F. FINLAYSON.

At this Interstate Temperance Conference at Adelaide in 1914, it was decided to call a similar conference in 1916 for the purpose of organizing a federal temperance body. At this second meeting, which was held in Melbourne on Nov. 16, 1916, the Australian Prohibition Council was duly constituted. Adelaide again was host to the temperance leaders of Australia in May, 1923, at which time Victor E. Stanton of South Australia was elected treasurer of the Council for the ensuing year. Other South Australian temperance advocates who served on the Council in recent years are the Rev. W. G. Clarke, Col. T. H. Smeaton, Pastor I. Paternoster, and Walter James Manning.

During 1915-21 the drink bill of South Australia nearly doubled, this being due to substantial increases in price. During that period the per capita consumption and convictions for drunkenness per 1,000 of the population fell considerably. From 1921 to 1924 the value of drink consumed remained about the same. In that period there was a continuous increase in the quantity of spirits consumed, which was counterbalanced by a continuous decrease in the quantity of beer consumed. This appeared to be also the experience of the Commonwealth as a whole. The consumption of wine was estimated each year at .75 gallon per capita.

South Australia's Drink Bill

In 1922 there were 3,764 convictions for drunkenness in the colony. These increased to 4,512 in 1923; to 4,972 in 1924; to 5,830 in 1925; and to 6,050 in 1926.

South Australia's drink bill from 1913 to 1915 and from 1920 to 1928 has been as follows:

YEAR	AMOUNT	
1913	£1,502,958	Multiply by 5 for U.S.A. equivalents
1914	1,551,730	
1915	1,289,119	
1920	2,164,597	
1921	2,453,088	
1922	2,481,039	
1923	2,541,279	
1924	2,581,974	
1925	2,831,973	
1926	2,978,409	
1927	3,096,470	
1928	2,932,627	

Since 1920 there has been a considerable increase in the number of convictions for drunkenness among women in South Australia. There was a sharp decline for several years after the adoption of the Six-o'clock-Closing Law in 1916, but soon the number began to increase again.

One of the greatest problems which the South Australian temperance forces have had to face for many years is that caused by viticulture. Due to the fact that, owing to the suitability of both soil and climate, South Australia is able to produce grapes of the finest quality in unlimited quantities, small growers found that they could produce wine almost as easily as they could ginger beer.

Vigorous attempts have been made at various times both by private individuals and by public authorities to encourage wine-making. Special legislation and cheaper licenses for wine-shops were among the means tried. The fallacy long prevailed that what was called "the pure juice of the grape" was an innocent and useful beverage, and it was expected that the manufacture of wine would rank among the leading and profitable industries. Disregarding the repeated warnings of the Alliance, the State Government encouraged the planting of Doradilla grapes, used in the manufacture of spirits. Heavy over-production resulted which, while it may have been good for the distillers, proved ruinous to the growers. Experience proved that beneath this encouragement of wine-making there lurked a terrible danger. Colonial wine was, of all intoxicating beverages, one of the worst in its effects. Against a growing tendency to indulge in it, ordinary arguments have been powerless. Temperance leaders have pointed out that natural colonial wine has an exceptionally high percentage of alcohol, that it is fearfully injurious to its consumers, that wine-shops are total failures, that fermented wine is not the pure juice of the grape, and that total abstainers must bitterly oppose its manufacture and use.

Viticulture

In 1875 the Adelaide commissioner of police reported that "the sale of colonial wine has increased drunkenness to a great extent, especially in the country districts."

Of the 6,370,310 gallons of wine made in South Australia in 1921-22, no less than 3,030,383 gallons were distilled. In 1920 3,601,768 gallons were distilled. The Liberal Government had pledged itself to encourage the production of the "lighter forms of alcoholic liquors," and the pushing of the wine trade was part of this "encouragement" policy. Under cover of this "light wines" plea, brandy distillation proceeded upon an enormous scale, nearly one half of South Australia's wine gallonage being converted into spirit in 1921-22.

Much Wine Distilled

BIBLIOGRAPHY.—Files of the *Australian Prohibition Year Book*; Francis Bertie Boyce, *The Drink Problem in Australia*, Sydney, 1893; H. T. Burgess, *Temperance in South Australia*, Melbourne, 1889; Joseph Nicholson, *South Australian Political Review and Outlook*, Melbourne, 1889; files of the *Patriot*, Adelaide, 1913-1928; J. N. Stearns, *Temperance In All Nations*, New York, 1893; *Temperance in Australia*, Melbourne, 1889; W. W. Winwood, *Temperance in South Australia*, in proceedings of *British and Colonial Temperance Congress*, London, 1886.

SOUTH AUSTRALIAN ALLIANCE FOR THE ABOLITION OF THE LIQUOR TRAFFIC. Title adopted by the SOUTH AUSTRALIAN ALLIANCE FOR THE SUPPRESSION OF THE LIQUOR TRAFFIC in 1915. The objective of the Alliance was the abolition of the liquor traffic, and its immediate endeavor was to secure a referendum of the electors to this end. Under its new name the organization contributed to the following events in connection with the temperance movement, namely:

1916 (March 26). Closing Law became effective.
1918. A petition for Prohibition referendum, having 35,000 signatures, presented to Parliament.
1919. Inauguration of the Field-day System.
1920. A second petition for referendum, with 58,000 signatures, presented to Parliament.

The Alliance has approximately 6,000 members. The president of the organization for several years prior to 1925 was Lt.-Col. T. H. Smeaton, V.C., of Millswood. In 1925 the Rev. W. G. Clarke, of Unley Park, succeeded Colonel Smeaton. The secretary was Mr. Albert Keeling of Medindie. The headquarters of the Alliance were at 73-76 Royal Exchange, King William St., Adelaide. The Alliance continued to issue the *Patriot*, its official organ, of which more than 117,000 copies were circulated in 1923. Its editors were the Rev. R. Ambrose Roberts and the Rev. H. Estcourt.

The Alliance conducted a Band of Hope department, which comprised 115 societies in 1923. During that year the Alliance trained and sent out temperance workers to address schools, etc., and conduct field-day services, and 647 such services were held by members of its staff and volunteers.

Mr. R. W. Bowey, of the Alliance Field Staff, visited America in 1922, and the following year he published an account of his observations in a book entitled "Results of Prohibition in the United States of America," of which more than 7,000 copies were circulated by the Alliance in the State of South Australia alone.

In 1923 Mr. Victor E. Stanton, who for four and a half years as organizer and for nine years as general secretary had rendered faithful service to the Alliance, accepted a position on the staff of the New Zealand Alliance. He was succeeded by Mr. Albert Keeling.

In 1925 the name of the organization was changed to SOUTH AUSTRALIAN PROHIBITION LEAGUE.

SOUTH AUSTRALIAN ALLIANCE FOR THE SUPPRESSION OF THE LIQUOR TRAFFIC. A society formed in Adelaide Oct. 10, 1884, for the purpose of working through political means for the abolition of the liquor traffic. Prior to that year legislative action had always been in the hands of individual temperance advocates or under the control of a subsection of the Total Abstinence League. The circumstances of the time, however, suggested and demanded a new departure. Local Option and Sunday Closing had then become burning questions. Parliamentary influence was required; and it was believed that the assistance of sincere friends of temperance reform might be legitimately obtained, even though they did not subscribe to the total-abstinence pledge. It was neither to be expected nor desired that the League should lower its standards or change its basis of membership; hence it was deemed wise to form a separate society for political objects, to work in harmony with the League, but leaving the character, functions, and methods of that body intact. Many of the organizers of the new society were also members of the League. A constitution and a basis of membership were decided upon that were liberal and comprehensive. The ultimate object of the Alliance was stated to be the abolition of the liquor traffic in response to public demand, whenever made; and in the meantime it was proposed to educate and direct public opinion so as to secure its restriction and the adoption of Sunday-closing and local-option laws. Persons approving any or all of these objects were qualified to become members of the Alliance.

The Alliance maintained headquarters at 73-76 Royal Exchange, King William Street, Adelaide, and its work covered the territory of South Australia. It exerted a powerful influence in this territory from its foundations. Its official organ, the *Patriot* (formerly called the *Alliance News*), was issued twice a month, and was exceedingly useful in diffusing temperance information. The Alliance

also published and circulated thousands of temperance leaflets and pamphlets. It trained and sent out temperance workers to address schools, unions, and conduct field-day services. It fought the granting of new liquor licenses, and successfully engineered and encouraged many local-option polls. It interviewed candidates for Parliamentary and municipal elections on the liquor question and made its influence felt in securing the modification of various phases of liquor-law enactments. The Alliance conducted a Band of Hope department for young people.

Much of the success of the Alliance has been attributable to the character and capacity of its officers. It was well served by such men as Mr. Nock, Dr. Magany, and Sir F. W. Holder, as presidents; and by E. Alcock, M. Wood Green, J. M. Dowie, and T. Adcock, with many more, in other capacities.

In 1915 the name of the organization was changed to SOUTH AUSTRALIAN ALLIANCE FOR THE ABOLITION OF THE LIQUOR TRAFFIC.

SOUTH AUSTRALIAN PROHIBITION LEAGUE. Name adopted in 1925 by the SOUTH AUSTRALIAN ALLIANCE FOR THE ABOLITION OF THE LIQUOR TRAFFIC. The headquarters of the League are at 32-33 Commonwealth Bank Chambers, King William Street, Adelaide, and the officers continue to be: President, Rev. W. G. Clarke; secretary, Albert Keeling, Jr.

The total number of members has decreased somewhat, and now (1928) stands at approximately 3,000.

SOUTH AUSTRALIAN TOTAL ABSTINENCE LEAGUE AND BAND OF HOPE UNION. An organization which formerly operated as the SOUTH AUSTRALIAN TOTAL ABSTINENCE SOCIETY. It flourished about the year 1875 and did good work until it was superseded (1884) by the SOUTH AUSTRALIAN ALLIANCE FOR THE SUPPRESSION OF THE LIQUOR TRAFFIC.

SOUTH AUSTRALIAN TOTAL ABSTINENCE SOCIETY. Name adopted by the ADELAIDE TOTAL ABSTINENCE SOCIETY. Later this name was changed to SOUTH AUSTRALIAN TOTAL ABSTINENCE LEAGUE AND BAND OF HOPE UNION.

SOUTH CAROLINA. A South-Atlantic State and one of the thirteen original States of the American Union. It is bounded on the north and northeast by North Carolina, on the east and southeast by the Atlantic Ocean, and on the west and southwest by Georgia. Its area is 30,989 sq. mi. and its population (est. 1928) 1,864,000. South Carolina seceded from the Union Dec. 29, 1860, and was readmitted June 25, 1868. Its capital is Columbia (pop., est. 50,600).

The first Europeans to visit South Carolina were a party of Spaniards from Cuba in 1520. In 1562 French Protestants under Jean Ribaud made an unsuccessful attempt to establish a colony near the mouth of the Broad River. The first permanent settlement in the territory was made by the English under a proprietary grant to several court favorites of Charles II. In 1680 a colony was established on the present site of Charleston. In 1719 the proprietors were overthrown and the colony came under royal control. During the eighteenth century the General Assembly gradually increased in power at the expense of the influence of the Crown. In the Revolutionary War the colony saw much fighting and suffered severely. In the summer of 1776 the British, under Sir Henry Clinton and Sir Peter Parker, attempted to capture Charleston and summon all Loyalists to their standards; but they were repulsed at Fort Moultrie. In 1780 Gen. Benjamin Lincoln was compelled to surrender Charleston, and the British overran Carolina.

Early History

The first State constitution was adopted in March, 1776, and the Federal Constitution was ratified in 1788. The seat of government was located at Columbia after 1786, the first State Legislature meeting in 1790. In 1832 the Legislature called the famous Nullification Convention to protest against Federal tariff laws, and open warfare was averted only when the tariff was changed. The State succeeded Virginia as the leader of the South from 1828 to 1861, advocating States' rights and free trade, and was the first to secede from the Union at the outbreak of the Civil War. Governor W. H. Gist, of South Carolina, led the movement for secession, and took a leading part in the formation of the Confederate States of America.

Nullification Convention of 1832

The first hostile act in the Civil War was the bombardment of Fort Sumter at Charleston by South Carolina troops on April 12, 1861. During the War the harbors of the State were blockaded by Federal gunboats. Much South Carolina property was destroyed by Northern soldiers during Sherman's march to the sea. More than one fifth of the State's fighting men were killed in action or died in prison.

South Carolina suffered even more during the period of Reconstruction. The ordinance of secession was repealed and slavery abolished in 1865; and in 1867 Congress disfranchised many white citizens of the State, giving the political power to negroes and northern whites, who more than tripled the State indebtedness in four years. One result of this policy was the organization of the Ku Klux Klan to control the wave of crime and corruption that ensued. In 1869 South Carolina adopted a new constitution.

Among outstanding figures in the history of the State have been General Wade Hampton, whose election to the governorship in 1876 required the presence of United States troops to preserve order and marked the end of negro rule; BENJAMIN R. TILLMAN, sponsor of the DISPENSARY SYSTEM, governor of the State (1890-94) and U. S. Senator (1895-1918); Coleman L. Blease, who, during an administration as governor (1911-15) marred by conflicts with both State and Federal authorities, openly advocated lynching and pardoned more than 1,000 convicts; and Thomas G. McLeod, who was elected to the governorship (1923) on a campaign platform calling for strict enforcement of the National Prohibition Amendment. The present governor is John G. Richards.

Liquor Legislation. With respect to early drinking habits there was little difference between the colonists in Virginia and South Carolina. By the end of the seventeenth century rum had become the most popular beverage in both colonies. Undoubtedly trade between the colonists and the West Indies brought about much intemperance in America. The rum traffic in South Carolina was doubly deplorable, as it was inseparably linked with the slave trade. As early as 1671 thieving Indians were

captured and sold into slavery in the West Indies in exchange for rum and molasses. Auguste Carlier, in his "Histoire du Peuple Américain," describes the inebriety caused by rum in South Carolina as "the first chastisement inflicted upon the people for selling Indians." European planters hoped to make the Carolinas a center of the vine-growing and wine-making industries; but the cheapness and availability of rum thwarted all attempts at viticulture.

Indians Sold for Rum

The first liquor laws in South Carolina were directed against drunkenness and unrestricted sale. The introduction of the license system was accompanied by crude regulations concerning prices and tavern management. Liquor legislation in South Carolina from colonial times to 1889 has been epitomized by the "Cyclopaedia of Temperance and Prohibition," as follows:

Colonial Provisions.—There was an act passed in 1683 to prevent unlicensed taverns and punch-houses, and for ascertaining the rates and prices of wine and other liquors. It is not now to be found.

The act of 1686 (2 Stats. at Large, 18) provided that no one should retail liquor without obtaining license of the Governor, upon penalty of £10. Those selling under one gallon were retailers. The license fee to retail wine was £5, to retail punch £3. . . This was to provide revenue to support the Governor.

The act of 1694 (Id., 85) for regulating public houses. . . . substantially repeated former laws.

The act of 1695 (Id., 113) adopted and enacted the statutes and common law of England for the government of public houses. Peddling liquor was prohibited in 1703. (Id., 199.)

Early State Provisions.—By the act of 1783 (4 Id., 565) licenses were put at 50*s*, and in Charleston at £5 more, and the penalty of selling without license was put at £50. By another act of the same year (Id., 576), such licenses were placed at £10 and £3 respectively, By the first of these acts an import duty of 4*d* was levied on every gallon of liquor imported, which duty was by the latter act differentiated as to each kind of liquor, the average being reduced.

The act of 1791 (7 Id., 268) gave the power of granting licenses to the County Courts then created. After their disestablishment by the act of 1799 (Id., 299), that power was given the Commissioners of Roads.

By act of 1801 (5 Id., 399) the power of licensing liquor-selling was vested in the Commissioners of Roads, at discretion, the proceeds to be used on the Roads. Tavern licenses cost $10 and license to retail not less than a quart (not at a tavern) $15. Selling without license was fined $100.

Sales of liquors within one mile of places of worship during service, except by regular licensed dealers, were fined $50 by act of 1809. (Id., 599.)

The Screen Law of 1839.—By act of 1835 (Id., 528) licensees were required to give bond in $1,000 to observe the law, and were required to keep their places without screens or obstructions, so the vending should be done openly, upon penalty of $50 to $200. A $50 license fee was required.

Delivering liquor to a slave, except upon the written order of the master, was punished by imprisonment not exceeding six months and fine not exceeding $100 (Laws, 1834, 7 Id., 469), and those licensed were first required to take oath not to so sell; and if a negro entered defendant's place without the article and left with it, that fact was sufficient evidence.

By the act of 1842 (Laws, p. 295), the Court might imprison for not exceeding six months, instead of the fine then imposed by law.

The act of 1849 (Laws, p. 557) granted retail licenses to tavern-keepers only; and upon recommendation of at least three respectable freeholders of the neighborhood, or in incorporated towns by six, they were strictly required to have tavern accommodations for travellers. Bond in $1,000 was required. It was made unlawful for anyone licensed to retail liquors to sell such liquors in quantities less than one quart, nor did retail licenses authorize the drinking such liquors at the place where sold.

War Provisions.—Distillation from grain was prohibited and punished by forfeiture of apparatus, imprisonment six months to two years, and a fine of $1,000 to $5,000; but agents to distil for medical purposes only, under the Governor's direction, might be appointed by the Governor. (Laws, 1862-3, p. 111.) This act was extended to distillation from anything but fruits in their season, and the permits before granted by the Governor were revoked, and the Governor was authorized to license only one or more such agents for the same purposes, and then only if liquor could not otherwise be procured. (Id., p. 113.) Such agents (not to exceed one in each judicial district) were subject to strict limitations. (Laws, 1863, p. 198.)

Since the War.—Peddling spirits was prohibited by Laws of 1870, No. 274.

A general license law (1872, No. 155) included licenses to sell liquors. The tax on taverns and saloons to retail was graded according to rental value of the places, at from $37.50 to $375. By Laws of 1874, No. 646, the provisions of the general law relating to the granting of licenses were declared to be applicable only to the incorporated limits of cities, towns and villages...

The Law as It Existed in 1889.—No license for the sale of intoxicating liquor shall be granted outside of the incorporated cities, towns and villages, and it shall be unlawful for any person to sell such liquors without license. (G. S., 1882, § 1731.)

No license shall be granted by any municipal authorities, except upon payment to the Treasurer of the county of $100. (Id., § 1732.)

The sale of all wines, fruits prepared with spirituous liquors, or other beverages, of which spirituous liquor forms an ingredient, is hereby prohibited except in incorporated places. (Id., § 1733.)

Domestic wine made from grapes or berries grown within the State may be sold by the makers in quantities not less than a quart, put up in bottles, casks or demijohns containing not less than a quart, labelled with the name of the said maker. (Laws, 1885, p. 359.)

Any person violating the general law, or any special law regarding the sale of liquors, shall be fined not over $200, or imprisoned not exceeding six months, or both (half of the fines going to the informer). (Laws, 1885, p. 415, amending G. S., 1882, § 1734.)

No license may issue in any city, town or village where the sale is prohibited by act of the Legislature or by ordinance of the municipality. (Id., § 1735.)

Nothing herein prohibits sale by licensed distillers in the original packages of not less than 10 gallons upon the premises of manufacture. (Id.)

Municipal authorities may grant license to retail to keepers of drinking-saloons and eating-houses, apart from taverns, and fix the price of the same at not less than $75, the person to be first recommended by six respectable taxpayers of the neighborhood, and to give bond in $1,000 for the keeping of an orderly house and the observance of the law. (Id., § 1736.)

Municipal authorities may grant licenses for retailing wine, cider, brewed or malt liquors upon payment of $25, and recommendation as above, and bond in $500 as above, on condition that such licensees shall not keep spirituous liquors or any mixture thereof. (Id., § 1737).

Wilfully furnishing intoxicating drink to any person of known intemperate habits, or person when drunk, or to a minor or insane person, for use as a beverage, shall be deemed a misdemeanor, and it shall be lawful for any relative or guardian of such intemperate person or minor, or the committee of such insane person, or for any trial Justice of the township, to give notice to any seller not to furnish liquor to such person; and if he do so within three months he shall be responsible for injury to person or property resulting, and a wife may recover for loss of means of support. (Id. § 1738.)

Any person found drunk in any public place shall be fined not exceeding $5, and the person who sold the liquor to be drunk on the premises which caused the intoxication shall be liable in $5 to the wife, parent, child or guardian of such person found intoxicated. (Id. § 1739.)

Whenever any riot or breach of the peace occurs in any drinking-place the keeper shall be deemed an aider and abettor thereof, and shall be liable as such unless he can show it was not caused by persons becoming intoxicated on his premises. (Id., § 1740.)

No person shall trade in liquors on Sunday. (Id., § 1741.)

The municipal authorities of incorporated cities, towns and villages have power to grant licenses to sell by the quart, and any person so licensed, who shall permit the liquor so sold to be drunk on the premises, shall forfeit his license, and it shall not be renewed for a year. No license shall be issued until the receipt of the County Treasurer for the license fee is presented. (Id., § 1742.)

No druggists shall, except upon prescriptions, sell any bitters of which spirituous or malt liquor is an ingredient, or any medicated liquors by the bottle or drink, unless licensed, when they may sell as in cases of those licensed to sell by the quart. (Id., § 1743; amended by Laws of 1884, No. 495.)

In all cases the Court before which any fine is recovered under this chapter shall award to the prosecutor a reasonable share thereof for his trouble, not exceeding one-third. (G. S., 1882, § 1744.)

All licensed persons shall expose their licenses to public view in their chief places of business. Any person convicted of retailing without license, or on the Sabbath, shall not be entitled to license for two years. And every licensee shall sell in a room fronting the public street, without any screen or device for preventing the passing public from fully viewing what may be transpiring within. (§ 1745.)

Whenever one-third of the number of voters at the preceding municipal election shall petition (before the 15th of November in any year) for an election upon the question of license, the Council shall submit the question at a special election. on or about Dec. 1 following, and if a majority voting is in favor of no-license, none shall be granted then for the ensuing two years. (Id., § 1747; amended by Laws of 1884. No. 246.)

Sections 1746, 1747 and 1748 do not apply to any city, town or village in which the sale of liquor is prohibited by legislative enactment. (Id.,§ 1749 ; amended by Laws of 1884. No. 419.)

Whenever at any such election as above, the vote is in favor of no-license, no druggist may sell liquor except upon a physician's prescription, which shall be filed one year by the druggist. (G. S., 1882, § 1750). No physician shall give such a prescription except when actually in *bona fide* attendance upon a patient. (Id., § 1751.)

Saloons must be closed from 6 o'clock of the evening preceding the day of election until 6 o'clock of the morning of the day after, and the sale of liquor is prohibited during that time, upon penalty of fine not exceeding $50 or imprisonment not exceeding six months, or both. (Id., § 114.)

No trial Justice shall retail liquor, upon penalty of $250 and disqualification for the office. (Id., § 801.)

An Amendment to the Constitution may be proposed by a two-thirds vote of all the members of both Houses; to be concurred in by a majority of the electors voting at the next general election; and then, in order to be adopted, must be ratified by two-thirds of each House in the next Legislature.

Rural Prohibition

In 1880 the Legislature of South Carolina enacted a law prohibiting the sale of liquor outside of incorporated towns, giving the State what was called "rural Prohibition." This law, which was meant to abolish the crossroad grog-shop, was sponsored by those white people who resided in negro centers of population. It accomplished the end in view and aided in uplifting the colored people of the State.

The Temperance Movement. Previous to 1876 there was little united constructive work for temperance reform in South Carolina; but in the decade following the overthrow of the carpetbaggers and the return to government by the better class a number of special acts were passed for different localities in the State. According to Woolley and Johnson, in "Temperance Progress in the Century," the "Southern practice of giving any community any sort of law which is petitioned for by an apparent majority of its influential members was followed in liquor as well as in other legislation."

Early Prohibition Progress

Twenty-seven South Carolina towns were placed under Prohibition by special acts passed in the three years following 1879. Barnwell and Iconee counties were added to this group in 1883, but in this case the prohibitory act was later repealed. Seventeen towns were placed under Prohibition by special acts between 1882 and 1884, and in the latter year the license fee in Shiloh was raised to $20,000 a year. By 1891 five counties and more than 60 towns and villages in South Carolina were under Prohibition. In response to demands from various localities, the State Legislature both granted and repealed local Prohibition laws.

In protest against this anomalous practise, in the late eighties South Carolina temperance reformers began to agitate for the enactment of a general prohibitory law. Under the sponsorship of LYSANDER D. CHILDS, Democratic member of the State Legislature from Richland County, in 1889 a bill for the absolute prohibition of the liquor traffic was introduced; sentiment for the measure was so strong that it was defeated by but eight votes. The bill was again introduced in 1890 and passed the House only to be defeated in the Senate.

This defeat stirred the drys to renewed efforts. Their next step was to persuade the Democratic State Executive Committee to permit a vote on Prohibition at the Democratic primaries. There being practically but one political party in South Carolina, a vote at the Democratic primaries meant a plebiscite of the entire State. The result of the vote was a majority of nearly 10,000 for Prohibition in a total of about 70,000 votes. Twenty-seven of the 35 counties in the State declared for the enactment of a general prohibitory law.

This temperance reform victory aroused the liquor interests to the danger of their position, and they concentrated their entire forces on an effort to defeat Childs for reelection to the State Legislature. In this they were successful, but his bill was reintroduced into the Lower House by Representative E. C. Roper. After championing the measure, known as the "Roper Bill," throughout the entire session of the Legislature, Prohibition workers finally succeeded in getting it through the House by a vote of 57 to 37 and its immediate passage in the Senate seemed assured.

Tillman and the Dispensary

Again the liquor interests were placed in a perilous position. They hurriedly called a conference to which were invited the followers of Governor Benjamin R. Tillman, by whom the dispensary scheme was conceived as the only possible method of averting State-wide Prohibition in South Carolina. The dispensary measure was hastily drafted, and presented to the Legislature by Senator John Gary Evans as an amendment to the Roper Bill. Its passage was forced by Governor Tillman, assisted by the advocates of the retention of the liquor traffic. The proposal was not a serious attempt to solve the liquor problem, but a strategic measure to defeat State-wide Prohibition.

The dispensary system went into effect on July 1, 1893. It provided for the sale of all beverages containing alcohol, either wholesale or retail, by the State, which was to have a monopoly on such sale (see STATE CONTROL AND MONOPOLY). All dram-shops were abolished and in their stead dispensaries were opened where liquor could be purchased in bottles for consumption off the premises. All liquor was to be sold in original packages of not less than one pint and not more than five gallons. The act also provided for the establishment of a State board of control of five members, elected by the Legislature, and of State and county dispensers. This board had power to appoint a State commissioner, from whom all liquor sold in the State must be purchased. A share of the profits was allotted to the maintenance of the public schools.

In theory, the objects of the System were twofold: (1) To reduce the evils of the liquor traffic by taking it out of private hands; and (2) to retain the entire profits for State and municipal pur-

poses. It was estimated that the net profits would amount to as much as half a million dollars. (In 1901 this estimate was exceeded.)

In 1894 and again in 1897 adverse court decisions declared unconstitutional certain features of the experiment; but a Supreme Court decision rendered in May, 1898, established the legal status of the system, the court deciding that

the dispensary acts, in their essential features, are valid, that it furnishes a proper and constitutional method of regulating the liquor traffic through the domestic police power, and that the state may take sole charge of the business.

No system of dealing with the drink evil ever started out under more favorable auspices. Even the Prohibitionists cooperated in an effort to make the dispensary a stepping stone toward more drastic reform, and the liquor-dealers were gratified at having the State for a customer. The better class of bartenders and saloon-keepers were largely reemployed on salary in connection with the system. Every interest, during this period, sought to make the scheme work satisfactorily.

For a time there was a decided improvement. Six hundred licensed saloons were abolished and in November, 1893, there were but 51 dispensaries in the State. By 1896, however, there were 91, and indications pointed toward a material increase. Dispensaries were opened wherever profitable, and the State's license fees rose from $215,000 to $540,000 annually.

Money became the chief objective. Revenue statistics were used by the State's administrators for campaign purposes, and political corruption was rampant. It became impossible to find reputable officials to conduct local dispensaries. "Blind tigers," supplied with "moonshine" whisky, sprang up everywhere. The State entered into competition with them in the sale of cheap liquor. Finally the State Board of Control agreed to leave unmolested those "speak-easies" that purchased their supplies from the dispensaries, leaving a small margin of profit for the latter. Others were more or less vigorously prosecuted.

In 1902 more than 300 illegal drink-shops were paying the Federal internal revenue tax, and numerous "blind tigers" managed to escape payment, In Charleston, with a population of 55,000, 208 "speak-easies" were located in the business district alone. In Charleston and Columbia it was found that most of these places were located near the dispensaries.

In 1903 there began an extensive movement in South Carolina to substitute Prohibition for the Dispensary System. Meetings were held in various parts of the State and an organization was formed under the name of "South Carolina Temperance Law and Order League," the object of which was to secure the enforcement of existing regulations and the bringing about of better conditions. At the first meeting of the executive of the new society, the following resolution was adopted:

Law and Order League

That the Executive Committee memorialize the Legislature to enact such legislation as may be necessary to give the voters of a municipality the right to vote a dispensary out of their community.

The *New Voice* discussed the situation in a vigorous editorial, as follows:

The end of the state saloon—as run by Tillman and his dispensation in South Carolina—appears to be in sight. The state-wide movement just launched in her capital city is aimed straight at the rotten heart of the dispensary. Inspection of the dispensary system in actual operation has proved that it was and is run simply for the money there is in it—for the barrel of the state boss. In point of fact instead of making the barroom "respectable" the state saloon has become a feeder for scores and hundreds of "blind tigers," worse than any dram-shop of license days. Every claim of its crafty promoter has been proved false. And the era of crime and disorder and immorality now existent in so many sections of the state is the logical issue. There are no better foes of the liquor traffic than the people of the South, when once aroused. Whether in Texas, or Tennessee, or South Carolina, they are sure to win their battle and The New Voice bids the latest movement against the business a hearty Godspeed.

Prominent in the drive against the Dispensary System was the Rev. D. W. Hiott, chaplain of the South Carolina Legislature, an active pastor for 52 years, and an unflagging worker in the Prohibition cause.

As a result of this agitation a legislative investigation was authorized in 1905 and brought to light an enormous amount of political corruption. At the ensuing session of the Legislature (1906) the State dispensary was abolished and the question of continuing local dispensaries was left to the various counties.

The next step taken by the Prohibition reformers was to secure the enactment of a bill permitting the counties to vote themselves out of the Dispensary System and into total Prohibition. Marlboro and Greenwood counties, which had always been under Prohibition, were exempted in the beginning from the provisions of the Dispensary Law. As soon as it had the right, Cherokee county led the way and voted itself into the Prohibition class by a majority of 5 to 1. Other counties soon followed. In 1906 Martin F. Ansel was elected governor on a platform declaring for local option and the abolition of the State dispensary. Public sentiment developed so rapidly that the platform on which he was reelected in 1908 declared for State-wide Prohibition, with the provision that a city or municipality might substitute license by a majority vote.

The Legislature had repealed the State dispensary law, but the county and local dispensaries still remained where the people failed to vote them out under the county local-option law. Of the 42 counties in South Carolina, 22 were completely dry, which included about 60 per cent of the area of the State.

In 1908 the situation in South Carolina was unusual. There were 75 dispensaries left in the State, operating in 21 out of 41 counties. Six hundred thousand of the people, however, were living in no-license territory, and the county local-option law was rapidly increasing the dry area. An important contributing factor in this temperance expansion was the temperance work carried on among the mill-hands of the State. Noon meetings were widely held, mill-owners inviting temperance speakers to address their employees on the benefits of Prohibition.

In 1909 of the 21 dispensary counties 16 voted dry, leaving only 5 dispensary counties. There were no open saloons in the State, and no high or low license. All of the money received from the sale of liquor went into the treasuries of the counties where the dispensaries were located. All dispensaries were in large towns or cities. There was no sale in the country districts.

During the 1909 session of the General Assembly of the State the most vigorous fight for State-wide Prohibition ever held in South Carolina was waged. The House passed a State-wide Prohibition bill by

a majority of 18 votes. The Senate rejected this measure, but enacted a Referendum Bill, to which the House later agreed. This bill provided as follows: Beginning on the first Tuesday in August of 1909, State-wide Prohibition was to be the law in South Carolina for a period of two weeks, all dispensaries being closed throughout the State. At the end of that time all of the wet counties of the State, at the expense of the State, would hold elections for or against the dispensary. Counties voting to retain the dispensaries would open them with the same officials and the same privileges. Those voting to abolish the dispensaries would open up and sell out by wholesale or retail all stock and fixtures on hand, closing on Nov. 1, 1909. A feature of this law agreeable to temperance reformers was that the election would be ordered by the State without the time and expense involved in circulating petitions.

Referendum Bill of 1909

A fight for law enforcement ensued. Liquor was seized, lockers and clubs raided, officials arrested, law and order leagues organized, and "blind tigers" prosecuted and fined. The governor and many of the leading State officials aided in the fight for strict enforcement. The *South Carolina Voice*, published semimonthly at Spartanburg, was the leading temperance publication in the State during the year. At this time Governor Ansel was quoted as saying, "It looks to me as if the solid South would be solidly Prohibition within the next five years."

However, the State Legislature refused to submit the question to a vote of the people in 1910, and with the election of Coleman L. Blease as governor in 1911, the trend toward State-wide Prohibition was temporarily checked. In February, 1913, the House passed a measure which many believed would operate as an opening wedge for the return of the barroom. The bill permitted wholesale and retail license and retained the beer and bottling privileges on a graduated scale, based on the number of barrels bottled. It was argued that the dispensary law of the State was openly and flagrantly violated to such an extent that there should be "regulated" saloons in Charleston. After heated debate, the bill was killed in the Senate by the temperance forces, represented by the Anti-Saloon League. On May 14, 1913, the Supreme Court of South Carolina rendered an opinion that in the absence of specific legislation the Webb-Kenyon Law, prohibiting interstate shipment of liquor, did not apply to the State. Meanwhile eleven counties had returned to the Dispensary System.

SOUTH CAROLINA: STATE CAPITOL AT COLUMBIA

When the United States Congress voted in December, 1914, on the Hobson resolution providing for the submission of a prohibitory Amendment to the Federal Constitution, the Representatives from the State of South Carolina voted solidly for Prohibition. This stand forecast the action of the South Carolina Legislature, which, in February, 1915, passed a bill authorizing a referendum on State-wide Prohibition to be held the following Septem-

ber. One of the most important contributions to the success of the campaign for this referendum was the issuance of an appeal to the voters of the State by the Business Men's Volunteer Committee, which declared:

Prohibition is no longer a debatable issue in our politics, because it is now seen to be a factor of first importance in the promotion of the industrial efficiency of our people and the fullest development of our resources.

The idea of a stable commercial prosperity being based upon the sale of liquors is contrary to a proper conception of business, as well as being incorrect from an economic standpoint. The highest development of business proceeds from economical utilization of all the resources of the State, the greatest resources being sober, vigorous, productive citizens.

State-wide Prohibition in 1916

The people voted on the question of State-wide Prohibition on Sept. 14, 1915, and South Carolina became the nineteenth State to repudiate John Barleycorn. The law was adopted by a majority of 24,926. State-wide Prohibition went into operation Jan. 1, 1916. The advent of Prohibition in South Carolina found a large stock of liquor in the eleven city dispensaries of Columbia. It was taken to the State cotton warehouse for safe-keeping until the Legislature should decide upon its disposal. Thousands of dollars worth of intoxicants were purchased in the city just before the dispensaries closed.

The change to the total abolition of the drink traffic was welcomed by the people, even in Charleston, where the liquor interests were most strongly entrenched and where the city had been receiving a revenue of about $53,000 per year from its 53 liquor-selling establishments. Two years after the adoption of Prohibition, Mayor G. E. Bruce of Charleston wrote:

. . . The city has forged ahead and has built in the last two years forty miles of streets and kept pace with all improvements, kept the streets clean and the city in good sanitary condition. This has been done without increasing the taxes, but instead we have been able to reduce the levy from seventy-nine cents to fifty cents for the running expenses of the city; or, in other words, we have reduced the levy twenty-four cents and have ample cash on hand to pay all obligations. This comes about by a large reduction in the court expenses, and a large reduction in the poor fund. These reductions greatly exceed the $53,000 we received from the 53 saloons in the city...and the closing of the saloon has increased the merchandise and food consumption.

The State Legislature soon gave evidence that the enforcement of the new Prohibition Law would be thorough. In January, 1916, the Lower House of the General Assembly by a vote of 71 to 18 passed the Liles Bill, prescribing chain-gang sentences without the alternative of a fine for violations of the Prohibition Law and other statutes relating to alcoholic intoxicants. Half a dozen amendments, each designed to mitigate the severity of the measure, were voted down in succession by overwhelming majorities.

The original prohibitory law permitted the importation, to individuals, of a gallon a month; but the Legislature of 1917 reduced the quantity to one quart. An opinion of the Attorney-general prohibited express companies from distributing consignments of liquor. Concerning the working of these restrictions, Governor Richard L. Manning, in 1918, testified:

In South Carolina we are handling the liquor problem under a "quart-a-month law," one quart being allowed for medicinal and sacramental purposes. In my opinion Prohibition has greatly elevated the moral tone of the state, and has helped business conditions generally. I do not believe the people of South Carolina would return to the dispensary and licensed saloon system if they were given an opportunity to vote on the question.

On Jan. 23, 1918, the South Carolina House of Representatives, by a vote of 66 to 29, ratified the Eighteenth Amendment, which the Senate had already ratified by a vote of 28 to 6, thus becoming the fourth State in the Union to place its stamp of approval upon National Constitutional Prohibition.

Enforcement Activities

During the first year of National Prohibition (1920) the dry forces of the Palmetto State made an excellent showing, according to R. G. Merrick, chief Federal Prohibition enforcement officer for South Carolina, who reported a total of $1,368,977 in fines, taxes, and assessments collected and paid into the Treasury of the United States as proceeds from the work of his force of sixteen men. Cost to the Government of operating the force in South Carolina was $49,000 for the year. A total of 3,929 gallons of whisky was captured and destroyed; 837 persons were arrested; and 56 vehicles were confiscated and sold. The value of property destroyed came to $660,512. All this was accomplished without the loss of a single life.

Merrick declared that South Carolina led the South and that the South led the nation in the enforcement of the Volstead Act. He said that the figures presented in the report were the best possible answer to those who were crying out against the large amount appropriated by Congress to enforce the law, and gave unstinted praise to the State and county officials who had assisted in the raids and prosecutions.

Temperance Organizations. The first temperance society in South Carolina was formed about 1813 near Aiken through the efforts of the Rev. Darling Peoples of the Barnwell District. Its records were burned in the Aiken fire of 1839. Shortly after 1826 other societies were founded, including: The Young Men's Temperance Society of Charleston, the Temperance Society of Columbia, and the South Carolina Society for the Promotion of Temperance.

When the State Temperance Society of South Carolina was organized at Columbia in 1832 a committee appointed to ascertain the number of temperance societies in the State reported 64. Of these, 46 were estimated to have 3,500 members. At the tenth annual meeting of the Society, held at Greenville in 1842, 54 societies were represented, with a total of 6,000 members.

In March, 1842, the Charleston Total Abstinence Society was formed. Its purposes included the holding of meetings, securing of temperance pledges, and delivery of temperance addresses. In 1851 it celebrated its ninth anniversary by arranging for a series of fourteen Monday evening temperance addresses. These were afterward published in a volume entitled, "Course of Lectures on the Claims of Temperance" (Charleston, 1852).

Outstanding among early temperance advocates in South Carolina was Judge John B. O'Neil of Newberry, who, from 1832, when he renounced liquor, traveled throughout the State delivering temperance addresses and organizing temperance societies.

One of the first national organizations to enter the State was the Sons of Temperance, active in the early sixties. Among those who served in the capacity of Grand Worthy Patriarch of the order

in the State were John A. Elkins, A. B. Towers, Luther P. Smith, Charles M. Douglas, John Alexander, Andrew Dibble, and D. M. Richardson. Grand Associates of the South Carolina Sons of Temperance included Laurence R. Marshall, James F. Troy, William F. Cox, John L. Young, and D. B. Fank. F. S. Dibble was Grand Scribe for many years. There were ten Divisions of the order in operation in the State in 1891, with a membership of 557. In the following year, however, the organization was reported to be in a weakened condition and from that date the membership rapidly decreased. The Prohibition party was never very active in South Carolina. Mrs. Sallie F. Chapin, first president of the South Carolina W. C. T. U., and James H. Carlisle were elected members of the National Prohibition Party Committee in 1882, and J. P. Prince and H. F. Chreitzberg were chosen in that capacity in 1888. State chairmen of the party were: W. B. Ingle (1902), Charles A. Smith (1907), and George Gary Lee (1913-16).

Sons of Temperance; Prohibition Party

The South Carolina Woman's Christian Temperance Union was organized in 1880. Mrs. Sallie F. Chapin, of Charleston, was chosen the first president, holding that office until her death in 1896. Among the women who followed her in office were: Mrs. J. H. Haynes, Leesville; and Mrs. Joseph Sprott, Manning. Early officers of the organization included: Mrs. O. C. Able, Leesville; Mrs. E. P. Robinson, Chapin; Miss Helen Mower, Newberry; Mrs. B. P. Hayes, Marion; Mrs. Sophia Redus, Newberry; and Miss M. Jean Adams, Leesville.

W. C. T. U.

One of the oldest and most active Unions in the State is the Anderson W. C. T. U.

The South Carolina Union No. 2 (colored) has functioned for many years, largely due to the activities of Mrs. Lizelia A. Moorer, of Orangeburg, who has served as organizer (1908-13), treasurer (1913-18), and president (since 1918). Another energetic worker in the No. 2 Union is Mrs. Celia D. Saxon, of Columbia, who has served for many years as vice-president at large. Mrs. Harriet L. Hawkins, Columbia, served the organization for several years in the double capacity of treasurer and corresponding secretary. The membership of No. 2 Union has remained about the same for the past decade, there being 124 members in 1918 and 158 at the present time (1929).

On the other hand, the membership of the original (white) South Carolina W. C. T. U. has had a fairly steady growth. In 1906 there were 345 members in the State. In 1918 the membership was 1,023; in 1922 this number had grown to 1,118; and in 1929 to 1,225. The official organ of the South Carolina Union is the *Palmetto White Ribbon*, which has been edited for the past decade by Mrs. J. L. Mims, of Edgefield.

The South Carolina W. C. T. U. played a very important rôle in the movement for the enactment of State-wide Prohibition. After 1908 the Union was especially active. County medal contests were sponsored in various churches throughout the State. Prohibition meetings were held by local Unions in schoolhouses and voting precincts. Prohibition picnics were addressed by trained and forceful campaign speakers. In 1909 the White Ribboners presented to the Legislature a Prohibition map of the State as an argument for the enactment of a State-wide Prohibition law. The climax of the Union's activities came in 1915, when a systematic campaign was waged in every county where there was a local Union. Many speakers from outside the State, such as Mrs. Amy C. Weech of Virginia, were imported for the campaign. The White Ribboners were encouraged by the knowledge that the governor of the State, Richard I. Manning, favored strict enforcement of existing prohibitory laws. Another encouraging factor was the assistance rendered by the Woman's Missionary Society of the Baptist Church, which in June, 1915, resolved to discuss the coming election at all missionary sessions and rallies throughout the summer.

At the Thirty-eighth annual convention of the South Carolina W. C. T. U., held at Manning, S. C., in 1921, Mrs. Joseph Sprott, the State president, told of the formation of a joint legislative council composed of representatives from fourteen State organizations of women. The South Carolina W. C. T. U. was represented in this council by its State president. Mrs. J. L. Mims succeeded Mrs. Sprott as president in 1929.

The officers of the two Unions of South Carolina are (1929) as follows:

SOUTH CAROLINA W. C. T. U.

President, Mrs. J. L. Mims, Edgefield.
Vice-president at large, Mrs. Mamie N. Tillman, Edgefield.
Corresponding secretary, Mrs. E. C. Ridgell, Batesburg.
Recording secretary, Miss Zena Payne, Johnston.
Treasurer, Mrs. Charles P. Robinson, Columbia.
Y. P. B. secretary, Mrs. Leon Holley, Aiken.
L. T. L. secretary, Miss Leilah Attaway, Saluda.
Editor, *Palmetto White Ribbon*, Mrs. J. L. Mims.

SOUTH CAROLINA UNION NO. 2

President, Mrs. L. A. J. Moorer, Orangeburg.
Vice-president at large, Mrs. Celia D. Saxon, Columbia.
Corresponding secretary, Mrs. J. B. Dillard, Columbia.
Recording secretary, Miss Sarah M. Donnelly, Orangeburg.
Treasurer, Mrs. P. M. Gibbes, Charleston.
Y. P. B. secretary, Mrs. Effie Strother, Florence.
L. T. L. secretary, Mrs. Margaret Henderson, Hartsville.

The South Carolina Anti-Saloon League was organized March 2, 1908, at a meeting of prominent pastors and laymen of the churches of the State, held in the First Baptist Church of Greenville. The Rev. G. W. Young, of Louisville, Ky., assistant general superintendent of the Anti-Saloon League of America, had visited South Carolina early in February of that year at the request of the preachers of Greenville. Duties in Washington, D. C., necessitating his absence, Supt. T. M. Hare, of the District of Columbia, took up the work of organization.

Anti-Saloon League

The meeting for organization, although not large, was enthusiastic, and the following officers were elected: President, Rev. C. E. Burts, D.D.; vice-presidents, Rev. J. A. B. Scherer, D.D., Rev. E. O. Watson, R. S. Galloway, T. T. Hyde, and Rev. Darby M. Fulton; secretary, E. C. Horton; and treasurer, W. C. Beacham.

Hare acted as superintendent until March 30, 1908, when, at a meeting of the headquarters committee, the Rev. L. J. Harley, a member of the South Carolina Conference of the Methodist Episcopal Church South and the pastor of St. Paul's Church of Greenville, was unanimously elected superintendent of the Anti-Saloon League of South Carolina.

The League immediately took the offensive in

starting the circulation of petitions requesting elections in the remaining dispensary counties of the State. Later annual campaigns were undertaken for State-wide Prohibition, the campaign of 1913, inaugurated at North Augusta in May, being particularly effective. A series of addresses was delivered by State Superintendent Harley; a determined drive was made against the dispensaries in Aiken, Beaufort, Florence, Georgetown, Jasper, and Richland counties; and plans were laid for the presentation to the next Legislature of a bill providing for State-wide Prohibition.

Early in 1921 the South Carolina League elected the Rev. Robert T. Marsh, D.D., superintendent. Dr. Marsh had been associated with the educational work of the Southern Baptist Convention and had been directly connected with the financial campaign of the Richmond (Va.) University. He had previously had experience in Anti-Saloon League work, as assistant to Superintendent Hepburn of the Virginia League. Marsh was succeeded in May, 1922, by the Rev. EDWARD M. LIGHTFOOT, who resigned from the pastorate of the Second Baptist Church of Columbia, S. C., to take up his duties as superintendent. He had been vice-president of the South Carolina Baptist State Convention, had served on the Board of Ministerial Education, and during the World War had been secretary of the South Carolina State Speakers' Bureau of the United War Work campaign. Lightfoot held the superintendency until January, 1926, when he was succeeded by the Rev. J. W. Guy, who is still (1929) serving in that capacity.

BIBLIOGRAPHY.—Files of the *American Issue*, 1903-1928; *Anti-Saloon League Year Book*, 1909-1928; Ernest H. Cherrington, *The Evolution of Prohibition in the United States of America*, Westerville, 1920; D. Leigh Colvin, *Prohibition in the United States*, New York, 1926; *Encyclopaedia Britannica*, 11th, 12th, and 13th eds., *s. v.*; George M. Hammell, *The Passing of the Saloon*, Cincinnati, Ohio, 1908; *Harper's Encyclopaedia of United States History*, New York, 1902; files of the *Union Signal*, 1888-1928; Woolley and Johnson, *Temperance Progress in the Century*, Philadelphia, 1903; manuscript material courteously supplied by the Revs. J. W. Guy and R. W. Sanders, D.D.

SOUTH DAKOTA. A North-central State of the United States of America, bounded on the north by North Dakota, on the east by Minnesota and Iowa, on the south by Nebraska, and on the west by Wyoming and Montana; area, 77,615 sq. mi.; population (est. 1928), 704,000; capital, Pierre (pop. State census, 1925, 3,560). South Dakota is primarily an agricultural State, over 90 per cent of the total area being arable. In the Black Hills region gold, silver, and lead are profitably mined. Cattle-raising and the manufacture of dairy products are important industries.

General History. South Dakota was originally a part of Louisiana and was first explored by the Lewis and Clark expedition in 1804 and 1806, and later by John C. Frémont (1838), and others. A trading-post was established at Fort Pierre about 1832 by the American Fur Company, and the first settlement east of the Missouri River was made at Sioux Falls in 1856; but the growth of the region was hindered by the Civil War and the hostility of the Indians. The southern portion suffered greatly from Indian uprisings, led by Spotted Tail (1863-65), Red Cloud (1867), and Sitting Bull (1875-76). The first railroad was opened in 1873, and in 1874 gold was discovered in the Black Hills. By agreements with the Indians in 1876 and 1887, title to much of the Indian land was ceded to the Federal Government and opened to white settlement. This division of their lands brought about a final Indian uprising which was quelled by General Nelson A. Miles at the battle of Wounded Knee, Dec. 29, 1890.

The Territory of Dakota, which included the present Dakotas and parts of Wyoming and Montana, was created in 1861 and acquired its present territorial limits in 1882. The inhabitants of the southern portion of the Territory held a convention in Sioux Falls Sept. 9, 1883, adopted a State constitution on Nov. 3, and applied for admission into the Union. The Senate passed the bill for Statehood in 1884, but the measure was held up for several years. The proposal to divide the two sections at the 46th parallel was sanctioned by popular vote in the election of November, 1887. A constitutional convention met at Sioux Falls July 4, 1889, and framed a constitution for the southern half of the Territory, which was ratified at the polls Oct. 1, 1889, South Dakota being admitted as a State on Nov. 2. The seat of government was located at Yankton from 1862 to 1883, and was then removed successively to Bismarck (1883) and to Pierre (1889).

Admitted to Statehood

Notwithstanding the panic of 1893, there was a rapid increase in wealth and population in the new State, which was settled mainly by immigrants from the northern States, including many Scandinavians. Population per square mile increased from 4.5 in 1890 to 8.3 in 1920.

Early Phases of the Alcohol Problem. Liquor was introduced into South Dakota by the early traders and settlers, who carried on a trade in that commodity with the various tribes of Indians. Conditions, however, with regard to alcohol were never as bad in the Dakotas as in the neighboring frontier States; and it was fully 40 years after white trade was established before any attempt was made to regulate the traffic in intoxicants. Spirits were a part of the outfit of all traders, many of whom were unscrupulous and plied the natives with drink before attempting to deal with them. Chittenden (cited in Doane Robinson's "Encyclopedia of South Dakota") thus describes the situation in the early days:

> Liquor was the most powerful weapon which the traders could employ in their struggles with one another. Its attraction for the Indian was irresistible, and by means of it he could be robbed of everything he possessed.
>
> In retailing the poisonous stuff (a pure article never found its way to the Indian) the degree of deception and cheating could not have been carried further. A baneful and noxious substance to begin with, it was retailed with the most systematic fraud, often amounting to a sheer exchange of nothing for the goods of the Indian. It was the policy of the shrewd trader first to get his victim so intoxicated that he could no longer drive a good bargain. The Indian, becoming more and more greedy for liquor, would yield up all he possessed for an additional cup or two. The voracious trader, not satisfied with selling his alcohol at a profit of many thousand per cent, would now begin to cheat in quantity. As he filled the little cup which was the standard of measure, he would thrust in his big thumb and diminish its capacity by one-third. Sometimes he would substitute another cup with the bottom thickened by running tallow in it until it was a third full. He would also dilute the liquor until, as the Indian's senses became more and more befogged, he would treat him to water pure and simple. . .

These practises became a national scandal, and in 1830 Congress enacted a law prohibiting the sale of liquor to Indians and the transportation of liquor into the Indian country. To enforce this law

inspectors were placed in Leavenworth to stop the passage of spirits up the Missouri River and army officers were stationed at various points to inspect all stores for contraband liquor.

The Government soon discovered that effective restriction could not be accomplished by this system, and in 1842 Major Andrew Drips was appointed "Indian Agent for the tribes on the upper Missouri," with an agency at Fort Pierre. His instructions, formulated by Indian Commissioner T. Hartley Crawford, were as follows:

Sir: You have been appointed by the president with the advice and consent of the Senate, Indian agent for the tribes of the upper Missouri. . .

The principal object in making the appointment is to insure effectual means of preventing the introduction of ardent spirits into the Indian country. . .

You are fully authorized by law to eject all who go into the Indian country to sell whisky.

It is all important that you should be as much as possible with the Indians and endeavor by every argument to gain their confidence, at least of the better part of them. In doing so you will find sources of information that can be obtained in no other way. When once convinced of the deadly effects of alcohol and other intoxicating drinks they cannot fail to estimate properly every effort on your part to avert such consequences. Through the instrumentality of the more discreet Indians you may be furnished with information, not only of the places where liquor is to be found but of the names of those introducing it. If any stimulus be necessary to their exertions it may be applied by the promise of suitable presents for all such services as shall result in the detection of offenders. . . If by your exertions the abominable traffic can be prevented even in a partial degree, you will deserve and receive the thanks of the government.

With a view to your comfort. . . I will cause a suitable building to be erected for your residence and another for your interpreter . . . at the mouth of the Teton river (Ft. Pierre).

Major Drips continued in this service for about six years.

The evil of intoxicants among the Indians was intensified by traders of the rival fur companies, who sought to ingratiate themselves with the redskins by presents of liquor. In the war between the Northwest Fur Company and the Hudson Bay Company, the Indians were incited to raid rival settlements. One chief was offered rum and tobacco for his whole tribe if he would make war upon a certain colony. During this period an agent of the Northwest Company, under pretext of authority from the Company, sent bands of drunken half-breeds to ravage the Red River Colony. The savages massacred most of the colonists and drove away the survivors. The Columbia Fur Company also clashed with the Government because of its activities in supplying intoxicants. The transportation of liquor into Indian territory had already been forbidden when Kenneth MacKenzie, a prominent trader, started a distillery at Fort Union (1833), where he manufactured whisky for the Indian trade. He afterward became president of the Columbia Fur Company, whose agents carried on a trade in contraband liquor in rivalry with the British company. He escaped punishment through the influence of his company, as did most perpetrators of similar offenses.

Among the pioneers liquor was regarded as a valuable medicine and regularly formed a part of soldiers' and explorers' rations. At least one instance is recorded of a United States Army officer making a trade with the Sioux Indians in the forbidden liquor. Colonel Leavenworth, in his report of a campaign against the Dakota Indians, recorded that he obtained 2,000 lbs. of buffalo meat from the Sioux for ten gallons of whisky. While ascending the Missouri River with his troops, the same officer had the misfortune to lose one of his boats filled with stores, concerning which he reported that he "saved the greater part of the flour and all the whiskey, and lost all the pork which was in the boat."

The early settlers of South Dakota were, as a rule, law-abiding in the days before laws were officially administered or the courts were established. Schools and churches were speedily opened in new settlements; but, as in other frontier sections, the saloon frequently preceded the sanctuary, precipitating an inevitable moral conflict.

Liquor Legislation. Liquor legislation in South Dakota began with the first session of the Territorial Legislature (1862), which passed two acts affecting intoxicants. The first was a license law requiring the applicant for license to pay into the county treasury a sum, to be fixed by the commissioners, of not less than $10 nor more than $100. Penalties were provided for selling without license. The other act absolutely prohibited the sale of intoxicants to Indians and fixed imprisonment as the penalty for such sale.

The third session passed a general licensing act which provided that grocers might be licensed to sell liquors, repealed the imprisonment clause for the sale of liquor to Indians, and substituted a fine of $50. A forward step was taken in the act of Jan. 10, 1873, which required every applicant for license to give bond in the sum of $3,000 and to be liable in civil damages for any injury resulting from the sale of intoxicants by such applicant. The next session greatly strengthened the civil damage clause, providing that any person injured might recover "all damages which may be inflicted upon them in person, property or means of support."

Liquor laws were entirely rewritten in the Revised Code of 1877. The civil damage provision was omitted and the bond of applicants reduced to $500. Intoxication was declared no defense in action against teamsters, engineers, and conductors, and in murder cases.

The Legislature of 1879 fixed a minimum license of $200, and permitted both county and town to license. It also made it a misdemeanor to sell to habitual drunkards, and provided for blacklisting such inebriates.

Outstanding among Territorial laws was the local-option measure of 1887, under which a large portion of Dakota Territory voted out the saloon. The law provided that where counties voted against liquor, injunctions might be invoked to prevent illegal sales.

Simultaneously with the agitation for Statehood began a movement to secure Dakota's admission on a Prohibition basis. The Constitutional Convention of 1883 refused to submit a Prohibition clause to the people, but the Convention of 1885 made such submission, and the Prohibition article was approved by a vote of 15,570 to 15,337. Congress refused to admit South Dakota under this constitution. The final Constitutional Convention of 1889 resubmitted the Prohibition clause, and, at the election of Oct. 1, 1889, when the Constitution was ratified, Prohibition was adopted by a vote of 40,234 to 34,510, and thus became an integral part of the State constitution. The prohibitory clause read:

No person or corporation shall manufacture or aid in the manufacture of for sale, any intoxicating liquor; no person shall sell or keep for sale as a beverage any

intoxicating liquor. The Legislature shall by law prescribe regulations for the enforcement of the provisions of this section, and provide suitable and adequate penalties for the violation thereof. (Const., art. 24.)

In accordance with these provisions the first State Legislature by an overwhelming majority enacted an enforcement code which fixed as the penalty for manufacturing, selling, or keeping for sale any liquor for beverage purposes in violation of law, a fine of $100 to $500 and imprisonment in the county jail sixty days to six months for the first offense, and one year's confinement in the State prison for any subsequent offense. Sheriffs, constables, and other officers wilfully failing to perform duties imposed by the act were liable to fine, imprisonment, and forfeiture of office. The provisions of the Kansas and North Dakota laws relating to injunction and nuisance, search and seizure, and civil damage, were carefully followed. When the validity of Prohibition was tested in the courts, the constitutionality of the act was affirmed in the case of the State v. Brennan, 3 S. D., p. 29.

Generally good faith was shown in the administration of the law; but in Sioux Falls, Yankton, and the Black Hills little attempt was made at enforcement. In these localities a system of monthly fines took the place of dealers' licenses.

At the opening of the second session of the Legislature a determined but unsuccessful effort for resubmission was made by the opponents of Prohibition. The fight was renewed in the session of 1893 on a resolution, introduced by Representative S. D. Hooper of Spink County, proposing that Prohibition should be submitted to the people at a special election at which equal suffrage should prevail. In the Committee on Temperance, to which the resolution was referred, the opponents of Prohibition succeeded in substituting for the original resolution a plan for the sale of intoxicants similar to the Gothenburg System. A majority report of the committee favored the amended resolution, which was barely defeated in the House by a picturesque and unflagging filibuster on the part of the dry forces. The proceedings are thus described by Doane Robinson (*id.* pp. 972-73):

It was all exceedingly pleasant and gracious; no witness will forget how considerately Mr. Hooper, a tall man standing at his full height, with a genial smile playing over his features, would make his point of order, or how cordially Speaker Lawson would rule against him, or the air of deference and apology with which the elder statesman would assert: "From the ruling of the speaker I am compelled to appeal." Promptly the required number would support the appeal, the roll would be called, always resulting in sustaining the chair. The gentleman from Spink, already upon his feet, would accept defeat with a smile, interpose another dilatory motion and still beaming, "Upon that motion I demand a roll call." The day had passed and the hour was growing late without progress. It was known that the final issue was extremely close, and that it perhaps depended upon the vote of Hon. Gunder Stuverud, of Codington, a man of very religious temperament, but much addicted to drink. In truth Stuverud had encouraged both parties, but because of his habits the drys placed no great dependence upon him. In the innumerable roll calls of the day he had about equally distributed his favors between the contenders.

Finally, at about 10.30 p. m., the previous question was forced through in this wise: The previous question was moved and a roll call had. A bare majority voted favorably. The speaker ruled the motion lost because two-thirds were required, under the rule, to carry the previous question. An appeal was taken and the speaker was overruled. The roll was called upon the final passage of resubmission. Every member was in his place. Stuverud passed; the roll was completed and the vote stood 41 to 41. Every eye in the packed house turned to Stuverud. The clerk again called his name but he did not respond. "The gentleman from Codington must vote," announced the speaker. "No," thundered the big Norwegian, and resubmission was lost.

After this close victory, however, an apathy overcame the temperance forces from which they did not recover for a considerable time. The financial depression of 1893 diverted the attention of the people to personal problems and when the Legislature met in 1895 resubmission was again introduced and won by default. The question of striking Prohibition from the constitution was then submitted to the voters at the election in November, 1896, and prevailed by a vote of 31,901 to 24,910, a majority of 6,991.

Prohibition Defeated

The resubmission campaign was attended by gross corruption on the part of the liquor interests, who had at their command a corruption fund of $25,000 (a large sum for a rural State at that time), subscribed by brewers' associations throughout the country. The press was subsidized and a bogus Bankers' and Business Men's Association was formed to lend respectability to their propaganda. Among farmers they circulated the *Farm Herald*, which purported to be a farm paper, but was in reality published by the National Protective Association at Louisville, Kentucky, and was filled with alleged facts concerning the failure of Prohibition. Outside liquor interests were abetted in shipping liquor into the State to make preelection conditions as wet as possible.

As a result of the defeat of Prohibition the Legislature of 1897 submitted to the people the following amendment, to be voted on in the election of 1898:

The manufacture and sale of intoxicating liquors shall be under exclusive state control and shall be conducted by duly authorized agents who shall be paid a salary and not commissions. All liquors sold shall first be examined by a state chemist and the purity thereof established.

This amendment, virtually authorizing a dispensary system, was approved in 1898 by a vote of 22,170 to 20,755, and as a result, Governor Lee, in his message to the Legislature of 1899, called attention to the duty imposed upon that body to enact laws to carry the amendment into effect. The Legislature, however, saw no means of financing the system, and instead submitted to the people the question of striking the dispensary amendment from the constitution. This was approved at the election in 1900 by a vote of 48,673 to 33,927.

The Legislature also enacted a high-license law, effective in 1900, placing the license fee at $1,000, and providing for open saloons without curtains, chairs, or tables. In the ensuing decade prohibitory liquor legislation in South Dakota was devoted to strengthening the high-license law, and placing additional restrictions upon the traffic in intoxicants. The State Supreme Court kept pace with the Legislature and by a succession of decisions upheld legislative intent. Restrictions enacted included: The requirement that liquor dealers execute a bond of $2,000 not to violate the law; prohibition of the sale of liquor to minors and intoxicated persons (1901); prohibition of the employment of persons under 21 as bartenders; submission of the question of granting permits to sell liquors at retail within the corporate limits of township, town, or city, to the voters upon petition signed by 25 legal freeholder voters 30 days before election (1903); limitation of the number of licenses to one for every 300 inhabitants of a municipality granting license (1907).

Throughout this period there was a growing sentiment for a return to constitutional Prohibition. At the session of 1907 a bill for a county option law was presented, which was submitted to the people at the general election of 1908. It was defeated, however, by a vote of 41,405 to 39,075. The issue was at once reinitiated and submitted by the Legislature of 1909 to the electors at the general election of 1910, but was again defeated by a vote of 55,372 to 42,416.

County Option Defeated

In 1913, also, an act was initiated by the liquor interests making a vote favorable to license effective until overthrown by a subsequent election. This was designed to relieve themselves of the necessity of petitioning and fighting for an annual election on the question. The bill was overwhelmingly defeated in the election of 1914.

On Sept. 9, 1915, Governor Frank W. Byrne, in his keynote speech before the State Anti-Saloon League Convention at Mitchell, made a plea for a return to State-wide Prohibition and deplored the State's loss of material prosperity under the alcohol régime. He said:

Twenty-six years ago this fall, when the Territory of Dakota was divided and the states of North and South Dakota admitted to the Union, North Dakota had a population of 190,983, while South Dakota had 348,600, substantially double. North Dakota has never had saloons within her borders. South Dakota more than twenty years ago repealed the Prohibition Amendment of the Constitution and reinstated the saloons. Now, at the end of twenty-six years, North Dakota has a population of approximately 700,000 people, and South Dakota less than 600,000.

The two states, lying side by side, South Dakota starting with a population nearly double that of North Dakota, now finds itself with about six-sevenths of the population of North Dakota... If the contention of the liquor interests is that prosperity and growth can only come with the saloon, how do they account for this increase in growth of North over South Dakota?

Public demand for a return to constitutional Prohibition had become so emphatic that the Legislature of its own volition submitted the question to the people at the election of Nov. 7, 1916. Prohibition won by a vote of 65,334 to 53,380. The amendment (Article XXIV of the Constitution) contained the following provisions:

1. No person, firm, club, association or corporation within this state, shall, on or after the first day of July, 1917, make, brew, distil or manufacture, or aid in making, brewing, distilling or manufacturing, for sale, barter, trade, gift or beverage purposes, any spirituous, vinous, malt, brewed, fermented or other intoxicating liquors, except as hereinafter provided.

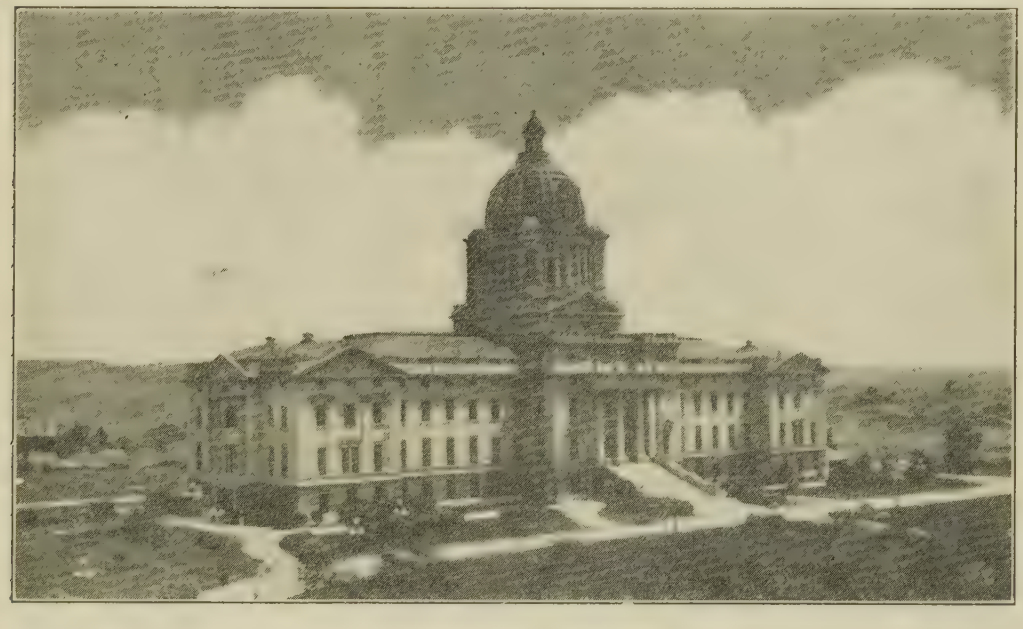
No person, firm, club, association or corporation within this state, shall, on or after the first day of July, 1917, import or aid in importing into this state for sale, barter, trade, or gift, nor sell or aid in selling, nor offer for sale, barter, or trade or aid in offering for sale, barter or trade, nor give away or furnish or aid in giving away or furnishing, nor keep for sale, barter, trade or gift, or aid in keeping for sale, barter, trade or gift, any spirituous, vinous, malt, brewed, fermented or other intoxicating liquor or any mixture or compound which in part consists of intoxicating liquors, except as hereinafter provided.

Provided that nothing in this article contained shall be construed to prohibit the compounding, importation, sale or keeping for sale of any spirituous or vinous liquors or compounds or mixtures which in part consist of spirituous or vinous liquors in this state for medicinal, mechanical, sacramental, or scientific purposes by regularly registered pharmacists, under such regulations and restrictions as the Legislature may provide.

Sec. 2. The Legislature shall at its next session after the adoption of this article prescribe regulations for the enforcement of the provisions of this article and provide adequate and suitable penalties for the violation thereof.

In accordance with the provisions of this amendment the Legislature of 1917 passed a drastic enforcement code and authorized the appointment of a State sheriff to supervise enforcement. The measure was passed by a vote of 88 to 10 in the House and 41 to 4 in the Senate.

South Dakota was the tenth State to ratify the Federal Prohibition Amendment. Submitted to the Legislature at a special session called by Gover-



SOUTH DAKOTA: STATE CAPITOL AT PIERRE

nor Peter Norbeck in March, 1918, it was unanimously ratified by both houses.

Since ratification, the original State code of enforcement has been repeatedly strengthened by legislative enactments, which include: The creation of a commission to analyze and disqualify from sale patent medicines and other preparations containing alcohol; removal from trial judges of discretionary power to suspend jail sentences in liquor cases; increase of the penalty for intoxication in public places from a fine of $10 to a fine of not to exceed $100 or 30 days in jail, or both; clarification of the law providing for the use of search-warrants and the legal form for such warrants; penalty of imprisonment from six months to two years for the offense of selling, giving, or furnishing intoxicating liquor; penalty of a fine of $50 to $300, or imprisonment up to one year, or both, for operating a motor vehicle while intoxicated.

Since the Advent of National Prohibition

The first conviction for a violation of the present South Dakota Prohibition laws carries a compulsory jail sentence. The minimum penalty is 30 days in jail and $250 fine. As the federal law leaves the jail sentence optional, most of the cases made by federal agents are thrown into the State courts because of the severer penalty. These courts are wholesomely feared by offenders, who frequently plead guilty in the federal courts.

During the 1927 session of the Legislature a strenuous effort was made to secure a referendum on the repeal of South Dakota's Prohibition statutes; but the attempt was unsuccessful, and, with the election of Mr. Herbert Hoover as President in 1928 the wets lost all immediate hope of modifying the State's liquor laws.

The Temperance Movement. The temperance movement in South Dakota began early in the history of the Territory, the large Scandinavian population and American immigrant settlers from the Mississippi Valley leading the fight against the saloon, which was supported by the traders and trappers, the Indians whom they had already debauched, and the horde of gamblers and adventurers who flocked to the new frontier.

The first temperance movement in Dakota is believed to have been inaugurated by one Newton Edmunds, who, according to "South Dakota Historical Collections," closed single-handed the saloon of a Mexican who was selling fire-water to the Indians and inciting them to massacre. Edmunds frequently acted as peacemaker between the settlers and the Indians, in 1864 pacifying the Poncas, who were on the eve of an uprising on account of outrages committed by drunken U. S. soldiers, in which eight Indians had been murdered. From 1863 to 1869 Edmunds served as Territorial governor of Dakota.

The first organized efforts at temperance reform in the Territory were carried on by local societies in the different settlements, sometimes by church groups, groups of women, and others. These were for a considerable period unaffiliated and sporadic.

The first national organization to enter Dakota was the Good Templar Order which established a few lodges prior to 1880 and undoubtedly exerted an influence for temperance reform, although little information is available concerning its activities. In 1881, according to William W. Turnbull ("History of the Independent Order of Good Templars"), a new Grand Lodge was established in Dakota to replace a previous lodge which had ceased functioning.

I. O. G. T.

The W. C. T. U. was introduced into the Territory of Dakota in 1877, as shown by the following extract from "A Brief History of the Woman's Christian Temperance Union":

> According to the National Minutes, the territory of Dakota was "staked" in 1877 by the appointment of Mrs. T. L. Riggs of Fort Sully as superintendent. Mrs. S. Sheldon of Yankton was named as superintendent during the years 1878-79-80, but no definite work was reported. Local unions were organized in several places during 1881 by Miss C. E. Cleveland of Michigan and in 1882 Miss Cleveland issued the call for the first territorial convention, which assembled at Canton, June 20. Miss Cleveland was elected president. She was succeeded the following year by Mrs. E. J. Coggins of Yankton, who served two years, and then Mrs. Helen M. Barker, who had been territorial organizer, was elected president. Mrs. Barker's magnificent work in developing the Dakotas is too well known to call for comment. It is interesting to note that one of the pioneer workers in Dakota was Mrs. Ruby J. Smart, the mother of Kara Smart, our missionary to Japan. . .
>
> The two Dakotas were organized in 1889, at the time of separate statehood, Miss Addie Kinnear accepting the presidency of North Dakota, and Mrs. Helen M. Barker retaining her position as president of South Dakota.

The State W. C. T. U. was founded in 1883 by Frances Willard, while on her tour of the West. In the years immediately following, the organization, under the able leadership of its president, Mrs. Emma A. Cranmer, took an important part in the campaign to secure the Prohibition clause in the State constitution. In subsequent years, under the guidance of Mrs. Luella A. Ramsey, who was State president from 1894 to 1908 and a noted executive and platform speaker, the W. C. T. U. played a prominent rôle in successive campaigns for local option, restriction, and resubmission.

W. C. T. U.

In 1889, largely through the influence of the Union, scientific temperance instruction in the public schools was made compulsory.

At the present time (1929) the South Dakota W. C. T. U. has a membership of 2,102, and its officers are: President, Mrs. Flora A. Mitchell, Brookings; vice-president at large, Mrs. Lucy A. Borneman, Sioux Falls; corresponding secretary, Mrs. Grace C. Sharp, Clark; recording secretary, Mrs. Maud West, Pierre; treasurer, Mrs. Bertha B. Glover, Milltown; L. T. L. secretary, Mrs. Theresa Chase, Willow Lakes; and editor *White Ribbon Journal*, Mrs. Alice Gossage, Rapid City.

In 1886 a group of temperance pioneers, among whom was the Rev. A. E. Carhart, organized the Lincoln County No-License League, which was later of great assistance in helping to secure constitutional Prohibition for the newly created State of South Dakota. In 1894, when State Prohibition was in danger of resubmission and repeal, a union of temperance forces to prevent this catastrophe was effected at Aberdeen (Sept. 6) by the organization of the Non-Partisan Prohibition Union.

To get the temperance cause before the people, the Union established a newspaper, the *Truth*, whose circulation reached 30,000 copies. A speaking campaign was conducted throughout the State, also; but all efforts were in vain and Prohibition was defeated in the 1896 election by a majority of 5,000. After the election it was discovered that more than 25,000 persons who had voted some part of the ticket had failed to vote on the Prohibition issue. The defeat was due in part to the fact that many who favored Prohibition did not think it could

be defeated and so did not trouble to vote, while others were not satisfied with the way the Prohibition law was enforced.

Temperance forces were not dismayed but continued the warfare, appearing before the Legislature to demand restriction and regulation of the revived liquor traffic. They were heartened by the ruling of Judge C. S. Whiting that South Dakota was still a Prohibition State, with the reopening of saloons in any locality dependent upon the annual filing of a petition and vote of approval.

At this stage, a new agency, the Anti-Saloon League, which, founded in 1893, was rapidly expanding as a national organization, entered the fight against the liquor traffic in South Dakota. At a meeting held in Mitchell, Nov. 23, 1896, a motion prevailed to organize the Non-Partisan Prohibition Union as an auxiliary to the Anti-Saloon League of America. Rev. C. A. McCauley and O. H. Sprool were appointed a committee to draft a constitution for the State League and the following officers were elected: President, Rev. A. E. Carhart; vice-president, Hon. S. A. Ramsey; secretary, Rev. S. F. Huntley; and treasurer, W. H. Robertson. In addition to the above, members of the executive committee included: O. H. Sprool, John H. Patton, and A. C. McCauley. The new organization immediately assumed direction of the fight against alcohol in the State, under the leadership of its president. It was ably assisted by the W. C. T. U. and other temperance organizations.

Anti-Saloon League

The League began its fight against the saloon by means of local option and regulation. A legislative committee was kept at the capital during each session of the Legislature to promote reform measures and prevent the adoption of those favorable to the liquor interests. In almost every year temperance forces made some advance in driving out the saloon. By 1910 dry territory included 1,000 townships, 150 municipalities, and 14 entire counties. At the end of that year 515 saloons remained in the State. The cause was materially aided by two decisions of the Supreme Court, which declared: (1) That every newly incorporated city or town must of necessity be dry until voted wet at the following spring election (1912); and (2) that the county commissioners in any county could arbitrarily refuse all saloon bonds in that county (1913). In 1913 a law limiting the number of saloons to one for each 600 inhabitants was responsible for the abolishment of 125 saloons. By 1915 the number of saloons had been reduced to 325. Temperance forces decided the time was ripe to initiate a campaign for constitutional Prohibition, which was successful at the election of the following year, becoming effective July 1, 1917.

Shortly after State Prohibition went into operation in South Dakota, an agitation began for the ratification of the Federal Prohibition Amendment. The leading part in this campaign was taken by the A.-S. L., and ratification was secured by the unanimous vote of both houses of the Legislature. Since South Dakota has become a Prohibition State, work of the League has been directed toward securing adequate enforcement laws and creating sentiment favorable to their enforcement.

Among leaders in the work of the Dakota League may be mentioned: Lauritz Miller, who has been League attorney since 1906 and who was responsible for the legal phrasing of the Prohibition amendment and the Prohibition law of the State, and for securing a number of legal decisions favorable to Prohibition; Miss Laura Lindley (in the employ of the Dakota League from 1912 to 1921), who conducted a phenomenally successful drive for funds in the fight of 1916 and the following year became assistant superintendent of the Dakota League; Major C. A. Howard; Supt. R. N. Holsaple; and H. E. Dawes. Assistance in the 1916 campaign was also given by William E. ("Pussyfoot") Johnson, who spoke in a number of towns and had charge of publicity work.

Dakota League superintendents have been: Rev. A. E. Carhart (1896-1903); Rev. H. E. Frohock (1903-04); W. W. Havens (1904-06); Rev. W. M. Grafton (1906-11); Rev. R. N. Holsaple (1911-17); Rev. E. E. Hunt (1918-21); and H. E. Dawes (1921-).

The present officers of the State League are: President, Rev. Glen Lindley, Mitchell; vice-president, Rev. H. P. Carson, D.D., Huron; secretary, Rev. J. E. Booth, Aberdeen; treasurer, R. A. Steadman, Mitchell.

Prominent in the roster of temperance pioneers and workers for Dakota's admission as a Prohibition State were: Judge V. V. Barnes, Rev. William Fielder, Rev. F. S. Huntley, Newman C. Nash, Hon. John L. Pyle, Rev. George A. Ragen, and G. A. Uline. Among those identified with the South Dakota A.-S. L. and other later phases of temperance reform in the State have been: Rev. J. E. Booth, Dr. H. P. Carson, Rev. C. E. Hager, Sidney R. Gold, Mrs. J. A. Pickler, I. W. Seaman, Mrs. Anna Simmons, and Rev. W. H. Thrall.

Results of Prohibition in South Dakota have been gratifying. Public opinion, which at first was apathetic, has been increasingly inclined toward strict enforcement; and the State's statutes have been strengthened until they serve as a model for other States, according to U. S. Senator Peter Norbeck, who in 1927 declared:

> South Dakota has as good law enforcement as any State in the country. I would hate to say better than Kansas, for that might offend them there. I've been all over and there is no better enforcement anywhere. South Dakota voted state-wide prohibition before the enactment of the Volstead Act, and there has been no change of sentiment.

BIBLIOGRAPHY.—Files of the *Anti-Saloon League Year Book*, Westerville; Jesse Brown and A. M. Willard, *Black Hill Trails*, Rapid City, S. D., 1924; D. Leigh Colvin, *Prohibition in the United States*, New York, 1926; *Cyclopaedia of Temperance and Prohibition*, New York, 1891; *Encyclopaedia Britannica*, 11th ed. *s. v.*; Doane Robinson, *Encyclopedia of South Dakota*, Pierre, 1925; *South Dakota Historical Collections*, vol. i (1902), vol. ii (1904), Aberdeen; manuscript material relating to the South Dakota Anti-Saloon League courteously supplied by Supt. H. E. Dawes.

SOUTH DAKOTA SCANDINAVIAN TOTAL ABSTINENCE ASSOCIATION (Norwegian, *Syd Dakota Avholds-Selskab*). A North-American society, organized at Brookings, S. D., March 16, 1894, with the purpose of working against the liquor evil in the State and nation by sending out lecturers, distributing temperance literature, and forming local total-abstinence societies. The Association started with six local societies and the number at one time was increased to 30. In the course of time these declined, many of the members associating themselves with the Anti-Saloon League, particularly in the latter's campaign of 1916 in South Dakota. Of recent years the Association has been practically non-existent. See AMERICAN NATIONAL TEMPLE OF TRUE TEMPLARS.

SOUTHERN COMMITTEE OF THE IRISH TEMPERANCE LEAGUE. See IRISH ASSOCIATION FOR THE PREVENTION OF INTEMPERANCE.

SOUTHGATE, JAMES HAYWOOD. American banker and Prohibitionist; born at Norfolk, Va., July 12, 1859; died at Durham, N. C., Sept. 29, 1917. Removing to North Carolina in 1861, he was educated at a private academy and at the University of North Carolina. In 1882 he married Miss Kate S. Fuller (d. 1893). He was in the banking and insurance businesses after 1882.

For many years Southgate was active in the affairs of the Prohibition party, serving on the platform committee at the national conventions of 1892 and 1896. He was State chairman of the Prohibition party of North Carolina in 1896 and in that year was nominated for Vice-president of the United States by the National party, which had been formed by some of the broad-gage free silver advocates who bolted the Prohibition party convention at Pittsburgh and caused a split in the party. The National party polled only 13,969 votes.

At one time Southgate was president of the board of trustees of Trinity College, North Carolina.

SOUTH INDIA TEMPERANCE UNION. An organization formed at Madras about 1840. It founded native temperance societies in order to protect both Christians and heathen who were exposed to the temptations of the drink-shop. A juvenile auxiliary at Black Town, Madras, numbered 76 members in 1841. In 1842 the Union secured valuable assistance from Dr. A. Judson, a Baptist missionary in Burma. Judson's congregation adhered strictly to the principles of temperance. The annual meetings of the Union were usually held at Madras. At the close of 1854 the Madras branch reported 697 members, with a juvenile section of 133 members. The Union published a monthly journal and also issued a *Youths' Journal*. Later accounts of its activities are not available.

SOUTH OF IRELAND TEMPERANCE LEAGUE. An association, founded Jan. 1, 1864, which for several years carried on useful work along general temperance lines. It established a number of temperance refreshment-houses, which proved popular and aided the main object of the League.

Burns ("Temperance History," ii. p. 56) calls the League "The Cork and South of Ireland Temperance League," and states (p. 335) that it was still vigorous in 1878, in which year it had for its secretary and lecturer the popular temperance worker W. Hussey.

SOUTH WALES AND MONMOUTHSHIRE TEMPERANCE ASSOCIATION. An organization formed at Swansea, Wales, Sept. 24, 1885; a resuscitation of the GWENT AND MORGANWG TEMPERANCE ASSOCIATION, which had become inactive. It conducted successful operations, maintaining headquarters at 73 King Edward's Road, Swansea. On July 19, 1918, at Shrewsbury, a united conference was held at which one executive was formed for the whole of Wales. For more than 30 years the Rev. Morris Morgan served as organizing secretary and agent. The Association was eventually merged with the SOUTH WALES TEMPERANCE AND BAND OF HOPE UNION.

SOUTH WALES TEMPERANCE AND BAND OF HOPE UNION (Welsh, *Undeb Cymdeithasau Dirwestol a Gobeithluodd Deheudir Cymru*). An organization formed at Swansea to unite the temperance forces of South Wales. The first temperance organization in South Wales was founded at Merthyr about 1838 and was known as the GWENT AND MORGANWG TEMPERANCE ASSOCIATION. For some years it conducted meetings in several Welsh counties, later became restricted to Glamorganshire and Monmouthshire, and eventually died out. In 1885 it was resuscitated at Swansea as the SOUTH WALES AND MONMOUTHSHIRE TEMPERANCE ASSOCIATION.

Soon after a campaign against the "disinterested management" movement, which it very successfully checked in South Wales, the Association joined with other temperance societies at Swansea in the formation of the new organization.

The operations of the Union cover the counties of Brecon, Cardigan, Carmarthen, Glamorgan, Monmouth, Pembroke, and Radnor. Its activities include: The holding of Temperance Sundays; circulation of temperance literature, especially among ministers; tabulation of licensing statistics; cooperation with the Temperance Council of the Christian Churches; awarding of prizes for temperance essays; and advocacy of scientific temperance instruction in the day-schools of the area. In 1926 over 5,000 certificates were awarded for temperance essays, 400,000 copies of the *Abstainer* were distributed among young people, and the *Workers' Own* was issued for adult members.

The Union's headquarters are at 35 Windsor Place, Cardiff, and the officers in 1928 were: Presidents, the Right Rev. the Lord Bishop of Llandaff and David Davies, Esq., M.P.; and general secretary, Leonard Page, of Cardiff.

SOUTHWELL, GEORGE CHAMPLIN. American accountant and temperance worker; born at Cleveland, Ohio, Oct. 30, 1885; educated there in the elementary public schools and at commercial high school. He married Miss Ida Mae Elliott, also of Cleveland, on Nov. 23, 1910. From 1910 to 1913 he was employed by the Cleveland Twist Drill Company as chief of the cost department. In 1913 he left commercial life to become assistant to the pastor of the First Baptist Church of Cleveland, where he remained until 1918.

Southwell has been active in the fight for Prohibition since 1906, when he engaged in district option work in Cleveland. During the years 1914 and 1915 he served as a ward manager in his native city in the State campaigns for Prohibition, and in 1917 he also acted as supervisor. In 1918 he was chosen assistant county manager and was elected executive secretary of the Dry Maintenance League of Cuyahoga County, which office he holds at the present time. He was appointed superintendent of the Cleveland District of the Ohio Anti-Saloon League on Jan. 1, 1921, with headquarters at 990, The Arcade, Cleveland, Ohio.

SOUTHWEST AFRICA. A mandated territory in South Africa, formerly German South-West Africa, administered by the Union of South Africa. It is bounded on the north by Angola (Portuguese); on the east by the Bechuanaland Protectorate (British) and the Province of the Cape of Good Hope (Union of South Africa); on the south by the Orange River; and on the west by the Atlantic Ocean. Its area (as administered in 1927) included 312,194 sq. mi. In 1921 the population, native and European, was estimated at 237,000. Preliminary results of the census of 1926 gave the

European population as 24,115; about one third Germans and two thirds South-African farmers. The native population, including the uncivilized Bushmen of the interior, is difficult to enumerate. The chief native tribes are the Ovambos, Hereros, Hottentots, Bergdamaras, Klip-kafirs, and Bushmen. Windhoek (pop. 17,000), is the seat of administration.

Although Southwest Africa has a healthful climate, crops are retarded by the irregular rainfall. The country is adapted to stock-raising, and the natives own immense herds of cattle. Diamond-mining is the leading industry.

Southwest Africa was placed under German protection at the Berlin Conference of Nov. 15, 1884, and on April 13, 1885, the German South-West Africa Company was established, "with the rights of state sovereignty, including mining royalties and rights, and a railway and telegraph monopoly." The Germans later made treaties with the native chiefs in the interior, and in July, 1890, the British and German governments fixed the boundaries of Southwest Africa in their present position.

While the country was fairly prosperous under German rule, economic conditions retarded its development. A native uprising (1903-07) cost Germany $75,000,000 and the lives of 5,000 men. The discovery of diamonds in 1908 was followed by the organization of various mining companies whose first-year output was valued at $5,000,000.

German South-West Africa was conquered in 1915 by the forces of the Union of South Africa under General Botha, and the Treaty of Versailles (1919) terminated German sovereignty. The administration was carried on under martial law until the close of 1920, when the Union of South Africa assumed control under a mandate of the League of Nations dated Dec. 17, 1920. In 1921 an administrator, with an advisory council of six members, took over the government. The laws of the South African Union are gradually being introduced into the country, which is divided into seventeen districts controlled by magistrates. The present administrator is A. T. Werth, a former member of the Union House of Assembly. The chief executive officer for the country is the Secretary for Southwest Africa, H. P. Smit.

At the conclusion of the World War, the West Coast of Africa was described as "one long barroom." Millions of gallons of spirits were being shipped in annually to the natives. The League of Nations' Covenant, however, ameliorated this condition, and the present mandate expressly forbids the supplying of liquor to natives.

SOWA or **SWOIR.** An Abyssinian beer. See ABYSSINIA.

SOZIALISTISCHER ABSTINENTENBUND DER SCHWEIZ (League of Abstaining Socialists of Switzerland). A political temperance organization formed in 1900, under the name "Swiss Social-Democrats' Abstaining League" *(Schweizerischer Socialdemokratischer Abstinenten Bund)*, for the purpose of uniting the Socialists and Communists of Switzerland in the fight against alcoholism. Otto Lang, of Zurich, one of the founders of the International Antialcohol League *(Internationale Alkoholgegnerbund)* (1890), was largely responsible for the founding of the League, which by 1904 had approximately 250 members. At first its position was difficult, owing to the fact that many Socialists regarded the abstinent principle as contrary to the ideals of socialism. The Swiss Socialist party was indifferent to the alcohol question, considering it subordinate to the quarrel between capital and labor. One of the Socialist organs of the time, the *Berner Tagwacht*, championed the movement and proved a great aid to the new League.

The activities of the League have included the holding of a temperance demonstration annually on May 1 and the carrying on of a campaign against the use of intoxicants at the various public meetings sponsored by the party. With the exception of the Evangelical party, the Socialist group is said to be the sole political organization in Switzerland in full sympathy with the temperance movement. The organization has grown until there are now about 1,000 members, scattered throughout the country. The headquarters of the League are located in Bern. Its present officers are: President, Franz Eng; and secretary, Ernst Aebersold. The official organ of the League is the *Abstinente Sozialist.*

SPAIN. A kingdom of southwestern Europe, occupying the greater portion of the Iberian Peninsula, and including the Balearic Islands, the Canary Islands, and the fortified station of Ceuta on the Moroccan coast. It is bounded on the north by the Bay of Biscay and France, on the east and south by the Mediterranean Sea, on the southwest by the Strait of Gibraltar and the Atlantic Ocean, and on the west by the Atlantic Ocean and Portugal. The area of continental Spain is 190,050 sq. mi., and the total area, including the Spanish islands and possessions in northern Africa, is 194,800 sq. mi. The population (est. 1925) is 22,127,700. The capital is Madrid (pop. 1923, 813,991); other important cities are Barcelona (760,572), Valencia (256,263), and Seville (226,969). The chief industry is agriculture, closely seconded by vine-growing, and the leading crops are grain, grapes, fruit, cane-sugar, raisins, olive-oil, and vegetables. Fishing and mining are important industries. The government is a constitutional monarchy administered by a sovereign and the Cortes, composed of two houses, the Senate and Congress, equal in authority. There are 350 Senators and 417 Deputies. The present ruler (1929) is Alphonso XIII (1886-).

Historical Summary. The early history of Spain is a long chronicle of invasion, conquest, and civil war among the tribes attempting to colonize the country. The earliest inhabitants were Iberians and Celts, of whom few traces remain. As early as the eleventh century B. C. the peninsula was visited by Phenician traders, who established several coast settlements, among which was Gades, now Cadiz, the oldest town in the world that has kept a continuity of life from its first origin. Phenician exploitation of Spain, however, dates from the rise of Carthage, when, under the leadership of Hamilcar and Hannibal the Carthaginians organized the country as a base for their wars with Rome. As a result of these Punic Wars they were driven out of Spain (201 B. C.) and the country passed through a period of Roman conquest under the Scipios. Later it was organized as a Roman province, of which Julius Caesar was at one time governor (61 B. C.)

During the disintegration of the Roman Empire, early in the fifth century A. D., Spain was ravaged

by a succession of barbarian hordes, including the Vandals and the Visigoths. The Visigoths drove the Vandals into Africa (439) and established a kingdom which endured for more than 200 years. As a result of Roman influence the country had become Christianized, and discord between the Catholics and Arians and persecution of Jews and heretics weakened the government and caused its downfall at the hands of the Moors. In 711 Spain was invaded by Mohammedan tribes, who in a few years had pushed their conquests to the Pyrenees, where in 732 they were halted by Charles Martel at the battle of Poitiers.

The Moorish Invasion

The first Moorish rulers were of the Omayyad dynasty, which remained in power from 756 to 1031. A native element stood out against Moorish rule, however, and a number of Christian kingdoms were founded. In the mountains of Asturias was organized the kingdom of Galicia (739-57); Navarre was founded in the ninth century; Castile in 1033; Aragon in 1035. Constant strife among the Moorish tribes brought about the fall of the Omayyad dynasty, which was followed by that of the Almoravides in the eleventh and twelfth centuries, and the Almohades in the twelfth and thirteenth centuries. From the eleventh century the Moors were divided among themselves and were gradually driven from the country, their last stronghold, Granada, being taken in 1492. In 1479 the marriage of Ferdinand of Aragon and Isabella of Castile brought about a union of the two most important kingdoms and the foundation of the Spanish monarchy.

The discovery of America by Columbus, in 1492, and other Spanish discoveries, resulting in the control of bullion and trade, lifted Spain by the sixteenth century to a position of dominance among the Powers. This she speedily lost by unjust taxation; the Inquisition, which sought to enforce conformity to Catholicism; and a series of wars ending in the utter rout of the Spanish Armada (1588), Phillip II's expedition against England. The seventeenth century was a period of decadence, characterized by Portugal's recession from the kingdom, and the interference of France, which led to the War of the Spanish Secession (1700-13), involving the balance of power in Europe.

The Bourbon Dynasty

Under Phillip V the Bourbon dynasty, which ruled Spain from 1700 to 1808, and from 1814 to 1869, was established. During the Napoleonic wars Spain was invaded by the French and the crown was given to Joseph Bonaparte in 1808. With the aid of Great Britain, however, the Peninsular War was successful in driving out the French, and a Bourbon, Ferdinand VII, was restored to the throne in 1814. Internal dissensions, due to religious and political intrigues, continued. The rebellion of 1820 forced the king to recognize the constitution of 1812. In 1833 Ferdinand was succeeded by Isabella II, whose reign of misrule ended in deposition and the establishment of a provisional government under Marshal Serrano (1869). In 1870 an Italian prince, Amadeo of Savoy, was elected king. His brief rule ended in anarchy and was followed by a short-lived republic, after which the Bourbon dynasty was restored (1874) in the person of Alphonso XII. He was succeeded in 1886 by Alphonso XIII, the present ruler.

Alphonso XIII

Alphonso's reign, although more stable than that of most Spanish sovereigns, has witnessed the Spanish-American War (1898), resulting in the loss of Spain's most important colonial possessions, and repeated periods of industrial unrest and Socialist agitation. In the World War Spain remained neutral. However, the defeat of the Spanish army while helping the French to put down a revolt of the Riffs in Morocco (1921), fomented labor uprisings and a Separatist movement in Catalonia. As a result, Gen. Primo de Rivera, Governor-general of Barcelona, seized the city and started a bloodless revolt. He was made Premier (1923), and the country remained under martial law until May, 1925. Since that time the Government has been administered by Premier Rivera and a directorate composed of six generals of the army. In January, 1929, Spain was again convulsed by popular uprisings, which were rigorously suppressed by Rivera.

Under Rome

Drinking Customs. From the earliest times the people of Spain have been accustomed to the use of intoxicating liquors, principally in the form of wine. Writers of the Roman occupation frequently mention the making of wine among the natives, Strabo relating that they were very hospitable, treating liberally with what wine they had, "sometimes exhausting a whole vintage in a single night." He further states that wine furnished a means of barter for merchants who carried it up the Rhine, frequently exchanging a "vessel containing about eighteen gallons for a young slave." Some of the Gallic tribes rigorously excluded wine, such as the Suevi, of whom Caesar (Bk. iv. sec. 2) says, "They do not permit wine to be imported to themselves at all, because, by this thing, in respect to enduring labor, they believe men to be softened and made more effeminate." In the time of Martial and Pliny the wines of Tarragona were said to rival in flavor the famous Falernian vintage. During the Moorish period viticulture was neglected, owing to the Mohammedan prohibition of alcohol; but with the reconquest of the country by the Christians the cultivation of the vine again flourished and has become one of the most important industries of Spain.

Native Liquors

Other alcoholic drinks used by the Spanish are cider and aguardiente ("burning water"), a form of brandy made from inferior wine and from the refuse of grapes. Cider is used chiefly in Galicia and Asturias. Aguardiente is in general use in some parts of Spain, especially in Seville, but its consumption is moderate and it does not present the problem that distilled liquors do in other European countries. Regarding this drink George Wharton Edwards, in "Spain," writes:

> The popular drink, aguardiente, is a very insidious liquor, being made from some sort of decoction of aniseed and peppermint in pure alcohol. I cannot say I liked it, but it certainly improves upon acquaintance. Here in Spain, where even the smallest act is performed after the proven and proper manner, one must so drink aguardiente. Never sip it, but do as the Spaniard does. He lifts the small glass and with a quick motion tosses the contents into his throat, immediately drinking a glass of water to wash it down.
>
> Spaniards call it the most epicurean and seductive of intoxicants because its charm lies in its aftertaste and bouquet—which is enhanced by the draught of cool water.

Aguardiente is sold principally in the *taberna*, the café of the lower classes, and is frequently adulterated to compensate the seller for the *octroi* (tax) which he has to pay the municipality.

Spain is known as the land of the vine. Almost innumerable varieties of grapes abound in different sections, some growing in poor and stony ground, others in the rich and fertile soil which produces the choice vintages of Jerez and Malaga. Of the entire cultivated land of Spain about one twentieth is occupied by vineyards. For the production of common wines little care is given to the vines, but in Jerez each vine is tended as carefully as if it were a flower. To insure an abundant harvest it is customary to have the vineyards blessed each year by the parish priest.

The vintage comes about the beginning of October, and men, women, and children are employed in cutting the ripe bunches. The grapes are gathered in baskets made of osiers, which are transferred to carts of special construction to prevent the loss of the juice, and are thus conveyed to the presses. In some cases the bunches are spread on mats to dry in the sun, and unripe or overripe grapes picked out. Where the making of wines is conducted on a large scale, modern presses are used; but treading is the method common to vintagers of small means. The treading of grapes is carried out by men in bare feet or wearing wooden shoes. The grapes are put in *lagares* (wine-presses), large wooden troughs, in the center of which is a screw-press for use when the treading is finished. At one side is a conduit to carry off the juice, which falls into a tub, from which it is removed to the larger vessels where fermentation takes place.

In Navarre, Aragon, and Valencia, the grapes are pressed over the masonry receptacles in which the juice is to be fermented. A floor of long narrow boards, put together so that the juice falls through without any pulp, is constructed over the receptacle. When no more juice can be extracted by treading, the marc is submitted to pressure and the resulting liquid gives wine of an inferior class or is made into alcohol.

The fermentation takes place in large wooden or earthen vessels. For ordinary wines little care is taken, but such wines as the SHERRY for which Jerez is famous, are subjected to varied and painstaking operations. They are twice fermented, carefully decanted, stored in casks, and matured for years in *bodegas* (wine-cellars). In addition to sherry, many other excellent wines are produced in Spain, such as ALICANTE, AMONTILLADO, MALAGA, and Tarragona.

Spanish Wines

It is admitted by investigators that wines are universally partaken of throughout Spain, but authorities differ as to the prevalence of intemperance. Many Spanish wines are light, inferior in quality, of low alcoholic content, and may be consumed in considerable quantity without danger of intoxication. The fortified wines, high in alcoholic content, are almost exclusively exported. In many districts water is scarce and impure and wine is a natural substitute. Total abstainers, called *aguados* ("water-drinkers"), are rare.

TREADING THE GRAPES: A TYPICAL SPANISH VINTAGE SCENE

The idea generally accepted among the people is that wine, taken in moderation, is healthful, refreshing, and invigorating, and is one of the necessities of life. This view-point is expressed in many Spanish proverbs, such as: "Fire is the half of life; bread and wine are the other half"; "Wine softens a hard bed"; and "If garlic and wine and bread be had, the dullest boor is a lively lad."

Drinking customs vary in different regions of Spain. In Aragon it is believed necessary for men engaged in the hard work of reaping under a fierce sun to drink wine instead of water. No plowman

goes into the fields without his *bota* (small leather wine-bag), from which he drinks, lifting it higher than his head, and receiving the wine directly into his throat. On the other hand, the reapers in Andalusia, working in a warmer temperature, do not think wine necessary while laboring. The habitual drinker is more common in Spanish cities than in villages, where frequently the native wine of the district is the only alcoholic liquor known. A recent innovation is the introduction of *cervecerías*, or beer-gardens, where the lighter varieties of German beer are sold.

Although the daily use of liquor in Spain may not be attended by particularly disastrous results, its abuse leads to deplorable excesses upon special occasions, such as vintage festivals, saints' day celebrations, fairs *(ferias)*, and pilgrimages to the small sanctuaries or hermitages which abound in the country. On certain days of the year these shrines are visited by the inhabitants of near-by villages, whose religious zeal, accompanied by ignorance and superstition, is no obstacle, but rather a stimulus, to the abuse of wine, with the natural consequences of drunkenness, altercations, and not infrequently the shedding of blood. In "La Bodega" (The Fruit of the Vine), Vicente Ibáñez describes the drunken orgies attendant upon the vintage.

Vintage Festivals

Statistics of Production and Consumption. Of the many natural products of Spain, wines come next to cereals in importance. The vine-growing districts were originally confined to the provinces of Cadiz, Malaga, Barcelona, Aragon, and Navarre. Only the famous wines from the South were exported. But from 1880 to 1890, when French vineyards suffered from parasitic plagues, great impetus was given to viticulture in Spain, the product of the vintage more than doubled, and the exports in wines increased rapidly. At the present time grapes are under cultivation in each of the 49 provinces of the kingdom. The industry, however, has suffered a number of vicissitudes. In 1891 the imposition of high duties by France dealt a severe blow to the exportation of the common Spanish wines; the World War temporarily closed many export markets and permanently diminished the British demand for high-grade sherries; Prohibition in the United States lost Spain a profitable customer; and periodic attacks of phylloxera and oidium impaired the vintage.

In 1880 the yield was 440,000,000 gals.; in 1898, 880,000,000. In 1898 the total area under cultivation was 3,546,375 acres; in 1908, however, this area was reduced to 3,136,470 acres. It declined steadily until 1914, when it again began to increase; but it has never attained its previous figures. In 1927, 3,412,310 acres were under cultivation, yielding over 748,000,000 gallons of wine. In 1926 Spain exported wines to the value of 131,278,000 *pesetas* (1 *peseta*=20 cents). In 1925 there were 6,266 alcohol factories, producing brandy and spirituous liquors to the extent of 25,873,992 gals.; and 43 beer factories, producing 11,480,320 gals.

Dr. R. Hercod, in "The Alcohol Question from the International Point of View," stresses the value of Spain's wine exports to her commerce, and comments upon her tenacity, along with other vine-growing nations, in maintaining her hold on foreign markets. He says:

> This is an inevitable result of the acute wine crisis which is of almost permanent duration and which proceeds from the most diverse causes. In many countries there is over-planting and, above all, the dangerous system of monoculture which, in the case of a slump in prices or failure of the crop, exposes the vine-grower to disaster. Timid attempts are being made in different places to diminish the areas planted with vines, but to do this in a rational manner large capitals are required and these are not forthcoming. Moreover, many countries which did not formerly range amongst the wine-growers, are now successfully engaged in the cultivation of the vine and wine production. . .
>
> Along with this increase in the production we have a falling off in the sale. As a result of the war, in many countries the purchasing capacity of the population is restricted; and the family breadwinner, in his efforts to make both ends meet, devotes to indispensable necessities part of the sums he would have spent on wine. Temperance propaganda has likewise contributed to diminish the consumption of all alcoholic beverages, and many countries have introduced severe measures against alcoholism which affect also the sale of wine. The closing of the United States market to the great French, Portuguese, or Spanish wines, as a consequence of Prohibition, was a heavy blow for the exporters of these countries.
>
> Faced with this situation the wine-producers react as best they can. An increase in the home consumption can hardly be looked for, several countries having reached more or less the point of saturation. They must therefore seek at all costs to maintain the exportation and even to find new markets. Accordingly, one can understand that of late years conflicts should have arisen more than once between certain States with very strict, even prohibitive, alcohol legislation, and the wine exporting States: between Spain and Iceland; and between Spain and Portugal on the one side and Norway.

The friction between Spain and Iceland was brought about by the adoption of a Prohibition law in the latter country in 1908. The enforcement of this law closed the markets of Iceland to Spanish wines, and in retaliation Spain threatened to close Spanish ports to the entrance of fish from Iceland. As salted codfish was Iceland's chief export and Spain its principal purchaser, the Spanish market was considered a necessity. The Spanish Government exerted pressure on the *Althing* (Icelandic Parliament), as a result of which the law was modified to permit the importation into Iceland of Spanish wines containing not more than 21 per cent of alcohol.

Dispute With Iceland

In a similar dispute with Norway (1921), which country had adopted a temporary Prohibition measure in 1917, Spain closed her ports to Norwegian exports until the Norwegian Government acceded to her demand that wines of over 14 per cent alcoholic content should be admitted to Norway and sold under the same conditions as lighter wines.

Spain's interference with the Prohibition policies of Iceland and Norway was universally condemned by temperance advocates, many of whom made formal protest against such action.

Increase of Intemperance. That intemperance has been increasing in recent years is the opinion of many Spanish observers; among them, Dr. Garcia del Moral, of Santander, who says that formerly in his native province a man under twenty-five years of age never entered a *taberna* and a woman was never seen there. Aguardiente was used chiefly as a drug and a young man or woman would not have dared to drink a glass of this spirit. At the present time, however, a man goes with his wife to the wine-shop to play cards and drink brandy.

There are thousands of *tabernas* and *posadas* (inns) in Spain, and an attempt has been made by Spanish writers on social questions to show the relation between the number of wine-shops and the number of crimes in a community. It has been estimated that nearly ten persons in every 100,000 in Spain are victims of homicide, and the majority

of these homicides occur on feast-days, when the *tabernas* are most frequented and the wine flows freely. They are not committed by murderers, but by honest citizens, who would have been incapable of crime except under the influence of alcohol. Statistics show that those districts and villages in which the consumption of alcoholic drinks is high have the highest rate of criminality.

Intemperance and Crime

In 1895 Señor Jimeno Azcárate, a distinguished justice of Spain, estimated that in the province of Asturias intemperance caused or contributed to 40 per cent of the homicides; 63 per cent of the assassinations; 74 per cent of the serious wounds; 62 per cent of the light wounds; 70 per cent of resistances to arrest; 54 per cent of family quarrels; 60 per cent of thefts; and 76 per cent of offenses against morality.

In 1901 the Spanish Society of Hygiene offered a prize for the best study of the effects of alcoholism and methods to combat it, which was won by Dr. José Ubeda, who made a thorough study of the effects of alcoholism in Spain and other countries. After giving French statistics and quoting a statement from Dr. Legrain to the effect that "an alcoholized people is destined to disappear," he concluded:

> Fortunately Spain is not in this condition, but, since in the larger centers of population and in her more industrial regions this epidemic begins to show alarming increase, it is necessary for every one of us to do what is in our power to prevent alcoholism from taking possession of our country, and destroying the only hope that remains to us of seeing her some day strong and honored again, as she was in better days.

In his prize essay he rejected complete Prohibition as too radical a policy for Spain; but pronounced himself in favor of a reduction in the number of wine-shops and the establishment of the licensing system.

The subject of intemperance in Spain was discussed by Mrs. Alice Gordon Gulick in an address before the International Convention at Geneva in June, 1903, in which she paid a tribute to the general sobriety of the Spanish people, stating that even in the vine-growing districts the power of self-control or the lack of excessive appetite for strong drink kept the population sober. With regard to the future of temperance in Spain she said:

> The idea of temperance has been gaining ground of late years and many leading men have discussed the subject in public lectures and in the leading newspapers, but temperance and not total abstinence is the thought expressed. The minds of reformers have been turned to this subject of late years on account of the introduction of potato alcohol into the country with which the otherwise pure native wines have been adulterated. There is therefore to-day in Spain a ready field for the discussion of the temperance question. . .
>
> Men must be changed before prohibition will meet with success in Europe. Is it not then better to begin with the children and give them the right ideas and wholesome tastes, so that they shall not be influenced by circumstances around them? The education of the young people of the so-called lower classes of Spain has been sadly neglected. But within a very few years eminent men with love for their people have argued bravely for better things, and the result may already be seen in the establishment of schools, especially in the capital cities of the provinces, where the instruction according to modern ideas is to be given.
>
> A great need, however, is being partially met by the preparation of earnest Christian teachers in the International Institute which in the future is to have its center in Madrid. These young women, scattered over the land, having thousands of children under their instruction, will be the messengers of reform wherever they go. . .
>
> We do not deceive ourselves; the work will be slow, but we believe that a healthful sentiment will be created and in God's own time right ideas on the subject of temperance will prevail in the interesting land of Spain.

There are practically no legal restrictions on the sale of alcohol in Spain. Wines and liquors are sold in taverns and public-houses; wines are also sold in groceries and confectioneries. In January, 1920, the *International Record* printed the following report on liquor legislation:

Lack of Legislation

> In answer to a questionnaire on Prohibition activities in the various countries sent out by the World Prohibition Federation, a friend in Spain replies: "No direct legislation of any kind whatever with regard to drink has been passed by our Parliament, but some laws, of course incidentally, have been adopted which affect the question. The Sunday Closing Act was carried with many exceptions. These exceptions did not include taverns in big towns, and may or may not in small ones. It is enforced to some extent in the biggest places, and may be considered to have about an average enforcement compared with other laws. A Shop Hour Bill has been carried which has affected the drink shops in Madrid and other capitals of provinces, making them close at 8 o'clock in the evening, but this does not apply to cafés or restaurants. By order of the Local Government Board taverns have been made to close in other places at one o'clock in the morning instead of remaining open all night."

In its issue of April, 1921, the same periodical published the following letter from its Spanish correspondent:

> In Bilbao recently the wine merchants, restaurants, taverns and similar people went on strike against an order of the Mayor carrying out the Sunday Closing Act. Apparently, for the newspapers are by no means clear, they were all closed for some days. After this a compromise was arrived at and they opened in the middle of the day, and for supper time, so far as selling wine is concerned. The law is Sunday closing in the country towns and other big towns, and in rural districts the hours may be regulated. In some capitals of provinces, it is, or has been observed, but evidently not in Bilbao, or the strike, when enforced, would not have taken place. The law is not a Temperance Act, it is a general Sunday Closing Act, which closes taverns along with other places not excepted. The publicans in Madrid, when the Act was enacted some time ago, closed for three days, but lost their strike.

The first temperance organization in Spain and the only one of national importance functioning to-day, is the Liga Antialcohólica Española ("Antialcoholic League of Spain"), established in 1911 by ALFRED RUSSELL ECROYD, under which heading a full account of its activities will be found. The present foreign correspondent of the League is Doña Maria Perez de Ecroyd, whose address is: Escultor Viciano 20, Castellón de la Plana, Spain.

Temperance Movement

With regard to propaganda for temperance in the province of Alicante, the Rev. Francisco Albricias reported to the International Convention of the World League Against Alcoholism, at Toronto, in 1922:

> We have in the city of Alicante one Prohibition Movement of some importance. In the schools we teach antialcoholic principles to the pupils. We have a school with more than 500 boys and 150 girls. We have a Sunday school with more than 700 pupils, which is the largest Sunday school in Spain. For the satisfaction of you who are Methodists, I will say that our school is a Methodist school. This work will have great influence upon the citizens of to-morrow.

Prominent among Spanish abstainers are Archbishop ANTOLIN LOPEZ PELAEZ, of Tarragona, a liberal-minded ecclesiastic, who speaks and writes in favor of abstinence; Dr. Rafael Rodriguez Mendez, of Barcelona, one of the leading physicians of Catalonia, and former Member of Parliament; Dr. Antonio Rodriguez Morin, of Barcelona, chief physician of the largest insane asylum in Spain, in which alcohol is never administered; Count of

Pinofiel, of Madrid; Dr. Féderico Montaldo Barbara, of Madrid, chief physician of the Spanish navy; Dr. Joachim Decref Ruiz, and Dr. Salvador Lopez Carmona, leading physicians of Seville; Dr. Rafael Cervera Barat, an author of note, of Valencia; Dr. Antonio Royo Villanova, of Saragossa; Rev. Carlos Aranjo, of Saragossa, and the Rev. Francisco Albricias, of Alicante, leading Protestant pastors in Spain; Russell Ecroyd, of the Antialcoholic League, of Castellón; Eduardo Sanz Escartin, secretary of the Academy of Science of Madrid; and Dr. Féderico Oloriz Aquilera, of the Royal Academy of Medicine, of Madrid.

See, also, GALLART, MIGUEL.

BIBLIOGRAPHY.—S. L. Bensusan, *Home Life in Spain*, London, 1910; George Borrow, *The Bible in Spain*, London, 1914; Daniel Dorchester, *The Liquor Problem in All Ages*, Boston, 1887; George Wharton Edwards, *Spain*, Philadelphia, 1926; *Encyclopaedia Britannica*, 11th, 12th, and 13th eds., *s. v.*; John Hay, *Castilian Days*, Boston, 1872; files of the *International Record*, London; Dr. A. Koller, *La Production et la Consommation des Boissons Alcooliques dans les Differents Pays*, Lausanne, 1925; Samuel Morewood, *History of Inebriating Liquors*, Dublin, 1838; *Statesman's Year-book*, 1929; Mrs. Villiers-Wardell, *Spain of the Spanish*, New York, 1910; Henry Vizetelly, *Sherry*, London, 1876.

SPANISH MANTLE. See DRUNKARD'S CLOAK.

SPARGING. A process in brewing by which water is sprayed into the wort in the mash-tun to wash out the wort remaining in the grain. See BREWING.

SPARKLING WINES. Wines that effervesce, due to impregnation with carbonic-acid gas. They are made by bottling the liquor before the second fermentation has been completed. The bottles being carefully sealed, the wines retain the gas that is generated. When poured into a glass the gas escapes in the form of bubbles, which sparkle and glisten as they rise to the surface and pass off into the air. These wines lose their flavor after the gas has escaped. See, also, CHAMPAGNE.

Writing of sparkling wines, P. Morton Shand, in "A Book of Other Wines—than French" (New York, 1929), says:

> Half a century ago there were the same varieties of still wines as to-day, but for practical purposes only a single sparkling one—Champagne itself. Now "Sparkling" has come to be considered by the tyros of the hastily rich as a sort of *ne plus ultra* quality of all wines. . .
>
> At the present moment it is literally true that Port and Sherry, with Madeira, Marsala and Tokay, are the only known wines which cannot be obtained in this peerless quality.

SPEAK-EASY. See BLIND PIG AND BLIND TIGER.

SPENCE, BEN(JAMIN) H. Canadian clergyman and Prohibition worker; born in Toronto, Ontario, Sept. 17, 1867; educated in the public schools of Canada, later studying theology and public speaking in Winnipeg, Manitoba. On Oct. 5, 1920, he married Miss Elizabeth Churchill Saturley, of Toronto.

The third of the Spence family to be identified with the temperance movement in Canada, Ben. H. became field secretary of the Manitoba Branch of the Dominion Alliance in June, 1902, being granted a year's leave of absence by the Methodist Conference. In November of that year he went to Ontario to help in a Prohibition campaign, holding meetings *en route* in New Ontario and Parry Sound. In 1907 he succeeded his brother, FRANCIS S. SPENCE, as secretary of the Ontario Branch of the Alliance, of which his father, JACOB SPENCE, had been first secretary. He was especially active in the campaign of 1915, when he debated with C. A. Windle, the wet orator imported from the United States. In 1916 he was assigned to campaign for the Prohibition Act in British Columbia.

In 1918 Spence became secretary of the Dominion Council of the Alliance, and in November of that year attended the special conference, called by the Board of Directors of the Anti-Saloon League of America for the purpose of launching a movement for world-wide Prohibition, and held at Columbus, O., where he spoke on "Canada's Part in the World Movement." When the World League Against Alcoholism was formed (1919), Spence was appointed to represent Canada on its Executive Committee and was accorded the honor of presiding over the opening session of the First International Convention of the League, held at Toronto in November,

REV. BEN H. SPENCE

1922. He also acted as one of the two recording secretaries of the Convention. As Canadian secretary for the League, he attended its Second International Congress, at Winona Lake, Indiana, in August, 1927, where he spoke on "The Prohibition Problem in Canada."

As a member of the Permanent International Committee, he attended the Fifteenth International Congress Against Alcoholism, held in Washington, D. C., in 1920. In January, 1924, he addressed the Twenty-first National Convention of the Anti-Saloon League of America at Washington, D. C.

In December, 1925, Spence severed his connection with the Ontario Prohibition Union (see ONTARIO, vol. v, p. 2072) and the *Pioneer*, of which he had been managing editor, and became managing director of the Canadian Prohibition Bureau. He is now Washington (D. C.) correspondent of the Toronto *Star*.

Spence is a member of the Sons of Temperance, the International Order of Good Templars, and the Royal Templars of Temperance.

SPENCE, FRANCIS STEPHENS. Canadian schoolmaster, editor, and temperance lecturer; born

[illegible]

[illegible]

[illegible] the Dominion Council. In 1911 he represented the Dominion Government at the Thirteenth International Congress Against Alcoholism, held at The Hague.

Spence's tireless efforts for temperance continued up to the time of his death. His physical [illegible] exhausted by [illegible] for the cause to which he was devoted, he fell a victim to pneumonia, and died on the final day of an Alliance convention he had hoped to attend.

SPENCE, JACOB. British medical man and temperance pioneer; born at Drimarel, County Donegal, Ireland, May 1, 1816; died in Canada July 12, [illegible]. Educated in Ireland, he was an accepted candidate for the Episcopal ministry, which the failure of his father's health compelled him to relinquish for business pursuits. Although never an ordained minister, he preached frequently throughout his life. On Apr. 15, 1846, he married Miss Jeannette Thomson, daughter of a pioneer preacher of Irish Methodism. He was the father of twelve children, two of whom, Patterson Thomson Spence and the Rev. [illegible] M. Spence, became prominent temperance advocates.

In 1856 he emigrated to Toronto, Canada, where for a time he was city missionary for the Toronto Temperance Reform Society. Subsequently, after [illegible] years on a farm in the Muskoka District, he returned to Toronto and engaged extensively in the business of keeping bees and furnishing apiary supplies.

In early life in Ireland he joined one of Father Matthew's temperance societies, and in his public meetings in Canada and the United States he never failed to pay tribute to the famous Irish reformer. He was a member of the Independent Order of Good Templars and the Sons of Temperance, filling responsible positions in both organizations. He was for many years secretary of the Ontario Temperance and Prohibitory League, and managed the great petition campaign out of which ultimately came the Canada Temperance Act. He was equally effective on the platform and in the pulpit and contributed many articles to temperance periodicals.

A portrait of Mr. Spence appears in a group picture in Vol. 1 facing p. 207.

SPENCE, RUTH ELIZABETH. A Canadian worker and advocate of Prohibition; born in Toronto, Canada, Dec. 2, 1866; educated in the Jarvis and Harbord Collegiate Institutes, Toronto, Trinity College, University of Toronto, and in Columbia University, New York (B.A. 1913). She was a teacher in the Collingwood Collegiate Institute, Collingwood, Ont. (1916-18), in Jarvis St. Collegiate Institute, Toronto (1918-19), and served as secretary of the Student Christian Movement of Canada, University of Toronto (1919-21).

Miss Spence comes from a family of temperance workers. She is the daughter of Patterson Spence, who was one of the pioneer leaders in the Prohibition movement in Canada. She is the author of "Prohibition in Canada," a comprehensive history of the Prohibition movement in the Dominion, written as a memorial to her father, and published by the Dominion Alliance (Toronto, 1919). She was a delegate of the Alliance to the Fifteenth International Congress Against Alcoholism, held at Washington, D. C., in 1920, and she addressed that body on "The Movement Against Alcoholism in the Dominion of Canada."

SPENCER, DORCAS JAMES (BARBER). An American temperance worker; born at Hopkinton, Rhode Island, Jan. 7, 1841; educated privately. In 1855 her family removed to California, settling at Grass Valley, Nevada County, where, on June 17, 1858, Miss Barber married William K. Spencer.

Mrs. Spencer became interested in the Indians in the vicinity of her home and resolved to devote her life to the amelioration of their miserable condition. In 1888, while doing organizing work for the Woman's Christian Temperance Union in Humboldt County, Cal., under the guidance of a Christian Indian who piloted her over old abandoned trails, she surreptitiously visited the Hoopa Indian Reservation, remaining there a week while the Government troops stationed at the reservation were away on annual inspection.

MRS. DORCAS JAMES SPENCER

She returned in safety to San Francisco and made a report to the Indian Office at Washington, D. C. The report was pigeonholed; but Mrs. Spencer kept up an unremitting campaign against the deplorable conditions she had found, until President Harrison sent a representative to Hoopa. His report, combined with her efforts, contributed largely to the removal of the military and the establishment of a missionary on the Reservation. Mrs. Spencer was made national superintendent of Indian Work for the W. C. T. U. Eventually she asked that this department be merged with that of Christian Citizenship. The California W. C. T. U., however, still (1929) retains her as director of Work Among Indians.

Mrs. Spencer's interest in the temperance movement had begun during the days of the Washingtonian movement. From her home in California she had watched the progress of the Woman's Crusade in Ohio, and eight months before the organization of the National W. C. T. U., she had helped to found the first Woman's Temperance Union in California at Grass Valley (March 25, 1874), serving for five years (1874-79) as its secretary. Upon the organization of the California W. C. T. U., in 1879, she was chosen vice-president and made a member of the Executive Committee; and she is still (1929) serving in the latter capacity. In 1884 she became superintendent of Scientific Temperance Instruction for the State Union, and two years later was elected the first State organizer for California. In 1887 she remained in Sacramento for the entire session of the Legislature, and succeeded in securing the passage, by a unanimous vote of both houses, of a law authorizing scientific temperance instruction in the public schools. From 1889 to 1911 she was corresponding secretary of the State Union, and she served eight additional years as recording secretary.

SPENCER, HERBERT. A British philosopher and author; born at Derby, England, April 27, 1820; died at Brighton, Sussex, Dec. 8, 1903. He was educated privately by his father, who was a schoolmaster, and by an uncle, the Rev. THOMAS SPENCER, M.A., at Hinton Charterhouse, near Bath. Spencer declined all academical distinctions, and when they were conferred without his consent he ignored them. At the age of seventeen he became a civil engineer, and he continued to practise that profession until 1846. For five years (1848-53) he was subeditor of the *Economist*, and for a long period he contributed to the quarterly reviews. During the years he was on the *Economist* he published "Social Statistics"; in 1842 he had published "The Proper Sphere of Government"; in 1855, "Principles of Psychology"; and in 1860, the program of his comprehensive "System of Synthetic Philosophy," completed in 1896.

In his "Principles of Psychology" Spencer says:

> (As to) alcohol, aether, chloroform, &c., when their anaesthetic effects begin, the highest nervous actions are the first to be arrested; and the artificial paralysis implicates, in descending order, the lower or simpler nervous actions. Incipient intoxication (the feeling of being "jolly") shows itself in a failure to form involved and abstract relations of ideas.

SPENCER, MATILDA ANN. American missionary and temperance worker; born in Philadelphia, Pa., Jan. 16, 1848; educated in a private school at Germantown, Pa., where she lived until 1878, when she was sent to Japan as a missionary by the Woman's Foreign Missionary Society of the Methodist Episcopal Church. Tokyo was her home until Oct. 14, 1923. Although her earlier work was largely educational, she served as an evangelist and superintendent of Bible Women in three large districts. She also superintended two day-schools in Tokyo, having 400 children under her supervision.

Upon the organization of the W. C. T. U. in Japan (1886), Miss Spencer became president of the Foreign Auxiliary, retaining that position until 1916. She helped the Japanese women to organize the various departments of the work, selecting suitable leaders and giving them special instruction. She also maintained an interest in an important institution established in Tokyo by the W. C. T. U., the *Jiai Kan* ("Home of Mercy and Love"), an industrial home for fallen women, where they are taught housewifely and other arts, and brought under the direct influence of evangelical religion.

In the great earthquake which wrecked Tokyo (Sept. 1, 1923) Miss Spencer, who was suffering from arthritis, lay helpless on the ground for 13½ hours before help arrived. She was taken to Kobe

and thence to the United States. She is now living near Los Angeles, Calif.

SPENCER, THOMAS. English clergyman and temperance leader; born at Derby Oct. 14, 1796; died in London Jan. 26, 1853. He was educated at St. John's College, Cambridge, where he was elected a fellow in 1823. Ordained to the ministry of the Church of England, in 1826 he became curate of Hinton Charterhouse, near Bath. Into this parish, which had never before been allotted a resident clergyman, he introduced many social and economic reforms. He organized a local temperance society with such success that during the latter half of his residence in the community there were no paupers receiving outdoor relief and the poor-rates were reduced from £1,000 to £200 a year. In 1851 he became secretary of the National Temperance Society and editor of its official organ, the *National Temperance Chronicle.* During his editorship the *Temperance Gazette* and the *Teetotal Times* were incorporated with the *Chronicle.*

Spencer took an active part in the agitation for the repeal of the Corn Laws. In 1846 he visited the United States, where his lectures on reform topics were exceedingly popular. At the time of his death he was planning the establishment of a Church Reformation Society. He was the uncle of HERBERT SPENCER, the noted British philosopher.

SPICER, JOSHUA HENRY. British cavalryman, chaplain, and temperance advocate; born at Wycomb Marsh, Buckinghamshire, England, Nov. 25, 1839; died in Montreal, Canada, Feb. 17, 1921. He was educated at the North London Collegiate School, and enlisted in a British cavalry company, serving from 1854 to 1867. Throughout the Indian Mutiny he served in the Sixth Dragoon Guards. In 1871 he married Miss Mary A. Rea, of London.

Migrating to Canada, Spicer affiliated himself with the Royal Templars of Temperance, and soon became prominent in that order. For a number of years he was trustee and select councilor of Orient Lodge No. 19. Later he served as treasurer of the Montreal district and Grand Councilor of the Province of Quebec and Eastern Ontario.

A member of the Episcopalian denomination, Spicer was a lay reader at the Church of St. Thomas, Montreal. He was for a time assistant to the Protestant chaplain of the prisons of Montreal, in which city he lived the latter part of his life.

SPIRIT. A strong distilled liquor, particularly alcohol, as distinguished from a malt or fermented liquor. The term is generally used in the plural form, as in the phrase "ardent spirits."

SPIRITS OF TURPENTINE. See TURPENTINE, OIL OF.

SPIRITS OF WINE. An early name for alcohol. See ALCOHOL (vol. i, p. 95).

SPIRITUOUS LIQUORS. A term used to designate all alcoholic fluids prepared by distillation or by treating distilled products with aromatic or saccharin substances to form beverages stronger than wines. In former times the word "spirituous" was often spelled "spiritous."

Spirituous liquors, as distinguished from fermented liquors such as beer, wine, and cider, are, characteristically, stronger in alcoholic content than the latter: fermentation seldom produces an alcoholic content of more than 17 per cent, whereas distilled and rectified spirits may approach 100 per cent in alcoholic content.

The art of distilling liquor, both for beverage and for medicinal purposes, is undoubtedly of ancient origin. That it was known long before the Christian era is attested by primitive forms of stills discovered by archeologists in China, India, and Tibet. (See DISTILLATION.) Arrack was made in India as early as 800 B. C. and used in religious rites. Three hundred years before Christ, Aristotle, in his "Meteorology," said: "Sea-water can be rendered potable by distillation; wine and other liquids can be submitted to the same process. After they have been converted into humid vapours, they return to liquids." Taliesin, Welsh bard of the sixth century, in his "Mead Song," says, "Mead distilled I praise, its eulogy is everywhere." The art of distilling liquor is also mentioned by Albukassen, an Arabian alchemist of the tenth century.

Antiquity of Process

According to Celtic legend, St. Patrick introduced spirituous liquors to the Irish; and it is certain that at the time of the first English invasion (1170-72) the manufacture of whisky was known to the inhabitants. Indeed the word "whisky" is of Celtic origin, apparently an abbreviation of *usquebaugh,* which corresponds to the Latin *aqua vitae* ("water of life"). In France, distillation of brandy began as early as the fourteenth century. In England, the establishment of regular distilleries dates back to the reign of Henry VIII. In 1684 duty was paid on 527,492 gals. of spirits. Cromwell imposed a tax of 8d. per gallon, which was afterward reduced to 2d. Succeeding sovereigns levied excise with regularity, the question of taxation of alcoholic liquors assuming an important political aspect with the rapid growth of the industry.

In America, in the Virginia colony, "a good drink from Indian corn" (whisky) was made as early as 1620, partly as a substitute for impure water which had killed many of the colonists. By 1650, Swedish settlers along the Delaware were making brandy. In 1737 the introduction of rum into the colony of Georgia was prohibited. At that time the selling of this beverage to the Indians by traders in the Southern colonies had become an established practise. Rum was freely manufactured in Massachusetts, Medford rum becoming famous throughout New England.

Spirits may be roughly divided into three classes:

(1) Distilled liquors flavored by substances derived from the materials from which they are manufactured, and used directly as beverages, such as whisky, distilled from grain; brandy, from wine; rum, from sugar-cane and molasses; and gin, from barley or rye and juniper berries. After comparatively simple processes of distillation and aging, these spirits are usually ready for beverage purposes and are either consumed directly or form the base of such popular drinks as cocktails, fizzes, punches, mashes, and slings, sold largely over American bars before the passage of the Eighteenth Amendment. (See DISTILLED LIQUORS; BRANDY; RUM; and WHISKY.)

Whisky and Gin

(2) Factitious or artificial alcoholic beverages made by mixing with alcohol or brandy various aromatic tinctures and sugar sirups, such as aniseed, coriander, wormwood, caraway-seed, peppermint, and cloves; or the bruised kernels of cherries, apricots, peaches, or almonds; or infusions of flowers, fruit, bark, or herbs in water or alco-

hol. These liquors are classified as cordials, liqueurs, and bitters; and the category should perhaps include wines fortified with spirits. The distinction between cordials and liqueurs is somewhat indefinite; but, in general, cordials are less complex in methods of manufacture and less highly aromatized. Bitters make up a distinct group containing tannin and aromatic oils and claiming to possess certain tonic and medicinal properties. Liqueurs are of three qualities: The ratafias, or simple liqueurs, in which sugar, alcohol, and aromatic substances are present in small quantities, such as anise water and noyau; the oils, or fine liqueurs, with an increase in saccharin and spirituous content, such as curaçao; and the crêmes, or superfine liqueurs, such as rosoglio and maraschino.

Liqueurs

Many present-day cordials and liqueurs are the successors of the magical drinks of the middle ages, which were supposed to be universal remedies. Some spirits have derived their names from the monastic establishments where they were originally made, as Benedictine and Chartreuse; others, from the place of manufacture, as Cognac, France, and Curaçao, in the Caribbean; still others, from their flavoring ingredients, as anisette and absinth.

(3) Industrial alcohol, which, broadly defined, is any alcohol not suitable for drinking purposes; specifically, it is usually ethyl alcohol, denatured for use in the arts and industries. Industrial alcohol is distilled much after the manner of potable alcohol; but the raw materials are not required to be of so superior a grade, the main object being to secure as high an alcoholic yield as possible. It is chiefly used in the manufacture of varnish, chemicals, and dye-stuffs, for pharmaceutical purposes, and, in the form of methylated spirit, for lighting and heating. See INDUSTRIAL ALCOHOL.

Industrial Alcohol

The manufacture of spirituous liquors consists primarily in converting starchy or saccharin matter into alcohol by distillation, the product being subsequently separated, concentrated, and rectified. As alcohol is obtained from the decomposition of sugar, sweet vegetables and fruits may readily be converted into spirits. But starch is also readily convertible into sugar by means of diastase, a substance found in malt; hence starchy vegetables may also be used in the manufacture of spirits.

In making distilled liquors from wine or other fermented liquor only one major process is required. Sugar, however, must first be fermented and then distilled; and starch requires a second preparatory process to convert it into sugar. Among the sugar-derived spirits, brandy is obtained from wine; rum from sugar-cane and molasses; and industrial alcohol from beet-root. Among the starch-derived spirits, whisky and vodka are obtained from cereals; industrial alcohol, from potatoes. For details of the processes of distillation, see DISTILLATION and STILL.

Principle of Distillation

To rectify spirits (purify, concentrate, and eliminate fusel-oil), redistillation is required; and to remove further impurities a final process of aging is employed. This is usually accomplished in wooden casks, which allow for the ventilation of the product. Proper aging necessitates from one to six years; and where, from indifference or cupidity, this precaution is neglected and spirits are "doctored" with adulterants like burnt sugar, creosote, and turpentine, the health of consumers is inevitably impaired, such diseases as epilepsy, stomach disorders, cirrhosis, temporary paralysis, and blindness being frequently caused by "bad" liquor. Some of the most harmful of such spirits are: South-African rum, the bootleg "white mule" of the United States, and the synthetic gin of the London slums.

The character of the spirits consumed in different countries varies with the nature of indigenous raw materials. In Great Britain, where barley and rye are grown in quantity, whisky, gin, and rum are typical; in the United States, whisky, made from the bumper corn crops of the central and western States; in France, brandies and cordials, distilled from wine produced in the vineyards of the south; in Russia, vodka, from the vast cereal harvests of the Black Sea region; in Mexico, brandy from the native pulque plant; in the West Indies, sugar-cane and molasses rum; in Japan, saké, from rice; in India and the East, arrack, distilled from palm-wine, rice, and molasses. (For a list of spirituous liquors and the countries in which they are consumed, see DISTILLED LIQUORS.)

Spirits in Various Countries

In efforts to curb the enormous profits to producers and the inevitable evils to consumers, spirituous liquors have almost invariably been subject to tax and frequently to regulation and prohibition. In England, excise began in the time of Queen Elizabeth, and the liquor licensing question has long been a paramount political issue. Among British colonies, New Zealand and several Australian States have tried local option; and various Canadian provinces have adopted Prohibition or Government control. In Sweden, the Gothenburg System of regulating the liquor traffic by restrictive license was adopted as early as 1865. For many years the Russian Czarist Government enjoyed a vodka monopoly. The alarming effects of absinth, introduced into France by the soldiery after the Algerian wars, eventually led to restriction in its manufacture and to its prohibition in the army and navy. Most European colonies in Africa either restrict or prohibit the sale of spirits to natives. For an account of the taxation of spirits in America see EXCISE.

Restriction of Sale

Before the advent of Prohibition the liquor traffic in the United States had reached such proportions that in 1919 the Government collected $302,965,466 in taxes on distilled spirits. In the fiscal year ending June 30, 1917, the total production of distilled spirits in the United States amounted to 286,085,464 gals., classified as follows: alcohol, 134,821,292 gals.; neutral or cologne spirits, 65,879,886 gals.; whisky, 57,651,834 gals.; gin, 5,756,667 gals.; rum, 1,870,936 gals.; high wines, 167,267 gals. Fruit brandies totaled 8,251,097 gals. Total consumption for the year amounted to 315,374,374 gals., of which 41,529,677 gals. were exported, 93,762,423 gals. were denatured, and 13,119,201 gals. lost by leakage. During the year 625 distilleries were registered in the United States, 507 of which were operated. Of this number, 284 worked on fruit, 198 on grain, and 25 on molasses.

Statistics in United States

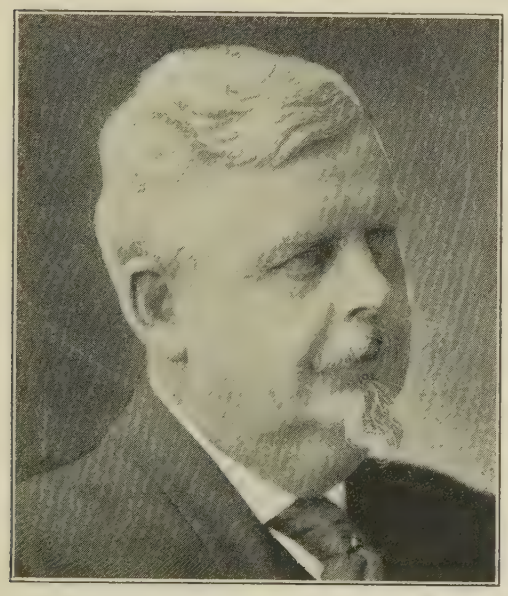
In the production of spirits from wine, California led with 7,871,759 gals., followed by Ohio with

160,133 gals., New Jersey with 54,494 gals., New York with 39,019 gals., and Kentucky with 34,163 gals. In the production of spirits from grain, Illinois led with 79,320,206 gals., followed by Indiana with 43,332,771 gals., and Kentucky with 36,407,615 gals. In its manufacture the grain comprised: corn, 33,973,268 bushels; malt, 4,239,677 bush.; rye, 2,375,439 bush.; wheat, 2,538 bush.; all other grains, 78,902 bush. The quantity of molasses used was 112,497,633 gals. Of the entire product 114,596,202 gals. were rectified. These figures do not take into account the vast amount of materials used in the manufacture of illicit spirits.

BIBLIOGRAPHY.—*Cyclopaedia of Temperance and Prohibition,* New York, 1891; *Encyclopaedia Britannica,* 11th ed., xxv. 694; *New International Encyclopaedia,* New York, 1924; *New International Year-book for 1919* New York, 1920; J. C. Ridpath, *History of the United States of America,* Cincinnati, 1914; *Standard Encyclopedia,* New York, 1912; Edwin Wiley and Irving E. Rines, *The United States, Its Beginnings, Progress, and Modern Development,* Washington, D. C., 1912.

SPIRITUS FRUMENTI. Latin term for whisky.

SPOONER, HENRY HATCH. American business man and Prohibition advocate; born at Kent,



HENRY HATCH SPOONER

Conn., Feb. 9, 1853; died at Kensington, Conn., Oct. 24, 1921. He was educated in the public schools of Kent, Conn., and Brooklyn, N. Y. He spent two years teaching in Kent, and then entered the employ of a wholesale hardware firm in Chicago, remaining with the concern about 25 years.

In 1892 he was elected president of the Chicago Christian Endeavor Union, becoming president of the State Union in 1894. The following year he helped to organize the Christian Citizenship League of which he became vice-president.

In 1896 he decided to give up business and devote himself to Christian and reform work. He married Mary A. Arnold, of Chicago, in 1876. Returning to Connecticut in 1898, he was elected president of the Christian Endeavor Union of that State, and, later, superintendent of its Christian Citizenship department. In 1901 he moved to Kensington, Conn.

Spooner was long active in temperance work. In 1903 he was made secretary and treasurer of the Connecticut Temperance Union. He served as a trustee of the Anti-Saloon League of America, as a director of the National Temperance Society, and as a member of the Temperance Commission of the Federal Council of Churches of Christ in America. As a member of the executive board of the International Sunday-school Association, he took part in the contest in two conventions to retain temperance lessons in Sunday-school literature. He was one of the four speakers at the Christian Endeavor Convention in 1911, when the slogan "A Saloonless Nation in 1920," was adopted.

SPORTS AND ALCOHOL. It has long been a disputed question whether the use of alcoholic liquors is of benefit or a detriment to persons engaged in competitive sports. Some authorities have defended the moderate use of liquor as a personal beverage by athletes; others have advised its inclusion in the regimen of training. It is the consensus of modern scientific and medical opinion, however, that alcohol, even in moderation, has a deleterious influence on both the muscular and the nervous systems of competitors in sports.

Among the Ancients

Even among the ancients the detrimental effects of alcohol were understood. The poet Milton says the strength of Samson came "only from the liquid brook." Ulysses in his wanderings noted the stupefying effects of wine upon even the youngest and strongest of men. By it the Cyclops was overcome. According to Homer, Hector, defender of Troy, refused the wine proffered by his mother.

Competitors in the Olympic games of ancient Greece were required to abstain from intoxicants, and it is indubitably more than a coincidence that in the modern revival of these games victory has consistently remained with the two Prohibition nations competing, the United States and Finland. In the games held since the World War these successes have been particularly noticeable. At Paris in 1924 the standing of the seven leading competitors was as follows:

United States	255
Finland	166
Great Britain	85½
Sweden	31½
France	26½
Italy	19
Switzerland	15

At Amsterdam in 1928 the final highest scores were:

United States	173
Finland	102
Great Britain	46
Sweden	44
Germany	44
Canada	38
France	27

In Modern Times

A comparison of these totals reveals the fact that in both meets the United States and Finland won more points than all other countries put together. It is notable that Sweden and Canada, countries in which the liquor traffic is regulated, improved their showing, while France, where alcohol is to-day a serious problem, dropped from fifth to seventh place. That France recognizes the alcohol menace in training is evidenced by the follow-

ing declaration issued by the Olympic Committee of the French Sporting Federations:

Alcohol is a pernicious beverage which excites temporarily. This excitement is followed rapidly by a depression and diminution of strength. The use of alcohol impedes effort. It diminishes efficiency, whether in sport or professional work. Anyone, sportsman or worker, who seeks an increase of strength in alcohol will find only deterioration and disillusion.

In almost all countries the national attitude toward alcohol bears a direct relation to sports. Among savages the tribal dances that take the place of sports degenerate into orgies under the influence of intoxicants. Civilized nations in which there are no laws restricting liquor, such as Spain and Mexico, retain an element of cruelty in the popular sports of bull-fighting and cock-fighting. It is characteristic of such countries that there are many attendants at sports and but few participants; while in abstemious countries like Finland, walking, running, and skiing promote the endurance and hardiness of a considerable portion of the population. In the United States since the adoption of Prohibition, golf-courses and recreation parks have rapidly supplanted the corner saloon as "sports centers." Much of the money that was formerly wasted in indoor grog is now invested in such outdoor sports as baseball and football, swimming, and track.

Medical Research Council's Views

The view-point that alcohol is not beneficial to competitors in sports is almost universally attested by physiological and medical authorities. The Alcohol Investigating Committee, appointed in 1923 by the Medical Research Council, of London, in its publication, "Alcohol: Its Action on the Human Organism," declares:

For acts requiring skill the inference from experiments, as far as they go, seems to be that their performance tends to be temporarily impaired after a dose of alcohol of even less than 40 cubic centimetres (the amount contained in three small whiskies or 1¾ pints of beer); especially in the diminished speed and nicety of the required act's performance. . . Reliable evidence that alcohol improves, in normal circumstances, the efficient performance of any muscular act, unskilled or skilled, seems at present to be altogether lacking.

In "Personal Hygiene and Physical Training for Women," Anna M. Galbraith, M.D., writes:

It has been proved that under the moderate use of alcohol the muscles become flabby and less vigorous and effective; that troops cannot work or march on alcohol; that in training for athletics, for races, or for other sports, total abstinence is always practised; that the true sportsman depends quite as much on his brain as on his muscles for success. In England it is recognized that total abstinence is a necessity where great exertions are concerned, and it is now beyond all question that alcohol, in even so-called dietetic quantities, diminishes the output of muscular work, both in quantity and quality, and that the best physical results are obtained under total abstinence from its use.

With regard to the food value of alcohol, Prof. E. H. Starling, who is not opposed to it as a beverage before or after work, states:

But whenever a man or an animal is required to put forth his maximum efforts over a considerable time, as in the strenuous hill-climb carried out by Dürig, or in a hard game of football, or where fine adjustment of muscular movement is necessary, as in feats of skill or acrobatic performances, alcohol is unsuitable from the point of view of food.

Among the general unfavorable effects of even a moderate use of alcohol, physiological authorities cite: the quickening of heart action: shortening of the intervals of rest between heartbeats; palpitation; breathlessness; lessening of the rapidity and delicacy of nerve impressions; decrease in the perfection of the finer muscular combinations; lowering of the bodily temperature; reduction of the supply of oxygen in the tissues; delay of oxidation; and increase in bodily weight.

To the adverse opinions on alcohol as a sports stimulant voiced by physiologists and physicians must be added the testimony of associations which sponsor athletics and coaches who train athletes. One of the most effective pronouncements ever made against the use of alcohol in athletic training was promulgated in 1924 by the association of French Sporting Federations. As translated in the *Scientific Temperance Journal* (No. 2, 1924), it declares:

(1) *Whereas,* thirty years of practical athletic training for national and international tests and competitions, in all fields of physical activities, such as boxing, cycling, fighting, jumping, football, swimming, walking, mountain climbing, and flying, have furnished proofs, a thousand times verified, a thousand times certified by the most illustrious champions, that for athletes alcohol is an enemy to strength, to speed, to endurance, and to resistance to fatigue;

(2) *Whereas,* this proof furnished by athletes confirms fully the declarations of the entire medical corps;

(3) *Whereas,* this incontestable truth evidently remains the same whether in athletic exercise or physical work connected with the different callings;

(4) *Whereas,* alcoholism, even if it is decreasing in France, is, none the less, the greatest danger threatening the French race;

(5) *Whereas,* the athletic world, having reached clear convictions on this question, considers it a duty to give benefit of its knowledge not only to the young comrades received into the athletic societies, but to all young French people that they may be preserved from an indubitable scourge:

(6) And *whereas,* from a similar sense of solidarity it deems it also a duty to explain to intellectual and manual workers that in order to succeed in the struggles of life they must be in possession of all their powers;

Therefore, the Athletic Federations declare:

First, that alcohol is a pernicious beverage, which gives momentary excitation, quickly followed by a depression and a diminution of strength, and,

Second, that the use of alcohol is opposed to all endeavor because it diminishes efficiency, whether in athletic work or professional work; and all men in athletics and all workers who seek to supplement their strength by alcohol will find only loss and disillusion.

Opinions of Coaches

The attitude of American coaches toward alcohol in regard to United States Olympic team athletes was expressed by Amos Alonzo Stagg, famous football coach of the University of Chicago, when, testifying in 1926 before the Senate Committee at the hearings on the proposed modification of the Volstead Act, he said:

As a coach I do not believe, and none of the coaches that train men believe in the use of alcoholic beverages. I was a member of the coaching staff of the Olympic teams two years ago, and that was one of the forbidden things when we went over to Paris; the men were not to drink anything but water, and we took our water with us. . . The coaches and trainers generally are dead against the use of alcoholic liquors, even beer, in training. . . Now, the American athletes stood upon the top. There were none better. The only ones that approximated us were the Finnish athletes, and they did not use liquor.

This attitude is typical of American college coaches. Says Fielding H. Yost, veteran director of athletics at the University of Michigan, and himself a lifelong total abstainer:

During the past thirty years I have been connected, as player and coach, with college athletics. I know the evil effects of alcohol on the moral and physical life of one who uses it. I have never observed any good from the use of it. I would not waste time trying to train or develop one who uses it. A boy or young man who drinks does not give himself a fair chance.

Similar sentiments are expressed by directors

in other spheres of athletics. "Snowy" Baker, well-known Australian trainer of boxers, says:

I have never, throughout my years of strenuous athletics, taken one drop of alcoholic drink. I know only too well that it would mean my downfall as an athlete. It is a very remarkable thing, and I don't care where you pick your man from, there never was a champion in any sport who was a drinker, be it swimming, boxing, football, or anything else. You cannot possibly succeed unless you let drink alone. . . I have a few instances of men who are given towards drink. I find that they are unable to present themselves in a physically perfect condition, with the inevitable result that they are badly defeated.

Most intimately concerned with the use of liquor in training are the athletes themselves. With few exceptions, they give unreserved testimony in favor of an abstemious regimen. A number of expressions of opinion from experts in the various branches of sport follow:

Boxing. John L. Sullivan, early American heavyweight champion, as quoted in the *Voice*, Jan. 2, 1896:

Boozing kills off fighters quicker than anything else on earth. Time was when I was the fastest big man in the country. Now I am as slow as molasses. Booze did it, boys, and booze will lay out any fighter who sticks to it long enough.

Jack Dempsey, world's heavyweight champion from 1911 to 1924, as quoted in the "Alliance Year Book," 1928:

I am a total abstainer and have always been one. The life of an athlete, particularly a champion, is a short one. I have always been a believer in physical training, and despite my many engagements, I always find time to devote a little of each day to it, either in a gym or doing road work. . . You can say for me that I am opposed to spirits in any form for any young man who desires to compete in sports.

Cricket. Jack Hobbs, famous English cricketer, in a letter on "Fitness for Sport":

No player or athlete can give of his best in any game or sport who does not practise moderation in drinking, smoking, and eating. Fitness is only to be attained by careful living, and moderation in all things that minister to the well-being of the body. I cannot say that I have always been a total abstainer from alcohol and tobacco, but I am inclined to think that it might have been better for me if I had, though I never exceeded moderation in the use of both. I have now totally abstained from alcohol for about two years. . . I am sure that my general health has benefited, and my cricket has certainly not suffered, though I am carrying on at an age when most cricketers have retired.

Ernest Tyldesley, the noted Lancashire batsman, was a total abstainer.

C. G. Macartney, the famous Australian cricketer, said: "I won my way to first-class cricket in Australia at twenty years of age, and have maintained my place for seventeen years, and I owe this measure of success largely to the fact that I have always been a total abstainer."

Of the Australian cricket team of sixteen men which visited England in 1921, twelve were declared total abstainers.

Football. "Red" Grange, all-American football player, cited in *Dry-By-Nine*, September, 1927:

You cannot smoke and drink and expect to succeed as an athlete.

Ted Courtney, noted Australian, who played football 24 consecutive seasons, cited in the "Alliance Year Book," 1928:

Yes, it's a fact. I have never tasted alcoholic drink in my life. . . I do not hesitate to say that in the long run, even moderate smoking and drinking will affect a player's staying power. These habits, if regularly indulged in, are capable of affecting, and do affect, a player's judgment, his accuracy, and his speed.

Baseball. "Ty" Cobb, American veteran of the Detroit team, as reported in the *Juvenile Templar*, June, 1927:

SPORTS AND ALCOHOL

No man who expects to succeed at the game should ever think of taking strong drink. We are all interested in the question, for if one man lets down in his efficiency we all suffer a handicap. It is a rule among baseball players to let drink alone. I don't believe one in fifty baseball players of any clubs of importance in the country attempts to mix drinks with his ball playing.

Rogers Hornsby, famous player and manager of the St. Louis world's championship team of 1926, cited in *Dry-By-Nine*, September, 1927:

I have never tasted intoxicating liquor.

Swimming. Annette Kellerman, famous swimmer, diver, and physical culture instructor, quoted in the "Alliance Year Book," 1928:

Orange juice is my main drink; I have never touched a cocktail or a stimulant of any kind and I do not smoke. Friends have suggested that I get little fun out of life by keeping to such a régime. That is where they make the greatest error. Because I am always fit, I get a real "kick" out of life. I do not crave for excitement, nor do I have to jog my capacity for enjoyment by doping myself with alcohol.

George Young, the Canadian, who won the ocean marathon to Catalina Island, is reported in *Facts and Figures*, October, 1928, as saying to an interviewer:

On Saturday morning, the day of the start, I had a cup of tea and some toast at 6 o'clock. Tea is my stronghold drink. I never drink liquor. I do not smoke. I do not keep late hours. I believe a swimmer should keep in perfect condition all the time.

Running. Willie Ritola, the Finnish champion, in answer to an interviewer's query:

Before I began to compete, I used to smoke, and occasionally took alcoholic beverages; but when I began to train as a runner, I soon saw that I would have to give up both if I wished to obtain good results. Accordingly from the outset of my training I abandoned tobacco and alcohol, for in my opinion, their use infallibly prevents one from becoming a first-class athlete.

Eric Liddell, the English Olympic quarter-miler, quoted in the "Alliance Year Book," 1928:

I have never found any use for either smoking or drinking, and feel that neither would do me any good. I am teetotal; my father and mother were teetotal; my grandfather and grandmother were teetotal.

Tennis. W. T. Tilden, American tennis ace, cited in *Facts and Figures*, October, 1928:

Alcohol is a poison that affects the mind, the eye, and the wind—three essentials in tennis. . . The Tilden cocktail (a bottle of mineral water), nothing stronger, is my advice to young players.

Suzanne Lenglen, former world champion, cited in *Dry-By-Nine*, September, 1927:

My diet is normal, I drink no wine or alcoholic drink.

Shooting. Admiral Jellicoe, of the British Navy, as reported in the "Alliance Year Book" for 1928:

As regards straight shooting, it is everyone's experience that abstinence is necessary for efficiency. By careful and prolonged tests the shooting efficiency of the men was proved to be 30 per cent worse after rum ration than before it.

Mountaineering. Dr. Imhof, famous mountain climber of Switzerland:

Formerly persuaded, as many others, of the utility of alcohol, I carried wine during my climbs. . . I soon considered that its stimulant action was only temporary and due, in great measure, to the imagination, and that there was always a subsequent depression of correspondingly greater magnitude. For that reason many of my friends and myself have given up the use of alcohol in climbing.

Against the overwhelming weight of this testimony is the fact that S. Loues, the Greek peasant who won the first modern Olympic Marathon (April, 1896), drank a glass of wine before starting his race, and the declaration by Paavo Nurmi, champion Finnish runner, as reported by Alexan-

der C. Herman in the *Dispatch*, Columbus, Ohio, Jan. 12, 1929, that

> a glass of whisky once in a while is good. I have tried it myself.

About fifty years ago there was often heard at the banquets of certain English athletic associations a song, the chorus of which ran:

> Then give us limbs of the iron stamp
> That draw no harm from cold or damp;
> With sparkling wine to feed the lamp
> Which Cupid bears before us.

It was formerly the custom, at certain collegiate training-tables in the United States, to include a moderate amount of beer or ale in the diet; but this practise has been entirely abandoned. It is still retained, however, at Oxford and Cambridge, where the crews during training for the annual boat race are allowed a daily ration of beer and an occasional glass of port. Its continuance is due doubtless to British respect for tradition rather than to any belief in the efficacy of alcohol for the athlete.

Oxford and Cambridge Practise

British football has from time to time been subject to the organized exploitation of the drink trade. Concessions have been obtained for the opening of bars on football-fields, dressing-rooms have been assigned to players on licensed premises, and social rooms have been proffered to sports clubs in public houses. This situation, however, has been abated, many football clubs refusing to permit persons connected with the liquor traffic to serve on their boards of directors.

Altogether the present trend in athletics, influenced undoubtedly by the adoption of Prohibition in the United States and by the raising of world-wide competitive standards through participation in the Olympic games, is toward the complete divorce of alcohol from sports.

SPRAGG, WESLEY. New Zealand dairyman and temperance advocate; born at Madeley, Shropshire, England, in 1848; educated in the Wesleyan school at Madeley. He emigrated to New Zealand with his parents in 1864, and identified himself with the dairy industry, helping to found the New Zealand Dairy Association (1886), of which he eventually became managing director. He has always taken an interest in public questions, being a strong supporter of the Single Tax and in sympathy with all social reforms. He has been twice married, on each occasion to a daughter of the late Robert Neil, a strong temperance advocate of Auckland, where he resides.

Spragg is one of the earnest friends of temperance in New Zealand. He is actively interested in all phases of the movement, particularly in Band of Hope work. A champion of the Direct Veto for the regulation of the liquor industry, he has diligently supported his views with voice, pen, and pocketbook. He has also made liberal donations of both money and land to the city of Auckland.

SPRATT, JOHN. Irish Roman Catholic priest and temperance leader; born in Dublin Dec. 31, 1795; died there May 27, 1871 (thus Burns, "Temperance History," ii. 163), or March 27, 1871 (thus Winskill, "Temperance Standard Bearers"). He received some instruction from the priests of St. Catherine's Church of the Carmelites in his native city; went to Cordova, Spain, in 1816; and was at the College of St. Albert until 1821, during which time he joined the Carmelite Order.

It is not known when he returned to Ireland, but he was attached to the Convent in French Street, Dublin, and was given the degree of D.D. by the Apostolic College at Rome in 1829. In 1822 he opened a school in Longford Street, Dublin, which, in 1824, was removed to larger quarters in Whitefriars Street, and in 1825 he started the building of the Carmelite Church in the same street. In 1842 he opened a Magdalene asylum in Dublin, which is still extant.

Father Spratt worked among the poor and the outcast whom he labored unremittingly to bring to temperance. For long periods he spoke every Sunday night at Temperance Hall, Cuff St., Dublin, where he was ably assisted by James Haughton and other devoted workers. On St. Patrick's Day, 1850, Father Spratt invited his fellow citizens to meet him on the green at Harold's Cross, where he addressed an enormous crowd, and, with the assistance of Haughton and others, added between 500 and 600 pledges to the total-abstinence roll. He entered into the Father Mathew movement with great zeal, and, during Father Mathew's absence in America, was recognized director of the work in Ireland. He was honorary secretary of the Catholic University; founder of the Catholic Young Men's Society; founder of the Blind Asylum; and of St. Joseph's Night Asylum in Cork St. He died in the act of administering a temperance pledge.

FATHER JOHN SPRATT

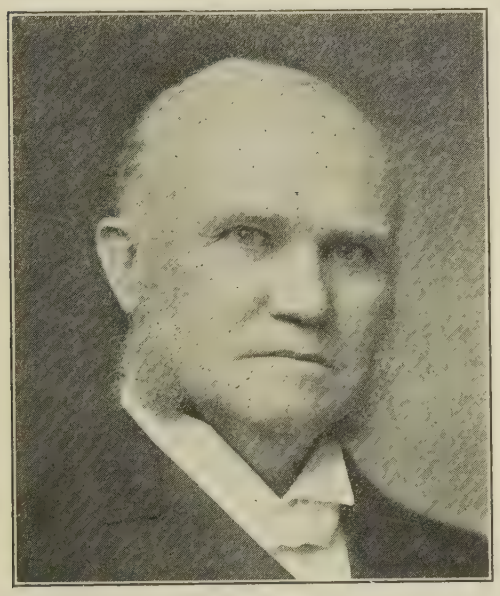
SPRENG, SAMUEL PETER. American Evangelical prelate and Prohibition advocate; born in Wayne County, Ohio, Feb. 11, 1853; educated in the public school and at North Central College, Naperville, Ill.

In 1878 he was ordained to the ministry of the Evangelical Association, and up to 1887 he held pastorates at Bellevue, Cleveland, Napoleon, Columbus, and Circleville, all in Ohio. From 1887 to 1907 he was editor of the *Evangelical Messenger*, and in the latter year he was made a bishop.

In September, 1878, he married Margaret A. Beck, of Cleveland, Ohio. In 1904 the Evangelical Theological Seminary granted him the honorary degree of D.D.

Bishop Spreng has long been affiliated with the Anti-Saloon League, and has for years represented the Evangelical Association as one of the League's vice-presidents. The Bishop has taken a leading part in keeping the Prohibition issue to the fore in the conferences and church services of his denomination, and he helped to aline his home town (Naperville, Ill.) in the dry column in the contest of 1916.

The Evangelical Association since 1839 has enjoined Prohibition upon its members.



BISHOP SAMUEL PETER SPRENG

SPROTT, JOSEPHENE HOGE (McLEAN). American teacher and temperance advocate; born at Greensboro, N. C., Oct. 19, 1867; educated at the Memmenger School, Charleston, S. C. (A.B. 1887). She taught for one year at Manning, S. C., and for two years at Jordan, S. C. On Nov. 5, 1890, Miss McLean married Joseph Sprott (d. May 24, 1928), of Manning, where she has since made her home.

Mrs. Sprott became interested in the cause of temperance, and affiliated with the Woman's Christian Temperance Union of Manning, taking a prominent part in the local and State work of the Union. In 1906 she was elected president of the State W. C. T. U. of South Carolina, which office she held until the end of 1928.

SPRUCE BEER. A beer (from the German *Sprossenbier*, literally, "sprout beer") made from the twigs and leaves of the spruce fir, boiled with sugar and molasses and fermented with yeast. There are two varieties: a brown beer made with molasses, and a white beer, made with white sugar. Spruce beer is similar to birch beer, which, however, is not fermented, and contains a very small percentage of alcohol.

SPURGEON, CHARLES HADDON. English Baptist clergyman and temperance advocate; born at Kelvedon, Essex, June 19, 1834; died at Mentone, France, Jan. 31, 1892. He was educated at Colchester and Maidstone. In 1849 he was appointed usher in a school at Newmarket, and then engaged in religious work at Cambridge, where he became known as the "boy preacher." Although the son of a Congregationalist minister, he joined the Baptist communion in 1851 and in the following year accepted a pastorate at Waterbeach. In 1854 he took charge of the New Park Street Chapel in Southwark, London. When this became too small for his audiences, he removed to Exeter Hall; and then to Surrey Music Hall. The great Metropolitan Tabernacle, accommodating 6,000 persons, was erected for his use in 1861. At the age of 22 he was the most popular preacher of his day. On one occasion he addressed 24,000 people at the Crystal Palace.

Spurgeon combined fervent oratory with quaint humor, and had a voice of wonderful range and quality. His theological education was never completed, and he retained Calvinistic doctrines at variance with the religious spirit of his time. Owing to a difference of opinion over immersion he withdrew from the Evangelical Alliance in 1865 and two years later from the Baptist Union.

In addition to his ordinary ministrations, Spurgeon founded (1856) the Pastors' College (where he trained ministers for 36 London chapels), the Stockwell Orphanage (1867), the Tabernacle Almshouses, and the Colportage Association. He edited a monthly magazine, the *Sword and Trowel*, and after 1855 published his weekly sermons, which had an average circulation of 30,000 copies. He was the author of more than a hundred volumes, among which were: "The Saint and his Saviour" (1867); "John Ploughman's Talk" (1868); "Feathers for Arrows" (1870); "The Treasury of David," an exposition of the Psalms in seven volumes (1865-80); "Sermons in Candles" (1891); and "Messages to the Multitude" (1892).

Because of his immense influence, Spurgeon was able to render valuable assistance to the temperance-reform movement. As early as 1860 he was in demand as a temperance speaker, and during the first year of his ministry in the London Metropolitan Tabernacle he delivered a famous lecture on "The Gorilla, and the Land He Inhabits," under the auspices of the London Band of Hope Union. He signed the temperance pledge in 1866, but later resumed the use of alcoholic drinks upon the advice of his physician. He continued his efforts in behalf of the temperance movement, however, and organized a total-abstinence society among the students at the Pastors' College. In "John Ploughman's Pictures," published in 1880, he recapitulated many practical lessons relating to sobriety. With regard to his attitude toward temperance, he said:

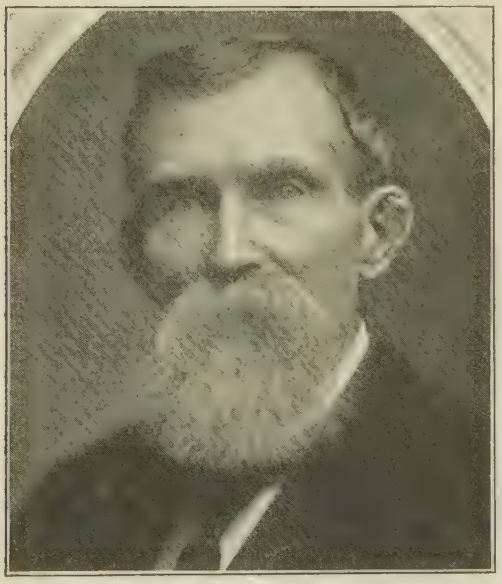
> To smite evil—and especially the monster evil of drink—has been my earnest endeavor, and assuredly there is need. It may be that the vice of drunkenness is not more common than it used to be; but it is sufficiently rampant to cause sorrow in every Christian bosom, and to lead all lovers of their race to lift up their voices against it. I hope that the plain speech of John Ploughman will help in that direction.

STADIUS, UNO LUDVIG. Finnish college president, author, and Prohibition advocate; born at Helsingfors, Finland, April 2, 1871; educated in the public schools of Finland and at the universities of Helsingfors, Leipzig (Germany), and Up-

sala (Sweden). After completing his studies, he achieved great success in the teaching profession, finally becoming head of a college in Helsingfors. He is unmarried.

Always an active advocate of temperance, Stadius is at the present time considered one of the foremost champions of the movement in Finland. He founded the International Order of Good Templars in Finland, and for many years has served as Grand Chief Templar. In 1919, when the independence of the Finns was recognized by Russia, he was chosen director of the Temperance Bureau created by the new Finnish Diet. In the same year he was appointed instructor in the antialcohol division of the Social Ministry. He is a member of the board of directors of the Swedish Temperance Alliance of Finland *(Finlands Svenska Nykterhetsförbund)*, and secretary of the International Anti-Smuggling Committee. He has repeatedly represented Finland at antialcoholic congresses in Europe, and is the author of several volumes on temperance. His present address is Elizabetsgatan 5, Helsingfors, Finland.

STAHL, FRANCIS MARION. American soldier, stock-raiser, and temperance pioneer; born



FRANCIS MARION STAHL

May 23, 1841, in Darke County, Ohio, where he was educated in one of the log schoolhouses of that day. While still a boy he emigrated to Kansas alone, traveling a great part of the way on foot. In 1859 his parents followed him and located near Topeka. At the outbreak of the Civil War, young Stahl engaged for a time in teaming with oxen over the old Santa Fé Trail, transporting guns and munitions for the United States army; in August, 1862, he enlisted as a private in Company I, Second Kansas Cavalry; he took part in more than a score of battles and was twice wounded, continuing in the service until the declaration of peace. He again enlisted in the Kansas Cavalry and was commissioned second lieutenant, participating in the campaign to suppress Indian outbreaks.

In 1869 he married Jennie I. Dickson and settled in Shawnee County, where he has since engaged in farming and stock-raising. In 1892 he was elected to the State Legislature; in 1894 he became treasurer of Shawnee County, serving two terms; and for five years from 1900 he was chief of police of Topeka.

Stahl was one of the pioneers of the temperance movement in Kansas. To promote the cause, he established an annual temperance picnic on his farm. As the attendance increased, an association was incorporated to make the yearly gatherings more effective in the creation of Prohibition sentiment. In 1908 he was elected superintendent of the Kansas State Temperance Union, an organization affiliated with the Anti-Saloon League of America. In this position he served for many years, also having charge of the publication of the *Kansas Issue*, the Union's official organ. From 1926 he resided at Auburn, Shawnee County, Kansas.

STAÏTCH, GEORGES KOSTA. Jugoslav educator and temperance advocate; born at Vranje, Serbia, in April, 1875; educated at the University of Geneva and the University of Munich. He married Angelina Petkovitch, of Loznica, Serbia, July 22, 1904. Up to the time of the Balkan Wars he taught modern languages in a college in Macedonia. In 1919 he entered the service of the Jugoslav Government as chief of the section of charities, in the Department of Social Policies.

Staïtch is a total abstainer, and has long been active in promoting the temperance cause in his country. He has been especially prominent in Good Templar circles, having served as secretary of the

GEORGES K. STAÏTCH

Serbian Grand Lodge, I. O. G. T., from 1910 to 1920, and being also a member of the International Lodge. He became vice-chairman of the Jugoslav Lodge "Trezvenost" (I. O. G. T.) in 1922. He has been greatly interested in temperance work among the youth of Jugoslavia, and was for five

years a member of the central committee of the Young Abstainers' Union. In 1922 and 1923 he edited the *Glasnik Saveza Tresvene Mladezi* ("Herald of the Young Abstainers' Union"). He has recently become active in Boy Scout work, and attended the great Jamboree held at Birkenhead, England, in 1929. Since 1920 he has lectured widely on alcoholism, social problems, and education. He was the official delegate from Jugoslavia to the Fifteenth International Congress against Alcoholism, at Washington, D. C., in 1920.

Mrs. Staitch (b. 1876) has assisted her husband in all his temperance activities.

STAKESBY LEWIS, HENRIETTA REBECCA (SCHREINER). South-African temperance leader; born at Umpukwani Mission Station, Aug. 7, 1850; died at Cape Town May 31, 1912. Miss Schreiner was educated at home by her mother and for one year at Miss Hanbury's Girls' School, Cape Town. Her parents were missionaries of the London Missionary Society and her childhood was spent at the various mission stations. When seventeen years of age she went to Kimberley to keep house for her brother, Senator THEOPHILUS LYNDALL SCHREINER, remaining until 1884. She witnessed the terrible effects of drink upon the natives of the country; became an ardent advocate of temperance; and persuaded her brother to give up a promising career in Kimberley and join her in working for Prohibition for South Africa.

She joined the Independent Order of Good Templars at Kimberley, realizing that through this organization she could best combat the curse of liquor; and as "Sister Schreiner" she became known throughout South Africa. Her own influence, with that of her brother and her niece, Mrs. KATIE H. R. STUART, lifted Good Templary to a high spiritual plane and made it a powerful instrument for good in the Union. Even to-day the Dutch term "Goede Tempelrie" is synonymous with Abstinence throughout the country.

Miss Schreiner began her work in the Kimberley diamond-fields in 1870, when godlessness was rampant and natives were buried by the dozen every Monday morning, slain by the white man's drink. In those days there were half a hundred murders a year, and the mining-camps, then without compounds, were destitute of ministers of the Gospel. It was considered the correct thing for gentlemen to get drunk, and regarded as immoral for women to speak in public. "Sister Schreiner" braved public opinion and held meetings in the camps; her eloquence was marvelous and swept men off their feet. Her Sunday meetings for both Europeans and natives overflowed the marquee provided by her brother. Week nights were largely given over to schools and gospel work for the natives.

The Schreiners, sister and brother, devoted all their time and money to the work; and when their funds were exhausted, they trusted in prayer for further financial aid, which was always forthcoming. From 1870 until her death Sister Schreiner was special deputy of the I. O. G. T. and for a large part of the time traveled over the country, instituting lodges and Bands of Hope. She held various offices in the Grand Lodges of South Africa, and was made R.W.G. Vice Templar at Edinburgh in 1891. She was also Grand True Templar of the Western Grand Temple, Independent Order of True Templars, an organization which she instituted for natives and colored people, and which at one time attained a membership of almost 30,000.

In 1883 Sister Schreiner left Kimberley to seek a more favorable climate for the four children of her deceased sister, who were left in her charge. She located at Worcester, in the heart of the wine- and brandy-farming districts of the Cape province. Fresh from contact with the evils of the industry, like a veritable Joan of Arc, she denounced it from every available platform. A powerful upheaval followed, and many were gathered into Good Templar Lodges and True Temples. As a result, she was persecuted and anathematized. Her followers were excommunicated from the churches, many of whose members gained their livelihood from the vineyards. At Ceres an elder of the Dutch Reformed Church prayed: "Oh God! deliver us from this daughter of Belial in our midst." More than once her life was in danger. She bravely continued her work, and in a few years saw hundreds of drunkards reformed, Christians converted to abstinence, and wine-farmers and hotel-keepers destroying their stocks of liquor.

In 1891 she was married to John Stakesby Lewis, an attorney of Robertson, Cape province, who had a large family of children, some of whom are in the front of the Prohibition fight to-day. After her marriage she removed to Cape Town, becoming well known for her many activities at "The Highlands," where she conducted a home for destitute men, a crèche for fatherless children, and a sanitarium, and continuing, besides, her unceasing campaign against vice and drink in every form. Though suffering from a severe form of heart disease, she organized the successful crusade of 1907 and headed the procession of women who marched to the Cape Parliament and presented a huge petition against flooding the province's cafés and restaurants with light wines.

Thousands of temperance advocates in South Africa to-day received their initial inspiration from Sister Schreiner. For her success in the work she has been inscribed in the roll of honor of the World's W. C. T. U. Her memory is also perpetuated by the Stakesby Lewis Hostels, a group of four hotels for natives in Cape Town, founded by her niece Mrs. Stuart. These hostels have been largely instrumental in keeping native visitors to the city away from temptation, furnishing decent accomodations, with no liquor sold on the premises.

Mrs. Lewis was a sister of Olive Schreiner, the well-known author, and of W. P. Schreiner, Prime Minister of the Cape and High Commissioner in London during the World War.

STANHOPE, PHILIP DORMER. See CHESTERFIELD, PHILIP DORMER STANHOPE, 4TH EARL OF.

STANLEY, ELIZABETH TIPTON. American teacher and temperance reformer; born at Tuckaleechee, Blount County, Tenn.; educated in the public schools of that town and at Maryville (Tenn.) College. She was for several years a teacher in the mountain sections of Tennessee and North Carolina. On Nov. 15, 1883, Miss Tipton married Zachary H. Stanley, of Liberty, Ind.

Mrs. Stanley was educated with a view to work in the foreign mission field, but after witnessing the misery caused by the liquor traffic, while in charge of a Keeley Institute, she decided to devote her life to the struggle against alcohol. She affili-

ated with the Woman's Christian Temperance Union of Indiana, and filled every position in that body from active membership to State president, to which position she was elected in 1920, and which she still (1929) holds. She has spoken in the principal cities of Indiana and of practically all of the other States in the Union, and she has represented her State at many of the national and world conventions of the W. C. T. U.

Mrs. Stanley was also an official delegate from Indiana to the Fifteenth International Congress Against Alcoholism, held at Washington, D. C., in 1920, and to the International Convention of the World League Against Alcoholism, held at Toronto, Canada, in 1922. She resides at Liberty, Ind.

MRS. ELIZABETH T. STANLEY

STANLEY, Sir HENRY MORTON. British-American explorer; born at Denbigh, Wales, June 10, 1840 or 1842; died in London, England, May 10, 1904. He was the son of a small farmer named "Rowlands" or "Rolland," and was christened "John Rowlands." Up to the age of seven he was reared by his maternal grandfather. In 1847 he was sent to the St. Asaph Union Workhouse, where he remained until 1856, when he ran away to Brynford, where a cousin found for him a position as pupil-teacher in a national school. Disliking the duties of a teacher, he found employment in a haberdasher's shop, then in a butcher's shop, and finally shipped at Liverpool on a sailing ship as a cabin-boy. Upon reaching his destination, New Orleans (1859), he obtained a position in a wholesale house, through the friendly offices of a merchant, Henry Morton Stanley, who subsequently adopted Rowlands as his son. Young Stanley, as he was now known, was sent by his foster-father to Arkansas, where he operated a small country store. Soon afterward the elder Stanley died without having made any provision for the lad.

On the outbreak of the Civil War (1861) Stanley enlisted in the Confederate army. At the Battle of Shiloh he was captured (April, 1862) and sent to Camp Douglas, Chicago. In order to obtain his release he enlisted in the Federal Artillery, but in a few weeks was discharged as unfit.

Deciding to return to England, Stanley sailed for Liverpool, where he arrived in November, 1862. Receiving no welcome from his relatives at Denbigh, he returned to America, where he reentered the merchant marine service, visiting Spain, the West Indies, and Italy. In 1864 he joined the U. S. navy, serving until April, 1865, when he devoted himself to newspaper writing.

As a newspaper correspondent Stanley had many varied experiences. His reports to the *Missouri Democrat* on General Hancock's expedition against the Indians in 1867 caused him to be sent by the *New York Herald* to accompany the British in their expedition against King Theodore of Abyssinia; and he sent through the first news of the fall of Magdala. His greatest commission was that given him by James Gordon Bennett, Jr., of the *New York Herald* to find Livingstone, who, it was then commonly supposed, had died in Central Africa. Stanley succeeded in finding the famous missionary at Ujiji, and the two men explored together the northern shores of Lake Tanganyika. He published an account of his African journey in a book entitled "How I Found Livingstone" (1872). After a short career as a lecturer, he returned to newspaper work, and was present at the British campaign against Ashanti in 1873-74.

Upon the death of Livingstone, Stanley was sent to the interior of Africa to settle several geographical and topographical questions, the expedition lasting from October, 1874, to August, 1877. After returning to England in 1878, he was sent by King Leopold of Belgium, upon another exploring expedition to Africa. In 1879 he again visited the Kongo under the auspices of a committee promoted by Leopold. Stanley remained in Africa five years, and the result of his labors was the founding of the Kongo Free State, under the sovereignty of King Leopold.

On July 12, 1890, Stanley married Miss Dorothy Tennant, of Cadoxton Lodge, Vale of Neath, Glamorgan.

Many honors were showered upon Stanley by the crowned heads of Europe, by learned societies, and by the universities of Oxford, Cambridge, and Edinburgh. In July, 1895, he was elected Member of Parliament for North Lambeth, but, owing to poor health, he declined reelection. In 1899 he was made a Knight Grand Cross of the Bath.

Throughout his life Stanley was a firm advocate of the principles of temperance and total abstinence. As a youth he was a member of a Band of Hope, and during his life at sea, in New Orleans, and during the Civil War, he saw so much of the ravages of drunkenness that his hatred of strong drink was intensified. In his book, "The Congo and the Founding of its Free State," ii. 252 (London, 1885), Stanley makes the following statement with regard to the effects of liquor upon white men in Africa:

> With us on the Congo, where we must work and bodily movement is compulsory, the very atmosphere seems to be fatally hostile to the physique of men who pin their faith to whiskey, gin and brandy. They invariably succumb, and are a constant source of expense. Even if they are not finally buried out of sight and out of memory, they are so utterly helpless, diseases germinate with such frightful rapidity, symptoms of insanity are numerous; and, with the mind vacant and body semi-

paralyzed, they are hurried homeward to make room for more valuable substitutes.

STANLEY, WILL(IAM) HENRY. American educator, special agent in the U. S. Indian service, and temperance martyr; born at Wichita, Kan., Aug. 6, 1876; died May 3, 1912, at San Jacinto, California. He received his education in the public schools of Kansas, including a course in the Kansas Normal School. After teaching for some years in his native State he entered the Indian service in California, as a teacher and was engaged for six years in the Indian schools of La Jolla and Soboba. He was then promoted superintendent of the latter institution, and settled at San Jacinto, San Diego County. In addition to his school duties he was made disbursing agent for the Soboba Indians and for the Santa Ynez Indians in Santa Barbara County. In 1911 his jurisdiction was enlarged, the Cahuilla, Santa Rosa, and Ramona Indians being included therein.

Consistently a temperance worker throughout his life, it was Stanley's wholesome influence and courage in dealing with the drink evil among the Indians that largely brought about his promotions and marked him as a coming man in Indian affairs. He encountered a fearful condition of things on taking charge of the work, drunkenness being very common, not only among the men, but also among the Indian women and children. In his war upon the bootleggers who had brought about this demoralization he provoked their bitter enmity, and thus came to his tragic death. During an official visit to the Cahuilla Indians with several of his deputies in May, 1912, it became necessary to make some arrests, and in the midst of the melée Stanley was shot by a half-drunken Indian. Many hours elapsed before medical attendance could be secured, and the victim died early the next morning.

In the *American Patriot* of January, 1913, the Rev. Oliver C. Laizure, of Highlands, California, said:

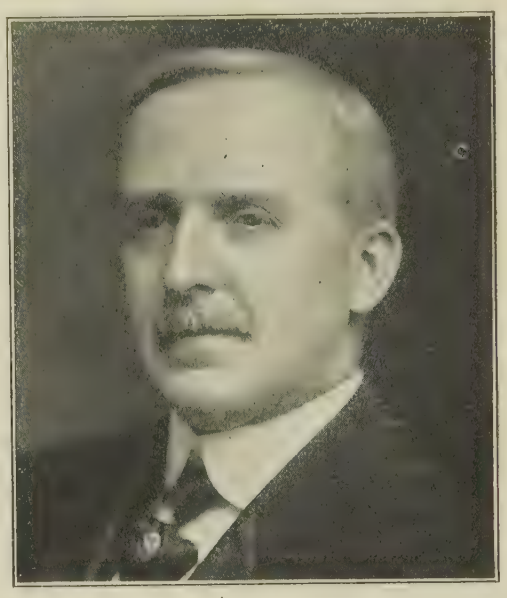
> This case is especially sad. Mr. Stanley was a man of good habits, a live superintendent and a man thoroughly interested in the welfare of the Indians under his charge. As a deputy special officer, he was the "Charley Ward" of his section of country. On account of his antagonism to booze he made some bitter enemies, but solely among those opposed to law, order, and common decency. . .
>
> No man in the history of California Indian affairs has done as much for the emancipation of the dusky red man from the clutches of the liquor traffic as this same Stanley.
>
> His name has been a terror to evildoers, while his genial spirit and self-abnegation in the interest of the Indians had won for him a place in their hearts that will ever remain.

Mr. William E. ("Pussyfoot") Johnson, special officer in the U. S. Indian Service from 1906 to 1911, makes the following notation:

> Those who have read Helen Hunt Jackson's "Romona" have had burned into their brains, as with a hot iron, unspeakable outrages that law, graft and greed had heaped upon certain bands of Indians in Southern California. . . Later there came into the game a young knight of the school, Will H. Stanley, who, in addition to his duties as superintendent for these same Indians, became a "special officer" and put in many long, tedious nights without pay in the pursuit of bootleggers preying upon his wards. He did it with such vigor that he incurred the wrath of every crook, red, white, and black, within a hundred miles.
>
> Again and again did Stanley risk his life in this service. The Indians came to love him as a brother, except the few red roughs who played the game of the whisky peddlers. . . While trying to settle a dispute between some drunken rough Indians in a remote settlement, he was shot to death by a tipsy redskin. . . That night his frail young slip of a wife rode fourteen miles through the mountains in an automobile with the dead body of Will in her arms. She was an orphan girl and Will was her all. She has never recovered from the shock of that horrid night.

STANSFIELD, JOSHUA. An American clergyman, lecturer, and Prohibition advocate; born in Bradford, Yorkshire, England, May 22, 1858; educated partly in his native country and partly in America, receiving from Albion (Mich.) College the degree of D.D. in 1894. He enlisted in the Band of Hope and Good Templar movements while still living in England, and on arrival in America in his early manhood promptly took position in various temperance organizations.

In the Methodist Episcopal Church, Stansfield served pastorates in leading churches of the Middle West and on the Pacific Coast, doing much lecturing at Chautauquas and elsewhere. During his



REV. JOSHUA STANSFIELD

pastoral service in Indianapolis he was for twelve years a member, and for much of the time chairman, of the State Headquarters Committee of the Anti-Saloon League, taking an active part in planning local and State campaigns and in carrying them out. He served also for some years on the Temperance Committee of the Methodist Episcopal Church, an important body appointed by the General Conference to represent the denomination in its warfare on the rum power. Dr. Stansfield has since been pastor of the First Methodist Episcopal Church in Portland, Oregon.

STANTON, ELIZABETH CADY. An American abolitionist and suffragist; born at Johnstown, New York, Nov. 12, 1815; died in New York city Oct. 26, 1902. Miss Cady was educated at the Johnstown (N. Y.) Academy and at the Troy (N. Y.) Female Seminary (now the Emma Willard School), graduating from the latter institution in 1832. Early in 1840 she married Henry Brewster Stanton, a prominent abolitionist, journalist, and Senator (d. 1887); and on May 12 of that year sailed

with him for England, where they represented the American Anti-Slavery Society at the World's Anti-Slavery Convention in London. At its close they traveled throughout the British Isles and France, lecturing for abolition.

Mrs. Stanton was the first American to advocate woman suffrage, and for more than 50 years she held her place as one of the most advanced and active women of the nineteenth century. At the London convention in 1840 she became acquainted with Mrs. Lucretia Mott, the noted advocate of woman suffrage, with whom she signed the call for the first Woman's Rights Convention, which was held in her home at Seneca Falls, N. Y., in July,

MRS. ELIZABETH CADY STANTON

1848. For ten years (1855-65) she was president of the national committee of the suffrage party; in 1861 she became president of the Woman's Loyal League; and from 1865 to 1890 served in the same capacity for the National American Woman Suffrage Association (later being honorary president).

Mrs. Stanton was a candidate for the United States Congress in 1868. She was a voluminous writer.

In regard to temperance, Mrs. Stanton made the following statements in one of her speeches:

> Those temperance men or women whose whole work consists in denouncing rum-sellers, appealing to legislatures, eulogizing Neal Dow, and shouting Maine Law are superficial reformers, mere surface workers. True, this outside work is well, and must be done: let those who see no other do this, but let them lay no hindrances in the way of the class of minds who, seeing our present false social relations the causes of the moral deformities of the race, would fain declare the immutable laws that govern mind as well as matter, and point out the true causes of the evils we see about us, whether lurking under the shadow of the altar, the sacredness of the marriage institution, or the assumed supremacy of man.

And again:

> In discussing the question of temperance, all lecturers from the beginning have made mention of the drunkards' wives and children, of widows' groans and orphans' tears; shall these classes of sufferers be introduced as themes for rhetorical flourish, as pathetic touches of the speaker's eloquence; shall we passively shed tears over their condition, or by giving them their rights, bravely open to them the doors of escape from a wretched and degraded life? Is it not legitimate in this to discuss the social degradation, the legal disabilities of the drunkard's wife? If, in showing her wrongs, we prove the right of all womankind to the elective franchise; to a fair representation in the government; to the right in criminal cases to be tried by peers of her own choosing, shall it be said that we transcend the bounds of our subject? If, in pointing out her social degradation, we show you how the present laws outrage the sacredness of the marriage institution; if, in proving to you that justice and mercy demand a legal separation from drunkards, we grasp the higher idea that a unity of soul alone constitutes and sanctifies true marriage, and that any law or public sentiment that forces two immortal, high-born souls to live together as husband and wife, unless held there by love, is false to God and humanity. . .

STANTON, VICTOR EDWARD. An Australian temperance worker; born at Salisbury, South Australia, June 20, 1887; educated at Belair College and Kensington Training School in the same State.

He early enlisted in the temperance movement becoming a member of a Band of Hope in childhood, and later serving as a singing evangelist. In 1909 he was appointed field organizer for the South Australian Alliance; in 1911, science lecturer; and in 1914, general secretary for that body. He organized the first successful poll in South Australia for six-o'clock closing of liquor bars. In 1915 he married Helen Gollop, of Houghton, South Australia. In 1922 Stanton was lent by the South Australian Alliance for three months to the New Zealand Alliance in connection with its campaign, and in the following year he accepted an appointment as supervisor of the Auckland Area in that country.

In January, 1926, Stanton accepted the new appointment of secretary for Young People's Work with the Queensland Prohibition League, retaining that position until May 2, 1927, when he was appointed organizer for Canberra and the Federal Territory. In October, 1928, Stanton returned to Sydney to take up work under the New South Wales Alliance. In 1929 the Alliance made the Youths' Movement Against Alcohol a leading feature of its work, and Stanton was placed in charge of the new department.

From 1917 he was, for some years, editor of the *Patriot* (Adelaide), as well as of the "South Australian Alliance Year Book."

STÄRNER, ALFRED. A Swedish printer, publisher, and temperance leader; born at Grums, Vermland (Värmland), Sweden, Jan. 16, 1864; educated in the local public schools. He married Augusta Leontine Albrektsdotter, of Köping. Since 1890 he has been printer and publisher of *Bärgslagsbladet*. He was a member of the Swedish Parliament in 1893-96, and served also as chairman of the Köping city council for a number of years.

Stärner has been actively associated with the temperance movement in Sweden from boyhood, having affiliated with the Independent Order of Good Templars at Arboga when he was but sixteen years of age. In 1896 he became a member of the Literature Committee of the Swedish Grand Lodge, and two years later he was elected a member of its executive, in which capacity he still serves. In 1898, also, he was made a member of the executive committee of the Swedish Temperance Literature Company, upon its foundation in that year. From 1916 to 1927 he was Grand Electoral Superintendent of the Swedish Grand Lodge, I. O. G. T. He has represented the Swedish temperance societies in the na-

tional Prohibition organization Förbudsvännernas Landsförbund ("National Union of the Friends of Prohibition").

Stärner is a good speaker and has rendered excellent service in the temperance lecture field.

STARTUP, GEORGE ALBERT. An American manufacturer and Prohibition advocate; born at Provo, Utah, Jan. 31, 1877; educated in the local public schools. He left school at the age of twelve to learn printing, but at the end of six years he decided to enter the candy-making business. In 1895 he resuscitated a concern which had been started by his father some years earlier and developed it into the Startup Candy Co. of Provo. In 1899 he married Emma May Dunn, of Provo.

The story of antiliquor activities in Utah since 1905 has been chiefly the history of the activities of Startup. In 1905 he led a movement in Utah, in connection with the *Deseret News*, for the elimination of advertisements of alcoholic medicines. In 1908 he was active in the formation of the Anti-Saloon League of Utah. In January, 1909, he was one of the chief organizers of the "dry" Republican demonstration at Salt Lake, demanding State-wide Prohibition; but the party declared for local option, while the Democrats advocated Prohibition. Because of this, Startup, with his friends, "bolted" the Republican convention. As a matter of expediency, he led a movement for inducing both parties to leave Prohibition out of their program, so as to appeal to the voters regardless of party. The final result was the enactment of a local-option law defective in details, in spite of the fact that 85 per cent of the voters of the State had petitioned for State-wide Prohibition. In 1910 he organized the Betterment League, and, under this banner, led the campaign (1911) for local option, winning in all of the residential towns, losing Salt Lake, Ogden, and the mining and railroad towns.

In 1913 he lobbied through the Legislature an "injunction and abatement" law to enforce Prohibition in the dry towns. In that year, with Heber J. Grant, then president of the Twelve Apostles, first in seniority, he was a delegate to the National Anti-Saloon League Convention at Columbus, Ohio, where the campaign for national Prohibition was launched, being a member of the Committee of One Thousand which went to Washington to present the project to Congress. Returning home, he organized Betterment Leagues throughout the State, demanding State-wide Prohibition. In 1915 he drafted such a law and the Legislature passed the bill, but it was vetoed by Governor William Spry, who, to avoid having the measure passed over his veto, did not act until the Legislature had adjourned. In 1917 Startup led the political movement which resulted in the election of Simon Bamberger, a Democrat, as governor with a dry Democratic Legislature. No Republican was elected to a State office.

In 1917, at the request of Governor Bamberger, Startup drafted a new State-wide Prohibition law, revamping the bill of 1915 for that purpose. This bill was accepted by the Legislature and is now the law of the State. For a long time Startup voluntarily undertook, without payment, the duties of superintendent of the Anti-Saloon League of Utah, himself defraying the cost of printing, etc. He received valuable help from the Rev. Philip King and his successor, the Rev. Everett Bachelder, pastors of the Community Church, Provo. He has now (1929) sold out his interests in the Startup Candy Co.

STATE CONTROL AND MONOPOLY. State control of alcohol signifies some sort of regulation whereby the government of a nation supervises the manufacture or sale, or both, of alcoholic liquor, and receives a portion of the revenue derived therefrom. The machinery for the collection of this revenue usually takes the form of excise (taxation of liquor at its source of manufacture) or license (taxation of liquor at its source of sale) and exemplifies the common practise among modern nations, which, under one pretext or another, have sought to divert to their treasuries some part of the enormous profits of the liquor industry. Government monopoly goes a step farther and assumes direct control of the manufacture, method of distribution, and revenue from intoxicants. Both State control and monopoly are generally more concerned with whisky, brandy, vodka, gin, in fact all forms of spirits, than with liquors of low alcoholic content.

Typical Systems

Russia, under the vodka monopoly of the Romanovs, is typical of complete and autocratic State domination; Sweden, under the Gothenburg and Bratt systems, of more or less paternalistic monopoly; Canada, under separate provincial regulations, of government sale since the World War (1914-18); and Great Britain and Denmark, under licensing laws, of the milder forms of government control.

The systems of Russia, Sweden, and Canada form the chief instances of government liquor control in its more monopolistic phases. State control originated in Russia in the sixteenth century under Ivan the Terrible, who realized the financial possibilities of diverting revenues from the *kabaks*, or public drinking-places, to the Crown. Under a system called "otkupa," he farmed out the privilege of operating public taverns. The financial success of this plan was appreciated by succeeding sovereigns, and Russia continued under some sort of license or excise control until the establishment of the complete government vodka monopoly in 1894, under which the Empire remained until its entrance into the World War. The monopoly, abruptly terminated by Czar Nicholas II, was resumed by the Soviet Government in 1925.

Swedish monopoly originated in Gothenburg, in 1865, under a grant of monopolistic manufacture to a company of prominent citizens. The so-called Gothenburg System spread rapidly throughout Sweden and in 1871 was introduced into Norway. In 1913 it was supplanted by the Bratt System, believed to embody purer methods of manufacture and more scientific distribution.

The establishment of monopolistic liquor control in Canada was the result of a reaction against Prohibition after the World War. Before the War all the Canadian provinces except Quebec had voted "dry." In 1927 only Nova Scotia and Prince Edward Island retained Prohibition laws. In 1928 the "wet" provinces had each a separate system of liquor control, patterned however on the same general plan.

In the discussion of the material aspects of State monopolistic control, salient features include: Methods of control of manufacture; methods of control of distribution; and disposition of the revenue received.

In Russia the control of vodka manufacture was complete. In his memoirs, Count Sergius Witte, under whose direction as Minister of Finance the monopoly was inaugurated, declared: "I transferred the entire vodka traffic into the hands of the Government. The refinement of liquor also became a State monopoly. Only the production of unpurified alcohol remained in the hands of private manufacturers, but they could not produce more than the Government specified." With the resumption of monopoly under the Soviet régime, the right to manufacture alcoholic drinks was granted to State and cooperative distilleries as well as to private firms, and spirits were allowed to be distilled for personal use. In Sweden, under the Gothenburg System, monopolistic rights of manufacture in various municipalities were granted to companies of conservative and responsible citizens. Under the Bratt System, the central System company *(Vin och Spiritcentralen)*, which enjoys monopolistic privileges of manufacture, has no direct contact with the ultimate consumer, but supplies its products to affiliated system companies for distribution. The Canadian system is primarily concerned with the sale of alcoholic liquors. No Canadian province has power individually to control their manufacture. On the other hand, there is no national law to control their sale. "As a matter of fact," says Ben H. Spence, in "Canada's Liquor System," "the Canadian system, that is, the national or Dominion plan of handling the liquor traffic, so far as federal jurisdiction is concerned, is practically unrestricted privilege to brewers and distillers to manufacture, to export, and to sell and ship inter-provincially." Liquor, however, may not be sold in districts which have taken advantage of local option.

Control of Manufacture

With regard to State control of methods of distribution, the law which inaugurated the Russian vodka monopoly provided for sale both in Government shops and on commission. In the Government's shops vodka was sold only in bottles. No permit was required, and no drinking was allowed on the premises. Hotels, restaurants, and the better class of wine-shops bought their vodka from the Government and sold it on commission; and in them drinking on the premises was permitted. After the World War the Soviet's first resumption of the sale of vodka was under the card system.

In Sweden the Bratt System involves a threefold method of distribution: Sale at government depots; in restaurants operated by affiliated system companies; and, subject to stringent regulations, in hotels and restaurants under private management. To obtain spirits from Government depots, a permit in the form of a passbook *(motbok)* is required, a maximum to a customer of 4 liters a month is allowed, and no liquor may be drunk on the premises. Purchasers whose record for sobriety is questionable may have their supply of liquor curtailed or entirely cut off. The eating-houses operated by the affiliated companies of the System are purposely adapted to the purses of the working class. Here, amid cleanly and attractive surroundings, a customer may obtain one drink with a snack of food and a drink and a half with a regular meal. Sale to hotels and private restaurants is so managed as to remove the incentive of extra profits on liquors.

Control of Distribution

In Canada the sale of spirituous liquors in the seven "wet" provinces is under the control of liquor commissions, composed of three members, as in Quebec, or of a single commissioner, as in British Columbia. Under these liquor control boards Government stores are operated. In all provinces spirituous liquors are sold only in Government stores. Six provinces sell wines in Government stores. In British Columbia and Alberta licenses are granted to clubs; in Alberta and Ontario, to military canteens. While the general principles of the systems are the same, methods of administration vary. Permits are required in British Columbia, Alberta, Manitoba, Ontario, and New Brunswick. The "cash and carry" plan obtains in the provinces of British Columbia, Alberta, Saskatchewan, Ontario, and New Brunswick; in Manitoba, liquor is delivered on order, except as to the purchase of single bottles, which may be bought "cash and carry"; Quebec combines both systems. Neither British Columbia nor Alberta sets any limit on the quantity of liquor in a single purchase; only one purchase per diem however is allowed in British Columbia. The limit of purchase for spirits in Quebec and Saskatchewan is one quart a day per store, except, in Saskatchewan, to holders of special quantity permits; in Manitoba twelve quarts a week; in Ontario twelve quarts a purchase. Some provinces, notably Alberta, have an interdict list, similar to the Swedish black list, made up of inebriates and squanderers, who, for their own good or for the good of the province, are refused permits. In Quebec a corresponding black list bars persons convicted of violations of the liquor laws from entering Government stores.

With regard to the revenue derived from State monopoly, in Russia the profits of the vodka monopoly were entirely appropriated to the treasury of the Empire. Salesmen in vodka-shops were paid directly by the State, and special inspectors of the Ministry of Finance attended to the Government's fiscal interests. The money was used to support the bureaucracy and pay the debts contracted in the Russo-Japanese War. From it the peasantry received little or no benefit.

Distribution of Revenues

In Sweden the profits of companies operating under the Gothenburg System were limited to 6 per cent (5 per cent in Norway), all revenue above that amount being divided between the Central Government and the municipality. Under the Bratt System all profits above 5 per cent belong to the Government: only a certain percentage of this revenue, however, may be used for current expenses of the State, the remainder being applicable solely to defrayal of the national debt. All employees of the System receive fixed salaries, with no opportunity for commission on increased sales.

As State control in Canada is primarily concerned with the sale of liquors, their manufacture is in the hands of private brewers and distillers, the common stocks of whose companies have increased in value, in many instances from 100 to 300 per cent, since the assumption of Government control. Operating revenue is shared by the provinces and the federal Government. After the levy of federal customs and excise duties (the latter, $10 a gallon on spirits) and allowance for operating charges (which include the purchase of liquor to be sold, materials, and supplies), from 10 to 20

per cent profit remains for the province, which is customarily applied on its budget.

In addition to these three comprehensive systems of national liquor control, all States may be said to exercise a degree of control over alcoholic liquors in proportion to the excise, customs, and licensing taxes they levy upon intoxicants. Typical examples of such taxes and duties are found in the high protective tariff of England and in the numerous restrictive taxes levied by many of the nations created by the World War, both through motives of commercial jealousy and to fill their treasuries. The restrictive systems adopted by Esthonia, Latvia, and Lithuania border on monopoly. Poland in 1924 established a virtual monopoly of the liquor trade under which the Government assumed control of the manufacture and sale of spirits. In Great Britain the licensing system has long been entrenched, being as frequently considered in its political as in its moral aspects. Liquor control through local option exists in Canada independent of Government sale, and any district, even in Quebec, the so-called "wet" province, may banish intoxicants. In the United States various and increasing degrees of control over the liquor traffic were achieved by means of license and excise systems, local option, and State Prohibition, culminating in the passage of the Eighteenth Amendment to the Constitution (in force Jan. 16, 1920), which entirely prohibited the manufacture, sale, or importation of alcoholic liquor in or into the United States.

English High Tariff

The major arguments adduced by proponents of State monopoly are that it reduces the consumption of alcohol and consequently reduces drunkenness and resultant crime; that it improves the quality of liquor and so improves the public health; and that it paves the way for complete Prohibition. Conspicuous among the arguments advanced by its opponents are that it creates an undesirable bureaucracy; promotes smuggling and bootlegging; and, above all, leads to financial cupidity on the part of the Government. During the latter part of the nineteenth century the question of State control attracted considerable attention among publicists and economists, prominent among whom was Émile Alglave, professor of law in Paris and director of the *Revue Scientifique*, who, in "Le Monopole de l'Alcool par l'État" (1886), advocated State control for France on the ground that monopoly of the rectification of spirits would insure a purer product and thus benefit public health.

Arguments Pro and Con

As to these contentions in the countries under particular discussion, the vodka monopoly inaugurated in Russia under Count Witte had reduction in consumption as its primary object. "It was to be judged," in the words of its founder, "not by the amount of income derived by the State from the monopoly, but by the beneficent effect of the measure upon the morals and health of the people." For a period this object was approximated; but with the outbreak of the Russo-Japanese War, income became the Government's sole concern with the vodka monopoly. The number of vodka-shops was doubled, and police measures against drunkenness and crime were reduced to perfunctoriness. For the last decade of its existence, the monopoly followed lines of least financial resistance into the treasury of the Crown. In 1913 it supplied 25 per cent of the State's entire income. The management of the system was such as to create a corrupt bureaucracy and practically enslave the peasantry. The quality of the liquor sold was improved, but the price speedily became so high as to encourage smuggling and the wholesale manufacture of *samogen*, or home brew. The monopoly did not pave the way for Prohibition, which was declared by imperial ukase as a military measure.

Objects of Monopoly

In Sweden, also, restriction of consumption was a primary purpose of both the Gothenburg and the Bratt systems. It is the general attitude of the Bratt System, which has been in vogue for fifteen years, that the affiliated companies have, in the words of Dr. Ivan Bratt, its originator, "the right but not the duty to make sales." The System has decreased the per capita consumption of spirits in Sweden from 7.8 liters in 1913 to 5 liters in 1927; and it has decreased the number of arrests of drunken and disorderly persons from 58,909 in 1913 to approximately 29,000 in 1927. The quality of the liquor drunk and the conditions under which it is consumed in the Government's eating-houses have been greatly improved. Illicit distilling still flourishes in the remotely mountainous regions, but there has been no alarming increase in bootlegging and smuggling. Revenue is admittedly greater than under a licensing system: $25,000,000 annually, or about one fifth of the total national revenue. However, the percentage required to be applied to the national debt prevents undue cupidity on the part of the contemporary Government. In May, 1928, a commission was appointed by the Swedish Parliament to investigate the workings of the Bratt System and decide whether it should be continued. It would be unduly optimistic to assert that either the Gothenburg or the Bratt System has paved the way for complete Prohibition in Sweden.

Results of Swedish Systems

In Canada the assumption of Government control was a post-war reaction against the rigors of provincial Prohibition. Government sale has been in effect only for lengths of time varying from one year in New Brunswick to half a dozen years in Quebec and British Columbia. Undoubtedly some provinces, in taking control of the sale of liquor, were not unmindful of the revenue to be derived; they were also influenced by undesirable bootlegging conditions and by the determination of the brewing and distilling interests to find a stable and profitable outlet for their product, from which the war-time ban had been lifted in 1920. In several provinces sentiment on Government liquor sale was very evenly balanced, the enabling act in Ontario having failed of passage until 1927. It may be said that State sale in the Canadian provinces was undertaken for practical and economic reasons rather than from purely moral motives, and the reports of results in the brief time the system has been in operation are diverse and incomplete. There has been an undeniable increase in the number of breweries and distilleries and in the quantities of proof-spirits manufactured. The commissions, with their vast powers of patronage and expenditure, have proved susceptible to political corruption, and the interdict lists have been open to tampering by bootleggers. Nearness to the border-

Canada's Experience

line of the United States, where Prohibition is in force, has complicated the situation for such cities as Windsor and Montreal. In general, however, liquor has been submitted to analysis under Government supervision, has been rendered more difficult to procure, the amount for daily consumption has decreased, and it is claimed open drunkenness has diminished. Altogether, the Canadian policy of Government sale seems destined to receive a thorough-going trial.

As for the moral aspects of monopoly, the system has its opponents both among those who believe in complete personal liberty and those who believe in complete Prohibition: the former regard State control as an interference with their individual right of purchase, while the latter consider it a temporization that involves the Government in an illegitimate enterprise.

No discussion of State monopoly would be complete without mention of several isolated experiments in Government control, conducted in limited areas, and of the temporary war-time restrictions imposed by participants in the World War upon intoxicants.

Isolated experiments in State control include the Carlisle system in Great Britain, the Durban system in South Africa, and the South Carolina Dispensary system in the United States.

By the Carlisle system is meant the British Government's method of controlling and administering the sale of liquor in the city of Carlisle and the neighboring districts of Gretna, Dingwall, and Invergordon. Primarily a military measure for the protection of munitions workers, it included purchase of breweries by the Government and reduction in the number of licensed premises. Continued since the World War under the Home and Scottish Offices, the system has been viewed with alarm by friends of temperance, who have feared that the Government was using Carlisle as a stepping-stone to more extended adventures in liquor supervision (see CARLISLE).

Isolated Experiments in State Control

The Durban system was introduced into Durban, in the state of Natal, Union of South Africa, to correct abuses attendant upon excessive consumption of kafir beer by the natives. It included the establishment of beer-halls and the regulation of drinking conditions. Part of the revenue has been used in improving the status of the natives. Properly a municipal enterprise, the Durban system has attracted the international attention of social economists and temperance reformers.

The so-called Dispensary system was tried out in the United States in South Carolina between 1892 and 1907. Its machinery included a State commission, county boards of control, and local dispensers of liquor. Proceeds of commissioners' sales went to the State, while proceeds of dispensers' sales were divided between the State and the municipality. The very nature of the system's organization invited political patronage, corruption, and graft. After fifteen years' trial its own sponsors turned against it and it was repudiated in favor of State-wide Prohibition (see DISPENSARY).

The most drastic measures for the control of liquor during the World War were adopted by Russia, the United States, and Great Britain. When Russia entered the War (1914), a decree was promulgated by Grand Duke Nicholas, Commander-in-Chief of the Russian forces, closing all vodka-shops for the period of mobilization. This was supplemented by a ukase from the Czar, declaring Prohibition for the period of the War. Subsequently (1916) the Duma passed a statute permanently prohibiting the manufacture and sale of intoxicants. This prohibition remained in more or less effective force until the Soviet Government restored the sale of vodka in 1925. In the United States the Food Control Act (1917) and the War Prohibition Act (1918) for the suppression of liquor during the War, undoubtedly paved the way for the ultimate passage of the Eighteenth Amendment.

World War Measures

In Great Britain the Defence of the Realm Act (1914) gave the Government control over the sale of intoxicants around ammunition depots, munitions works, and harbors; regulated licenses; and prohibited sale to members of H.M. forces. In 1915 its powers were centralized under a Liquor Control Board for the duration of hostilities. While most of the Board's restrictions were removed after the armistice, a permanent influence has been felt in the reduction of licenses and retention of control over limited population areas.

Among other participants, war-time regulations were less stringent. In France the sale of absinth was prohibited in 1915. The opening of new places for the sale of spirits was forbidden and hours of sale were restricted. Belgium restricted liquor to "off-premises" sales. Switzerland prohibited the use of potatoes in the manufacture of spirits, and rationed their sale by State monopoly. Italy forbade the importation and sale of absinth, and required special permits for the sale of spirits and liquors. Germany forbade the sale of alcohol in towns during mobilization. In 1915 the manufacture of spirits from potatoes and grain was prohibited in order to conserve sources of food supply. The manufacture of beer was restricted 40 per cent.

In the United States, notwithstanding the passage of the Eighteenth Amendment and a seven-year trial of Prohibition, the question of State control of alcoholic liquors was an issue in the Presidential campaign of 1928. The Republican candidate, Herbert Hoover, of California, supported the enforcement policies of President Coolidge. The Democratic candidate, Gov. Alfred E. Smith, of New York, advocated a return to the Jeffersonian theory of States' rights.

STAUFFER, HENRY. American Congregational clergyman and Prohibition advocate; born on a farm near Canton, Ohio, Jan. 29, 1858; educated at Otterbein College, Westerville, Ohio, and Yale University Divinity School (B.D. 1889). For twenty-five years he served pastorates in Ohio, Colorado, and Wisconsin, taking an active part in various local and State antialcohol campaigns and making a special study of the economic features of temperance reform. In 1915 he was made superintendent of the Fox River Valley Efficiency League, with headquarters at Appleton, Wis. In 1917 this organization was merged with the Wisconsin Anti-Saloon League and is now known as the Industrial Service Department of the League, with Stauffer as manager.

STAVANGER YNGRE AVHOLDSFORENING MOD BRUGEN AV ALLE BERUSENDE DRIKKE. See KLOSTER, ASBJORN.

STAWLENNOE. See SOURA.

STEADMAN, JAMES. Canadian jurist, statesman, and temperance advocate; born in the province of New Brunswick March 27, 1818; died May 16, 1913. He was liberally educated, and on the completion of his law course was admitted to practise in 1844. In 1854 he was elected to the House of Assembly as one of the four representatives from Westmoreland County. He was later made a member of the Government, holding the portfolio of postmaster-general under the first, second, and third Liberal administrations of the province. In 1867 he was made Queen's Counsel, and in 1869 was appointed county court judge, a position which he held until the infirmities of age compelled him to resign (1897). He was twice married: (1) To Julia Beckwith; and (2) to a daughter of William Turnbull, of St. John, N. B.

Judge Steadman united with the Sons of Temperance in 1848, and the year following was admitted to the Grand Division as a representative. He held various offices in the order, including that of Grand Worthy Patriarch. He was a member of the Government when the Prohibitory Liquor Bill was introduced by Sir S. L. Tilley in the House of Assembly, and he assisted materially in its passage. For many years his home was at Fredericton, New Brunswick.

STEALEY, CHARLES L. American journalist, ranchman, and temperance advocate; born at Paoli, Kansas, Sept. 26, 1872; educated at the State Normal School, Fairmont, W. Va. He removed to Oklahoma in 1892 and engaged in the newspaper and ranch business. He married Emma Klomann, of Westchester, Ohio, Oct. 2, 1901. Since 1921 he has been manager of the Oklahoma Cotton Growers' Association.

Stealey has been active in temperance work in Oklahoma, serving as president of the State Anti-Saloon League, 1913-21, and trustee of the National League during the campaign for Prohibition in Oklahoma and for National Prohibition. He resides in Oklahoma City.

STEARNS, EDWIN IRA. American Presbyterian clergyman and Prohibition advocate; born at Wilkes-Barre, Pa., Sept. 15, 1876; educated at the University of Pennsylvania (LL.B.) and Princeton Theological Seminary. Ordained to the Presbyterian ministry in 1907, he served pastorates at Ambler, Pa., and Matawan, N. J. On June 12, 1907, he married Mary Beatrice Jeter, of Dallas, Pa.

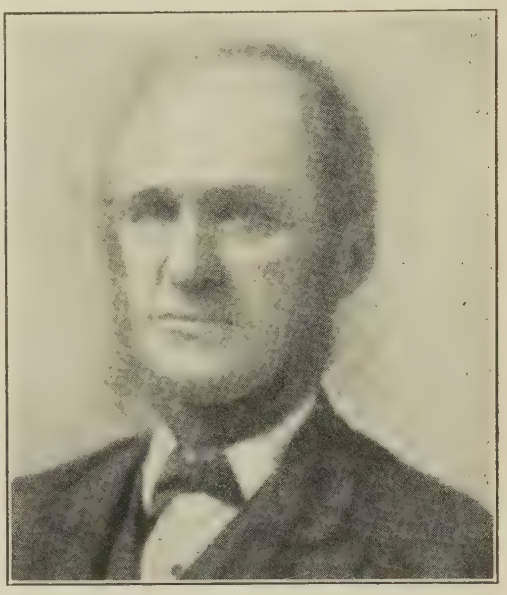
Stearns was a member of the Board of Directors of the Municipal League of Philadelphia (1901-04), and in 1905 he was a speaker for the Prohibition party in that city. In 1911 and 1912 he served as a member of the Headquarters Committee of the Anti-Saloon League of New Jersey, and in 1913 was appointed State superintendent. In 1914 he became one of the lecturers for the Anti-Saloon League of America, and was in the forefront of several State-wide campaigns. He also lent aggressive assistance to the temperance forces in every section of the country.

In 1918 Stearns left the League, and took up work with the War and Navy Department Commission on Training Camp Activities in Community Organization, being assigned to Alexandria War Camp, La. In May, 1928, he returned to the ministry, becoming pastor of the First Presbyterian Church, Caldwell, N. J.

STEARNS, JOHN NEWTON. American editor, publisher, and temperance advocate; born at New Ipswich, N. H., May 24, 1829; died at Brooklyn, N. Y., April 21, 1895. He was educated at an academy in his native town and upon reaching his majority went to New York city, where he engaged in literary pursuits. In 1858 he became editor and proprietor of *Merry's Museum* and was widely known as "Robert Merry."

Throughout his life Stearns was interested not only in temperance principles, but in every organized agency for fighting the liquor traffic. When a boy he joined the Cold Water Army and wore the badge inscribed: "'Tis here we pledge perpetual hate to all that can intoxicate." He was also a member of the Cadets of Temperance and the Band of Hope.

He joined the Sons of Temperance in the infancy of that organization, and in 1866 was elected Most Worthy Patriarch of the National Division. During the same year he joined the Good Templars, filling successively a number of the higher offices in the Order. It was at his suggestion that the National Temperance Convention was held at Saratoga Springs, N. Y., in 1865, to organize the National Temperance Society and Publication House. He was elected temporary chairman of the Convention; and, after the formation of the Society, he was appointed corresponding secretary and publishing agent, which position he held until his death. For the Society, he edited and published the *National Temperance Advocate* and the *Youth's Temperance Banner.*



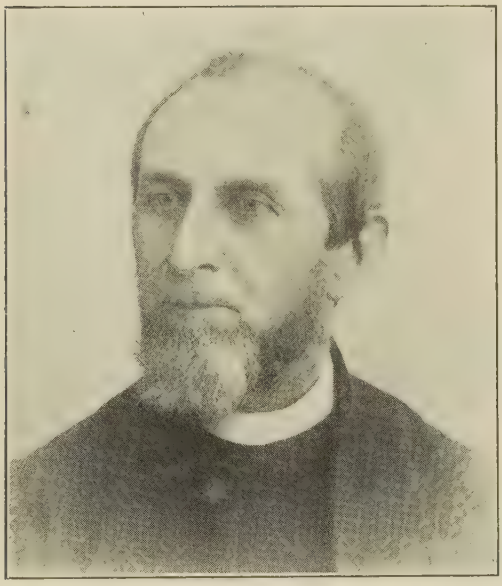
JOHN NEWTON STEARNS

In 1875 he was president of the New York State Temperance Society; he was also president of the State Constitutional Amendment Association for eight years. He was among the American temperance leaders who in 1875 addressed the delegates assembled at Montreal to form the Dominion Prohibitory Council, whose purpose was to unite the scattered forces of temperance in Canada. His last great work was the holding of the World's Temperance Congress at Chicago in 1893.

In an obituary notice, the *Voice* (April 25, 1895) mentions Stearns as "the only person in North America a member of the national bodies of the three leading temperance organizations."

In addition to his editorial work for the official organs of the National Temperance Society, for a number of years he issued an annual "National Temperance Almanac and Teetotaler's Year Book," and published several volumes on temperance subjects, including: "The Temperance Chorus" (1867); "The Temperance Speaker" (1869); "The Centennial Temperance Volume" (1876); "The Prohibition Songster" (1885); "One Hundred Years of Temperance" (1886); and "Temperance in All Nations" (1893).

STEEL, ROBERT. British Free Church minister and temperance advocate; born at Pontypool, Monmouthshire, in 1827; died at Sydney, New South Wales, Australia, in 1893. He was educated at the Royal Burgh Academy, Ayr, Scotland, and the universities of Aberdeen and Edinburgh. His first pastorate was in the Cumbrae Islands in the Firth of Clyde. In 1855 he removed to Salford, Manchester, where he served on the executive of the United Kingdom Alliance. Dr. Steel devoted a considerable portion of his time to writing on religious and temperance subjects, and acted as secretary of his denominational temperance society.



REV. ROBERT STEEL

In 1861 he accepted a call to a church in Sydney, New South Wales, where he soon became associated with the leading temperance organizations of the colony. An able platform speaker, he was frequently heard at temperance gatherings throughout the Commonwealth. In 1866 he proposed the organization of an association in Sydney for the purpose of seeking a reduction in the number of drinking-places and the enactment of the Permissive Bill. He was active in the work of the New South Wales Political Association for the Suppression of Intemperance. In 1883 he participated in the formation of the New South Wales Alliance and of the New South Wales Local Option League. At the International Temperance Convention at Melbourne in 1888 he was one of the honorary vice-presidents, representing New South Wales.

STEELE, CHARLES EDMUND. An American Congregational clergyman, fruit-grower, and Prohibitionist; born at New Britain, Connecticut, Nov. 29, 1847; educated in the local public schools, at Yale University (B.A. 1871), and at Andover Theological Seminary, Cambridge, Mass. (B.D. 1875). He married Miss Emma Blue, of Clinton, New York, on Sept. 24, 1885. In 1876-77 he was pastor of a Congregational church at Winooski, Vermont, but ill health compelled him to renounce the ministry in 1877. With his brother he went into the fruit-raising business and the manufacture of unfermented grape-juice; later he engaged in real estate and insurance.

Steele has long been an active worker for temperance. In 1896 he was the Prohibition party's candidate for lieutenant-governor of Connecticut, and in 1898 and 1900 he ran for governor on the same ticket. He has contributed frequently on the subjects of no license and Prohibition to the local press of New Britain, Conn., where he resides.

STEELE, CHARLES EUGENE. Canadian merchant and temperance advocate; born at Port Colborne, Ontario, Aug. 22, 1865; educated in the public schools of Port Colborne and in the Collegiate Institute at St. Catharines. He married Alice E. Zavitz of Port Colborne, Dec. 14, 1887. For many years he has been engaged in the mercantile business in his native place.

At fifteen Steele joined the Good Templars, and at twenty-one he became identified with the Sons of Temperance. In 1905 he was made a member of the executive committee of the Ontario Branch of the Dominion Alliance, of which in 1917 he became president. He took an active part in the various campaigns which resulted in placing Ontario in the dry column in 1916.

STEEPING. The soaking of grain in tepid water to induce germination. It is the first process in making MALT.

STEIN. (1) A celebrated and expensive Rhenish wine obtained from the vineyards surrounding the city of Würzburg, capital of the province of Lower Franconia, Bavaria. Stein wine is generally kept in peculiar-shaped bottles, called "Rocksbeutel." It is well known for its body, strength, and sweetness. Some of this wine is known as "Holy Ghost wine," and can be purchased only from the steward of the Catholic Citizens' Hospital of Würzburg. Palatinate wine is often sold in London under the name of "Stein wine."

(2) One of the more important wines made in the Cape province, Union of South Africa.

(3) An earthenware beer-mug holding usually a pint.

(4) The quantity of beer served in such a mug.

STEIN, PHILIP. A Hungarian physician and temperance advocate; born at Neutra (Nyitra), Hungary (now Czechoslovakia), March 30, 1858; died in Budapest Sept. 25, 1918. He was educated in the schools of Neutra and Pozsony (now Bratisla), and at the University of Vienna, where he obtained his degree. He engaged in practise as a nerve specialist in Vienna, later being appointed

physician in the Government insane institution at Angyalföld, Engelsfeld (a city hospital of Budapest). He became head physician of the Swartzer Sanitarium; but resigned because he was unable entirely to prohibit the use of alcohol in the institution. After a year's study in Zurich, he returned to private practise in Budapest, also acting as nerve specialist for the Hospital for Sick Workmen at Kassa.

A STEIN

Stein's antialcoholic activities began in 1903 as a result of the visit of Miss Charlotte Gray, missionary of the International Order of Good Templars, who established the first Hungarian Lodge of the Order in Budapest. Stein became associated with the new organization and traveled through the country delivering lectures and working untiringly to spread temperance propaganda. He served as Grand Chief Templar of the Hungarian Lodge, and, as the representative of Dr. Forel, International Templar, established the Serbian Grand Lodge, and assisted in the establishment of the Austrian Grand Lodge.

Dr. Stein promoted the Tenth International Congress Against Alcoholism (Budapest, 1905), and originated the protocol of the Congress, of which he was general secretary; he also attended the Eleventh Congress (Stockholm, 1907), to which he was a delegate of the Hungarian Government, and the Thirteenth Congress (The Hague, 1911), at which he read a paper on "The Psychological Treatment of the Drinker."

Dr. Stein's temperance activities were rewarded by the Hungarian Government with the honorary title of "Royal Councilor." He was the author of the first comprehensive Hungarian temperance work, "The Present Position of Alcoholism," and of many propaganda pamphlets, and articles in periodicals which he in part edited.

Stein was unmarried.

STEIN-BEER. A beer peculiar to Carinthia, Austria; so called because the wort is heated by hot stones.

STEINWENDER, GEORG. German Lutheran clergyman and temperance pioneer; born at Insterburg, East Prussia, Nov. 21, 1801; died at Gör-

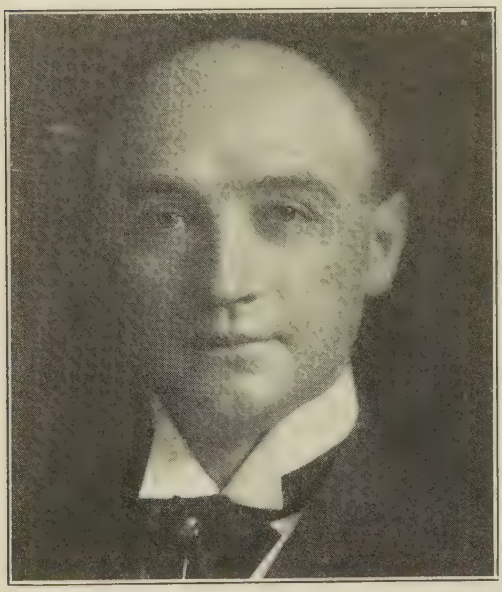
litz, Silesia, Dec. 24, 1884. He was educated in Tilsit, Königsberg, and Wittenberg, passing his theological examination in Berlin in February, 1828. He married Christina Mackenzie, of Scotland, on Dec. 27, 1830; and on Dec. 30 of the same year was appointed rector of the parish of Rastenburg in Paris.

While stationed in Paris Steinwender began his pioneer temperance work, concerning which he wrote:

> My conscience prompted me, especially after I had read Robert Baird's "History of the Temperance Movement in the United States," first issued in 1837 with a second edition already in 1838. This book created in me an enthusiasm to do my utmost for abolishing the horrible habit of alcohol drinking. I have continuously endeavored to bring this about by my lectures and writings.

From 1846 to his retirement in 1865 Steinwender was rector at Liebwalde, East Prussia, where he founded a temperance society and, at his own expense, had temperance leaflets printed and distributed among the workmen in the factories at Görlitz.

STELZLE, CHARLES. American Presbyterian clergyman and sociologist; born in New York city,



REV. CHARLES STELZLE

June 4, 1869; educated in the public schools of New York and in the technical school of R. H. Hoe & Co., of New York, for which company he worked as a machinist from 1885 to 1893. Between 1890 and 1900 he received private technical and theological instruction, and in 1900 was ordained to the ministry. He filled pastorates in Minneapolis (1895-97); New York (1897-99); and St. Louis (1899-1903). He has been twice married: (1) To Louise Rothmayer, of New York, Nov. 28, 1889; and (2) to Louise Ingersoll, of New York, Sept. 11, 1899.

Stelzle has held many responsible positions with labor, religious, and temperance organizations, among which are: Director of theBureau of Labor of the Anti-Saloon League of America; superintendent of the Department of Church and Labor of the Presbyterian Church (1903-13); organizer and superintendent of the Labor Temple, New York city (1910-12); field secretary for the Federal Council of the Churches of Christ in America (1916-18); publicity director for the American Red Cross, Washington, D. C., in its departments for Labor and Churches (1918); and publicity director for various social and religious enterprises (1920-).

With a staff of investigators, Stelzle devoted two years (1914-15) to an investigation of the economic aspects of the liquor problem in the United States and Europe. He has also made social surveys of 200 American cities, with particular reference to the problem of the saloon and the working man. In 1924 he studied economic conditions in England and Germany. The results of these investigations have been incorporated in numerous magazine and newspaper articles.

Stelzle was a member of the editorial staff of the *Newark News*, 1913-14; of the *Philadelphia North American*, 1914-15; and was religious editor for the Newspaper Enterprise Association, 1917-19. He edited the *Worker*, a monthly newspaper for working men, which was issued by the Anti-Saloon League in 1915, and was an editorial contributor to the *National Daily*, under the same auspices. In addition to the efforts of his pen, Stelzle has actively campaigned for temperance reform in many industrial cities of the United States.

He is the author of a number of books on religious, sociological, and temperance questions, some of which are: "The Workingman and Social Problems" (1903); "Christianity's Storm Center" (1907); "American Social and Religious Conditions" (1912); "Why Prohibition!" (1918); and "A Son of the Bowery," his autobiography (1926).

STEPHENS, HENRY NEWBURN. Canadian merchant and Prohibition advocate; born at Glencairn, Ontario, Sept. 7, 1863; educated in the public schools and at Upper Canada College, Toronto. Connected for many years with the Departmental Store at Vermilion, Alberta, he has always allied himself with the various temperance movements in this province. In 1914 he was elected president of the Alberta Temperance and Moral Reform League, which, under his leadership, submitted a Prohibition bill to the provincial Legislature, with a memorial for its enactment during the ensuing session.

STEPHENS, THOMAS EDWARD. American religious and temperance editor; born near Valparaiso, Porter County, Indiana, March 25, 1866; died Aug. 28, 1927. He was educated in the Indiana public schools, at Baker University, Baldwin City, Kansas, and at De Pauw University (A.B. 1894; A.M. 1895). During the last two years that he was studying at De Pauw University, he was editor of the *Kansas Christian Advocate*. On Oct. 14, 1897, he married Miss Etta May McLin, of Pana, Illinois.

Throughout his entire life Stephens was actively interested in the cause of temperance reform. In early youth he became affiliated with a Band of Hope, in the meetings of which he received his fundamental temperance training. In November, 1895, he became a field-worker for the Kansas State Temperance Union, a branch of the National Prohibition party. In March, 1896, he was elected secretary of the Union, which position he held until

1901. He was the editor of the *Kansas Issue* for the K. S. T. U. from 1898 to 1901, when he was elected vice-president of the organization. In 1901 and 1902 he published two editions of a 100-page book entitled "Prohibition in Kansas," which had a sale of 8,000 copies.

In September, 1903, he moved from Topeka, Kansas, to Indiana, and from there to Chicago, Illinois, in August, 1907. In Chicago Stephens became editorially connected with the *Ram's Horn* (1907-09). The *Ram's Horn* rendered valuable service to the temperance cause through its publication of Frank Beard's famous temperance and Prohibition cartoons on its front cover.

From 1909 to 1915 Stephens served as business manager of the Testimony Publishing Company, and about the same time he was managing editor of the Moody Church *Herald* (1909-16). In 1910 he became the director of the Great Commission Prayer League, in which capacity he was serving at the time of his death; and from 1919 he was a member of the editorial staff of the *Sunday School Times*, of Philadelphia.

STERNER, OLAF MAURITZ. Swedish writer, editor, and temperance advocate; born at Östra Herrestad, Sweden, Oct. 16, 1869; educated in the high school at Ystad and at the University of Lund, from which he received a bachelor's degree in 1898. He joined the Independent Order of Good Templars in 1885, and became active in the temperance cause.

Early in 1887 he emigrated to America, settling at Rockford, Ill., where he worked as a bricklayer until December, 1889, when he returned to Sweden. While in Rockford he joined and took an active part in the local I. O. G. T. lodge. In the winter of 1898-99 he was employed as a temperance lecturer in the province of Scania, and in 1901-02 served as assistant editor of *Reformatorn* ("Reformer"), the official organ of the I. O. G. T. in Sweden. He represented the Grand Lodge of Sweden at the International Grand Lodge sessions held in Zurich (1897), Toronto (1899), Stockholm (1902), Belfast (1905), Washington, D. C. (1908), Hamburg (1911), and Christiania (1914). At Christiania he was elected International Superintendent of Temperance Education.

Sterner has translated a number of standard temperance works into the Swedish language, among them being Frances Willard's "Glimpses of Fifty Years" and John B. Finch's "Compensation."

For many years Sterner edited the *Study-Circle*, a Swedish temperance monthly paper; and for a long period, also, he was editor of a quarterly magazine devoted to short lectures and poems for use in I. O. G. T. meetings. He edited a Good Templar song-book, and has published several collections of original songs and poems.

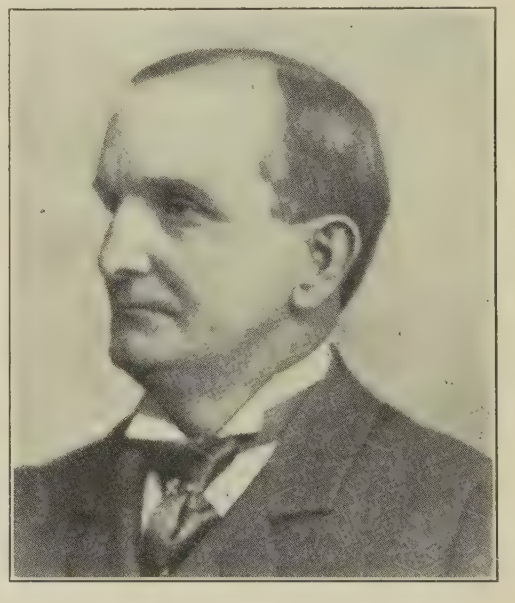
He was one of the originators of the Association of Abstinent Students *(Studenternas Helnykterhetsförbund)* in Lund in 1899, and has lectured on the temperance problem in all parts of Sweden.

Sterner has been twice married: (1) To Carola Svensson, 1899 (d. 1901); and (2) to Ester Sterner, 1905.

STEUART, THOMAS JUSTIN CHARLES ROBERT BRUCE (T. JUSTIN STEUART). An American Methodist Episcopal clergyman and temperance publicist; born in Brooklyn, N. Y., Jan. 17, 1880; educated privately. In 1900 he became a newspaper reporter in Hartford, Conn., and from 1903 to 1909 he was news editor on the Hartford *Evening Post*. He married Adelaide A. Brooks, of Springfield, Mass., Dec. 18, 1905. In 1911 he was ordained deacon in the Methodist Episcopal Church, and he became an elder April 6, 1913, holding pastorates at Windsorville, Conn. (1909), East Hartford, Conn. (1910-12), Providence, R. I. (1913-17), and Pawtucket, R. I. (1918-21).

Steuart entered the work of the Anti-Saloon League in 1917, serving as secretary of the Board of Trustees of the Rhode Island League until 1922, when he was made assistant superintendent. From 1923 to 1928 he was research secretary and statistician with Dr. Wayne B. Wheeler, general counsel and legislative superintendent of the National League, at Washington, D. C., and since 1928 he has been director of publicity in the Department of Education of the National League. He is the author of a biography of Wheeler, entitled "Wayne B. Wheeler, Dry Boss" (New York, 1928).

STEVENS, ADIE ALLEN. American lawyer, capitalist, and Prohibitionist; born in Blair County, Pa., Aug. 20, 1845; died at Tyrone, Pa., Jan. 1, 1917. He was educated in the public schools, which he left at the age of fourteen to become a photographer. During the Civil War he enlisted in the Third Battalion, Pennsylvania Volunteers (1864); and later reenlisted in the Fifteenth Pennsylvania Cavalry, serving in that regiment until the close of the War. He began to study law in 1870, and two years later was admitted to the Pennsylvania bar. Stevens devoted the remainder of his life to the practise of law in both State and United States courts, residing at Tyrone. He was a member of the firm of Stevens & Pascoe, and vice-president and general manager of the American Lime & Stone Co. Stevens was twice married: (1) To Miss Mary Emma Howe, in 1869; and (2) to Mrs. Mary B. Hazzard, of Monongahela, Pa., April 29, 1909.



ADIE ALLEN STEVENS

A temperance advocate from boyhood, Stevens

early became a member of the Sons of Temperance and the Independent Order of Good Templars, being especially active in the work of the latter order. He was instrumental in bringing about the enactment of local-option legislation in Pennsylvania. He cooperated with James Black in calling the first convention of Prohibitionists in Pennsylvania, which resulted in the organization of the State Prohibition party. In 1887 and 1889 he was chairman of the State committee; he also served as temporary chairman of the Prohibition National Convention held at Pittsburgh in 1896; and he was a member of the party's National Committee from 1888 to 1912.

STEVENS, HARRIET AMELIA (REYNOLDS). Canadian teacher and temperance reformer; born at Forester's Falls, Ontario, Nov. 19, 1855; educated in the public schools of her native province and at the Ottawa Normal School (1878), being the first student to enroll in that institution. After graduation, she taught for six years in the Renfrew County Model School, for two years in a town school in Renfrew County, and for one year at Pembroke, Ont. On July 7, 1887, Miss Reynolds was married to Edward Abel Stevens, of Delta, Ont.

Mrs. Stevens joined the Woman's Christian Temperance Union at Pembroke, Ont., about 1885. After her marriage she removed to Toronto, where she affiliated with the local Union, which she served for six years as president. For eleven years she was president of the Toronto District W. C. T. U., following which she was president of the Ontario Provincial Union for nine years. She has since been corresponding secretary of the Dominion W. C. T. U. for four years, and at the present time (1928) is honorary president of the Ontario Union. She represented the Parkdale Methodist Church of Toronto at the International Convention of the World League Against Alcoholism at Toronto in 1922. A local branch of the Canadian National W. C. T. U. in Toronto has been named in honor of Mrs. Stevens.

STEVENS, LILLIAN M. N. (AMES). American educator and temperance leader; born at Dover, Maine, March 1, 1844; died at Portland, Maine, April 6, 1914. She was educated in the public schools of Dover; at Foxcroft Academy, Foxcroft, Maine; and at Westbrook Seminary, Portland, Maine. She taught for some time in the schools of South Portland. Later in life (1911), Bates College bestowed upon her the honorary degree of Master of Arts. In October, 1865, Miss Ames married Michael Stevens of Portland, in which city she thenceforth made her home.

Mrs. Stevens's early interest in temperance was stimulated by her acquaintance with Neal Dow, father of the Maine Law, with whom she later cooperated in temperance-reform work. In 1874 Frances Willard visited Old Orchard, Maine, where, after a notable address, she organized the Maine State W. C. T. U., of which Mrs. Stevens was made first treasurer. In 1878 she was elected State president, which office she retained until her death. For many years she worked with Neal Dow to secure both statutory and constitutional Prohibition for Maine. In the campaign for State Constitutional Prohibition in 1884 and in the resubmission campaign of 1911, the W. C. T. U., under Mrs. Stevens's leadership, was particularly active.

In 1880 she began her affiliation with the National W. C. T. U. as recording secretary. In 1894 that body created the office of vice-president at large, to which, upon Miss Willard's nomination, Mrs. Stevens was elected. Here was formed the triumvirate which was to advance the cause of temperance so effectively in America: Miss Willard, Mrs. Stevens, and Miss Anna A. Gordon, who at that time was Miss Willard's secretary. Early in 1898 Miss Willard died. Mrs. Stevens directed the national organization until autumn, when, at the National Convention, she was elected president, with Miss Gordon as vice-president, and held that office until her death. She was an extremely able presiding officer and had pronounced ability as a speaker and organizer. She also served as editor-in-chief of the *Union Signal* and wrote forcefully on temperance topics.

MRS. LILLIAN M. N. STEVENS

As the temperance cause progressed Mrs. Stevens became one of the leaders in the movement for national Prohibition. Her public career reached its height at Washington, D. C., in 1913, when resolutions calling for National Constitutional Prohibition were presented in both the Senate and the House of Representatives. She led the W. C. T. U.'s forces in participation in the demonstration preliminary to this event, and on the Sunday preceding the introduction of the resolution delivered a particularly notable address in its support. She was also active in helping to secure Prohibition in the District of Columbia.

In 1903 Mrs. Stevens was chosen vice-president at large of the World's W. C. T. U. She presided over the International Conventions held at Geneva (1903); Boston (1906); Glasgow (1910); and at Brooklyn (1913).

In addition to her devotion to temperance, Mrs. Stevens was interested in many charitable organizations and in prison reform. She served as Maine's representative on the National Conference of Charities and Corrections, and was for six years treasurer of the National Council of Women. She was

also a member of the Board of Lady Managers of the World's Columbian Exposition at Chicago (1892-93).

Mrs. Stevens's last public address was delivered in Portland, the occasion being a day of prayer for National Constitutional Prohibition. Her topic was, "Why We Expect to Succeed." She closed with these prophetic words:

> Some glad day the states in which today is entrenched the liquor system will rejoice that it has been abolished. Science, philanthropy, reform, religion, and the business world are testifying against the liquor traffic. In the light of all this we can see prohibition looming up all the way from Mt. Kineo in the east to Mt. Shasta in the west, from the pine forests in the north to the palmetto groves in the south. We verily believe that the amendment for national constitutional prohibition is destined to prevail and that by 1920 the United States flag will float over a nation redeemed from the home-destroying, heart-breaking curse of the liquor traffic.

Shortly after Mrs. Stevens's death a fund, known as the "Lillian Stevens Legislative Fund," was established by the National W. C. T. U. to perpetuate her memory. It is still maintained. Its object is to provide support for the National W. C. T. U. legislative headquarters in Washington, D. C., and to employ a qualified representative to keep watch on all legislative measures pertaining to Prohibition.

On May 31, 1921, during a W. C. T. U. convention, a memorial to Mrs. Stevens was dedicated, amid impressive ceremonies, at her birthplace. It consists of a large granite boulder, faced with a bronze tablet, bearing the inscription:

Birthplace of
LILLIAN M. N. STEVENS
Leader of the
Woman's Christian Temperance
Union in State and Nation

STEVENSON, KATHARINE LENT. American lecturer and temperance leader; born at Copake, N. Y., May 8, 1853; died at Des Moines, Iowa, March 27, 1919. She was educated at Amenia Seminary, Amenia, N. Y., and the Boston University School of Theology (1881). In 1883 Miss Lent married James Stevenson, of Boston, Mass. For a time she served as a lay preacher in the Methodist Episcopal Church.

Joining the Woman's Christian Temperance Union soon after its organization, in 1889 Mrs. Stevenson was made superintendent of the Franchise Department of the Massachusetts W. C. T. U., becoming State corresponding secretary in 1891. In 1894 she was appointed editor of books and leaflets for the Woman's Temperance Publishing Association and associate editor of the *Union Signal*. The following year she was elected corresponding secretary of the National W. C. T. U. In 1898 she was made president of the Massachusetts W. C. T. U., a position to which she was successively reelected for twenty years.

Mrs. Stevenson was present at the organization of the World's W. C. T. U. in Boston, in 1891, and attended many of its conventions. As superintendent of Temperance and Missions for the World's Union, she made a world tour in 1908 with the special object of presenting to the students of schools and colleges in the Orient the latest scientific facts concerning the nature and effects of alcohol and narcotics. This tour occupied about two years, the countries visited including China, Burma, Egypt, Australia, Hawaii, Japan, India, Palestine, Greece, and Italy.

Mrs. Stevenson lectured on temperance in almost every State in the Union and wrote voluminously on temperance-reform subjects. She published a "Brief History of the Woman's Christian Temperance Union," and was the author of numerous leaflets, sketches, and poems. Her song "Some Glad Day" has been translated into a dozen languages, and another song, "All Round the World," is known wherever there is a branch of the W. C. T. U.

MRS. KATHARINE LENT STEVENSON

STEWART, ELIZA (DANIEL) (MOTHER STEWART). American temperance pioneer; born at Piketon, Ohio, April 25, 1816; died at Hicksville, Ohio, Aug. 8, 1908. Educated in the public schools of Pike County and Granville and Marietta seminaries, Miss Daniel became one of the leading public-school teachers of Ohio. She was twice married: (1) To Joseph Coover, of McArthur, Ohio; and (2) to Hiram Stewart, in 1848.

Mrs. Stewart joined the Methodist Church at the age of sixteen, and became interested in church work and in all forms of moral uplift. She was a charter member of a Good Templar lodge, organized in 1858, and in the same year delivered her first temperance speech at a Band of Hope meeting in Pomeroy, Ohio. During the Civil War she visited the South and devoted herself to sanitary relief and nursing among the soldiers. In army hospitals she acquired the name of "Mother Stewart," destined later to be immortalized in temperance annals.

Intemperance accompanied the nation's reaction from the War, many communities being overrun with saloons and taverns. Mother Stewart resolved to awaken Christian people to a "realization of the fact that a foe was being fostered even worse than the one the soldiers had just conquered by force of arms." On Jan. 22, 1872, she delivered an address at Allen's Hall, in Springfield, Ohio, which was among the first lectures to be delivered on the subject of temperance by a woman and which constituted her initial step in the organization of the celebrated Woman's Temperance Crusade.

Two days later she was persuaded to make an

appeal to a jury in a suit for damages brought by a drunkard's wife against a saloonkeeper, and to her own surprize and the dismay of the liquor interests, she won the case. On Oct. 21, 1873, she assisted in a similar prosecution and won a second verdict under the Adair Law. A few days later she headed a delegation which presented to the city council of Springfield (to which city she had removed) a petition signed by 600 women, requesting that the saloons of the city be closed under the McConnelsville Ordinance, a local-option law. No action was taken on the petition, but public attention was focused on the question. Mother Stewart became in great demand as a speaker and organizer, and the Crusade spread rapidly.

On Dec. 2, 1873, at Osborn, Greene County, Ohio, she organized a Woman's League, the first link in the mighty chain of the work which was to be known as the Woman's Christian Temperance Union. On Jan. 7, 1874, the first Springfield Union was formed,

MRS. ELIZA (DANIEL) STEWART
(MOTHER STEWART)

with Mother Stewart as president. The movement progressed steadily. Saloons were visited, prayer meetings were held, and pledges distributed. Mother Stewart, in disguise, entered a saloon on the Sabbath, bought a glass of wine, and had the proprietor prosecuted for violation of the Sunday ordinance.

She was president of the first county Union ever formed, organized at Springfield, April 3, 1874. She then organized her Congressional district, and it was largely due to her efforts that Ohio established the first State Union, June 17, 1874. In November of the same year the National Woman's Christian Temperance Union was founded at Cleveland, Ohio.

At the invitation of the Good Templars, extended by MRS. MARGARET ELEANOR PARKER in 1876, she visited Great Britain, where during a five-months sojourn, she was widely acclaimed, delivered many addresses, and assisted in the organization of the British Women's Temperance Association. Upon her return to America she was called to Virginia (1878) to introduce the W. C. T. U. and institute Blue Ribbon work. The following year she was made chairman of the Committee on Southern Work by the National W. C. T. U., in which capacity she again visited the South and organized many Unions among both the white and the colored people. Mother Stewart made a second trip to Europe in 1881 as a fraternal delegate from the National W. C. T. U. to the World's Right Worthy Grand Lodge of Good Templars, which met in Edinburgh. In 1895, upon the invitation of Lady Henry Somerset, she returned to London to attend the World's W. C. T. U. Convention. Later she delivered temperance addresses in France, Germany, and Switzerland.

Mother Stewart did not completely relinquish her public work for temperance until she was eighty years old. The editor of the *Springfield* (Ohio) *Daily Republican* termed her a "Wendell Phillips in petticoats," and the phrase followed her around the world. She contributed many temperance articles to the press of her day and was the author of "Memories of the Crusade" (1888) and "The Crusader in Great Britain" (1893).

STEWART, GIDEON TABOR. American lawyer, publisher, and Prohibition advocate; born at Johnstown, N. Y., Aug. 7, 1824; died at Pasadena, Calif., June 9, 1909. He was educated in the public schools of Birmingham, Ohio, at Oberlin College, Oberlin, Ohio, and at Columbus, Ohio. He was admitted to the Ohio bar in 1846, and began the practise of this profession at Norwalk, Ohio. Twenty years later he was admitted to practise in the Supreme Court of the United States. In 1850 he was elected auditor of Huron County, which position he held for six years. In 1857 he married Miss Abby N. Simmons, of Norwalk.

Entering newspaper work, he served as editor of the *Norwalk* (O.) *Reflector*, and of the *Dubuque* (Ia.) *Daily Times*, and was also part proprietor and publisher of the *Toledo Blade* and the *Toledo Commercial*.

Stewart was closely associated with the organized temperance movement. In 1847 he assisted in the organization of the Norwalk division of the Sons of Temperance, of which he was later Grand Worthy Patriarch. Affiliating with the Independent Order of Good Templars, he was three times Grand Worthy Chief Templar of Ohio. During the Maine Law campaign of 1853 he attempted to form a permanent Prohibition party, and in 1857 he was chairman of a State convention held at Columbus, Ohio, for this purpose. He took a prominent part in the agitation which resulted in the creation of the Prohibition party in 1869, and was three times its candidate for Governor of Ohio, eight times for judge of the Supreme Court, and three for judge of the circuit court. For several years he was a member of the National Committee of the Prohibition party, and in 1876 the party's vice-presidential candidate. The Ohio conventions of the Prohibition party in 1876, 1880, and 1884, endorsed him for the Presidency of the United States, but he refused to permit his name to be presented in the national conventions.

In October, 1901, he removed to Pasadena, Calif., where he took an active part in the work of the Anti-Saloon League and of the Prohibition party. He compiled a book of his principal addresses, and was the author of "Early Poems" and "Life of John Quincy Adams."

STEWART, LOUIS EDSON. American attorney and temperance advocate; born near Battle Creek, Mich., Aug. 19, 1870; died at Battle Creek, Nov. 4, 1919. He was educated in the public school of Bellaire, Mich., and at the University of Michigan (LL.B. 1896). He was admitted to the bar of Calhoun County, Mich., in September, 1896, and practised law in that county until his death. On Aug. 5, 1903, he married Miss Clarissa Dickie, of Albion, Mich.

Stewart served as circuit court commissioner of Calhoun County, and was prosecuting attorney of the county (1907-09). In 1917 he was campaign manager for the Liberty Loan Drive. He was for six years president of the Battle Creek Y. M. C. A. For six years, also, he was a member of the board of education of Battle Creek.

In 1909 Stewart became interested in the Prohibition cause and for the next two years acted as campaign manager for the drys of Calhoun County; in 1913 he was assistant manager of the Calhoun County dry campaign. He served on various State committees of the Anti-Saloon League and in 1911-13 was a speaker for that organization. He was killed in 1919 in an automobile accident.

STEWART, OLIVER WAYNE. American clergyman, lecturer, and Prohibitionist; born in Mercer County, Ill., May 22, 1867; educated in the public schools of Woodhull, Ill., and at Eureka (Ill.) College (A.B. 1890; LL.D. 1916). In 1887 he was ordained to the ministry of the Church of Christ. He married Elvira (Ella) J. Seass, of Arthur, Ill. Aug. 20, 1890, and devoted the ensuing three years to evangelistic work.

Always interested in temperance reform, he affiliated with the Independent Order of Good Templars and in 1887 was secretary of a district lodge. He joined the Prohibition party and was its candidate for Congress from the Ninth Illinois District in 1890. He was a member of the Illinois State Committee of the Prohibition party from 1894 to 1908, and in 1896 was elected chairman. After four years in this capacity, he was made chairman of the party's National Committee, which office he resigned in 1905. In 1902 he was elected to the Illinois House of Representatives on the Prohibition ticket, serving one term.

Among the offices and campaigns in which Stewart's abilities as a lecturer and publicist have been employed are the following: Chairman of the National Prohibitionist Extension Committee (1907-11); field secretary of the National Temperance Society of New York (1910-12); member of the FLYING SQUADRON OF AMERICA (1914-15); nationwide law-enforcement campaigns (1921-27).

Stewart has been a member of the National Temperance Council from 1913 to the present time. In 1915 he became editor of the *National Enquirer*, of Indianapolis. He was assistant editor of the Indianapolis *Daily Commercial*, 1918-20. In 1924 he presented petitions and memorials to the platform committees of both the Republican and the Democratic National conventions, requesting declarations in favor of maintaining and enforcing nationwide Prohibition. Stewart has addressed audiences in almost every State in the Union on temperance reform, Prohibition, and enforcement, at one time holding 2,312 meetings in as many days.

STEWART, WILLIAM JOHN. Canadian Congregational minister and Prohibition advocate; born at Dalston, Ontario, Jan. 15, 1866; educated at the Collegiate Institute, Barrie, Ontario, at Oberlin (Ohio) Theological Seminary (B.D. 1895), at Ripon (Wis.) College (B.A. 1900; M.A. 1903), and at Andover (Mass.) Theological Seminary. He married Miss Christina Isabel Deans, of Barrie, Sept. 10, 1895. On Aug. 6, 1895, he was ordained to the ministry of the Congregational Church, following which he served pastorates at Amery, Wis. (1895-97), Rosendale, Wis. (1898-1902), and Buda, Ill. (1904-1910).

For two years (1914-16) Stewart was secretary of the Banish the Bar League in Saskatchewan, following which he served for four years (1916-20) as secretary for the Social Service Council of that province. In 1920-25 he was secretary of the Commission for the Enforcement of the Temperance Act (Civil Service), and in 1925-27 he served as an inspector in the Bureau of Child Protection under the Provincial Government in Saskatchewan.

Stewart has written effectively on temperance topics, particularly with regard to the effects of Prohibition in Saskatchewan. He resides at Regina in that province.

STICKNEY, GABRELLA TOWNLEY. American compositor, postmistress, and temperance advocate; born in Chicago, Ill., Sept. 12, 1850; educated in the public schools of Racine, Wis. In a newspaper office at Racine she learned the mechanics of printing. In 1868 she returned to Chicago and was for ten years a compositor in the offices of the *Western Rural*, the *Covenant*, and the *Legal News*. In 1878 she removed to Collyer, Kans., where she was for a number of years notary public and postmistress. She later resided at Leavenworth, Kans., and in New Jersey and California.

Due to the influence of her mother, Mrs. Sarah Jane Stickney, who was a worker in the Woman's Crusade in Chicago, Miss Stickney became affiliated with the Woman's Christian Temperance Union and served for a time as president of the Collyer W. C. T. U. Removing to Morristown, N. J., in 1889, she was chosen corresponding secretary and press superintendent of the New Jersey Union. In March, 1891, she went to California, where, in 1892, she was president of the San Bernardino W. C. T. U. In 1893 she was elected corresponding secretary of the Southern California Union, serving for seven years, after which she was made State superintendent of Christian Citizenship. She was president of the Los Angeles County Union from 1903 to 1906, in which year she became president of the Southern California W. C. T. U. After two years in this office she spent two years (1908-10) as lecturer and organizer for the National Union. For a number of years she served in the same capacity for the California Union and in 1919 again became State corresponding secretary.

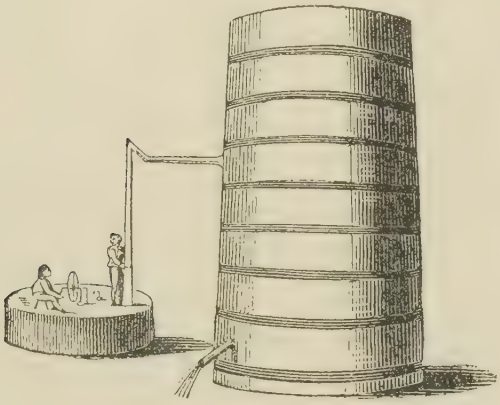
In 1900 Miss Stickney represented Southern California at the National Convention of the Prohibition party in Chicago, and was elected a member of the National Prohibition Committee, upon which she served until 1904. She was at one time a candidate on the Prohibition ticket for the California State Assembly, and in 1914 she ran for Secretary of State on the same ticket.

Since September, 1926, Miss Stickney has been secretary of the W. C. T. U. Home for Women in Los Angeles, formerly known as the "Southern California Home for Women and Children." During the past three years a new building, costing $200,-

000, has been erected for this institution, and Miss Stickney says: "It was built on faith in God to supply the finances, which He did." The Home now houses 100 women (of culture and refinement, not charity cases) over 65 years of age.

She resides in Los Angeles, California.

STILL. A vessel or apparatus used in the distillation of liquids and made of various materials. It may be simple, even crude, or elaborate and complicated in form; but in all kinds the essential parts consist of (1) a boiler, (2) a refrigerator enclosing a worm, and (3) a receiver. Heat is applied to the boiler, the substance contained therein is vaporized and, passing through the worm, is condensed, and collected in the receiver.



AN IRISH STILL OF 1820

In the article DISTILLATION illustrations of a number of stills are given; and other references to stills will be found under ALASKA (vol. i, pp. 84-85) and MOONSHINE (vol. iv, p. 1817). See, also, STANDARD ENCYCLOPEDIA, vol. v, p. 2089.

STILLE, MARY INGRAM. An American historian, journalist, and temperance reformer; born at West Chester, Pa., July 1, 1844; educated at Pine Hall Seminary and Allen's Select School in West Chester and at Bucknell University, Lewisburg, Pa. She was interested in religious work from childhood, and also espoused the cause of woman suffrage, serving under the old régime under Susan B. Anthony. Miss Stille was the first woman appointed by the Pennsylvania Agricultural Society as superintendent of Woman's Work, and in 1889 had charge of the fine art display in their fair in Philadelphia. An orthodox Friend by birth, she now attends the Presbyterian Church. Miss Stille is active in social service work, especially in the Chester County Children's Aid Society and the Chester County Hospital. A charter member of the Chester County Historical Society and State historian and charter member of the Washington chapter of the Daughters of the American Revolution, she is also a member of the Historical Pageant Association and of the Paoli Memorial Association.

In May, 1884, the first organization of the Woman's Christian Temperance Union was effected in West Chester and Miss Stille became active in the work of the new organization immediately. She ably filled positions in both the State and national Unions and in 1889 and 1890 assisted in the reorganization of the Pennsylvania State W. C. T. U. When the new State organ, the *Pennsylvania Bulletin*, was founded, Miss Stille was appointed treasurer.

STILLING, STILLION, or **STILLON.** In a brewery (1) a stand for casks, or (2) a stand on which cleansing-vats are placed for the removal of yeast.

STILL LIQUOR. A distilled liquor used in North America in colonial times. According to Acrelius ("A History of New Sweden, or The Settlements on the River Delaware"), it was a brandy made of peaches or apples, without the addition of grain. It was not considered as good as rum.

STILL WINES. Wines in which the process of fermentation (*i. e.*, all sugar converted into alcohol) has been finished before they are sealed. In contrast to the sparkling varieties, still wines are non-effervescent.

STINGO. A strong malt liquor, resembling ale, used in old England. Joseph Cooper, the temperance poet, employs the term in his "Owdham Melludy":

> So in I went and sixpunse spent
> In a quart o' real stingo;
> It wur so good, it warmt my blood,
> Aw wur t' double mon, by jingo.

The effects of the beverage are referred to in the last verse, where the toper, behind the bars,

> Made a vow, aw kept till now,
> Aw'd drink no more owd stingo.

STIRRUP-CUP. A cup of wine or ale brought to a departing guest when mounted and ready to ride away; hence, the name.

In the Scottish Highlands the stirrup-cup was called the "parting cup," or "cup at the door." Sir Walter Scott mentions it in "Marmion":

> Lord Marmion's bugles blew to horse;
> Then came the stirrup-cup in course;
> Between the baron and his host
> No point of courtesy was lost.

This custom was also observed in Tudor England, a chronicle of the times adjuring:

> Boy, lead our horses on when we get up,
> We'll have with you a merry stirrup cupp.

The stirrup-cup, however, antedates the Tudor period by several centuries. It is generally believed the young King Edward the Martyr, who was assassinated in 979, was stabbed in the back while drinking a stirrup-cup at Corfe Castle.

STOCKARD, CHARLES RUPERT. American biologist and anatomist; born in Washington County, Miss., Feb. 27, 1879; educated at Mississippi Agricultural and Mechanical College (B.Sc. 1899, M.S. 1901); Columbia University (Ph.D. 1906); and the University of Wurzburg (M.D. 1922). He married Mercedes Müller, of Munich, Germany, on Aug. 14, 1912.

Since 1911 Stockard has been professor of anatomy at Cornell Medical College. He has specialized in morphology, and his scientific investigations have included the influence of alcohol and other anesthetics on the development of animals.

The results of his researches have been reported in the following articles, among others: "The Influence of Alcohol and Other Anesthetics on Developing Embryos," in "Proceedings of the Society of Experimental Biology and Medicine," vii. 1909; "The Influence of Alcohol on Offspring," *id.*, ix. 1912; "The Effects on the Offspring of Intoxicating the Male Parent and the Transmission of the

Defects to Subsequent Generations," in *American Naturalist*, xlvii. 1913; "Degeneracy and Deformities in the Descendants of Alcoholized Mammals," in *Interstate Medical Journal*, xxiii. 1916; "Further Studies on the Modification of the Germ-Cells in Mammals, The Effects of Alcohol on Treated Guinea-pigs and their Descendants: A Complete Analysis, with Charts and Illustrations," in *Journal of Experimental Zoology*, xxv. 1918.

An account of Dr. Stockard's experiments with fowls and guinea-pigs will be found under ALCOHOL, vol. i, p. 122.

STOCK-BEER. Another name for lager-beer. It is so called from its being stocked, or stored, for ripening before consumption. Lager-beer has been dealt with in the article on that subject and under BREWING (vol. i, p. 412). To what has there been said may be added the information that the brewing of lager-beer was introduced into America about 1842, although it did not gain popular favor until the following decade.

STOCKS. A wooden apparatus used from early times in England for the punishment of petty offenders. It consisted of a bench in front of which was a movable board with holes for the ankles and, sometimes, for the wrists. The delinquent, seated on the bench, with his ankles fastened in the holes, was required to remain in that position for a specified period.

STOCKS

The precise date when stocks were first employed is not known, but they seem to have been in general use among the Anglo-Saxons, as they often figure in medieval illustrations of their public places. They were usually erected near the parish church, and were mainly employed for punishing drunkards, especially Sunday tipplers.

The rich as well as the poor were placed in the stocks, and perhaps the most notable victim was the future Cardinal Thomas Wolsey, when he was vicar of Lymington, near Yeovil (about 1500). He became inebriated at the village feast, and was sentenced to the stocks by Magistrate Sir Amias Poulet.

According to the English archeologist Mr. William Andrews, of Hull, the latest instance of the stocks being used in England was at Newbury on June 11, 1872, when Mark Tuck, a confirmed toper, was put in them for four hours for drunkenness and disorderly conduct in the parish church. At that time the Newbury stocks had not been used for 26 years.

STOCKS

In the English colonies in America the stocks were in general use, and were often employed as a punishment for common scolds.

In the accompanying illustration, from a manuscript of the earlier half of the twelfth century in the British Museum, two men are represented in the stocks, one being held by one leg only. The two men on the left are jeering at the delinquents.

STODDARD, CORA FRANCES. American temperance worker; born at Irvington, Neb., Sept. 17, 1872; educated in the public schools of New England and at Wellesley College (B.A. 1896). After leaving college she taught for one year in the high school at Middletown, Conn., subsequently engaging in business in East Brookfield, Mass. (1897-99). In 1899 she became private secretary to Mrs. Mary H. Hunt, of the Department of Scientific Temperance Instruction of the National W. C. T. U., continuing in this position until 1904. In 1906 she assisted in organizing and was made executive secretary of the Scientific Temperance Federation, which position she still holds (1929).

Miss Stoddard was a representative of the United States Government at the Twelfth International Congress Against Alcoholism at London in 1909, at which she read a paper on the "Relation of Juvenile Temperance Teaching to National Progress." In 1912 she organized an Exhibit in Alcohol and Public Health for the International Hygiene Congress held at Washington, D.C. For five years this exhibit, and its successors, was used in educational work in many parts of the United States. She has been the only secretary to date (1913-1929) of the Executive Committee of the National Temperance Council, and since 1918 she has been director of Scientific Temperance Investigation for the National W. C. T. U. Since 1918, also, she has been an associate editor of the STANDARD ENCYCLOPEDIA OF THE ALCOHOL PROBLEM, to which she has contributed, among others, the valuable article on ALCOHOL. In 1919 she became a member of the Executive Committee of the World League Against Alcoholism, and in 1920 a member of the Permanent Committee of the International Congress Against Alcoholism. In the latter year she was a Government delegate to the Fifteenth International Con-

gress Against Alcoholism at Washington, D.C., and delivered an address on "Scientific Temperance Instruction in the Schools of the United States." In 1921 she attended as Government delegate the Sixteenth International Congress Against Alcoholism at Lausanne, Switzerland, before which she discussed "Visual Education against Alcohol." In 1922 she was appointed director of the Department of Scientific Temperance Instruction in Schools for the National W. C. T. U.; also director of this department of the World's W. C. T. U. in 1925. In 1923 she became honorary president of the International Association of Abstaining Teachers, and honorary counsellor of the Commission for Temperance and Social Studies of Chile, South America. In the same year, again as Government delegate, she attended the Seventeenth International Congress Against Alcoholism at Copenhagen, reading a paper on "Prohibition Results in one State (Massachusetts)." Following this Congress she was a member of an international group that visited Finland, Esthonia, and Latvia in the interests of the antialcohol movement. She received appointment from the Government as delegate to the Eighteenth International Congress against Alcoholism held at Dorpat in 1926, but was unable to accept it. She attended the Nineteenth International Congress against Alcoholism in Antwerp in 1928, as well as the Triennial Convention of the World's W. C. T. U. in Lausanne. She is a director of the Intercollegiate Prohibition Association, member of the American Academy of Social and Political Science, and of the Twentieth Century Club, Boston, Mass.

Miss Stoddard is the editor of the *Scientific Temperance Journal* and contributing editor of the *American Issue*. She is a lecturer and writer in the general press on the scientific aspects of the alcohol question, and is the author of several books and pamphlets, among them: "Handbook of Modern Facts About Alcohol" (American and Spanish editions), "Science and Human Life in the Alcohol Problem," "Alcohol in Every Day Life," "The World's New Day and Alcohol," "Alcohol in Experience and Experiment" (American, Spanish, and Arabic editions), "Wet and Dry Years in a Decade of Massachusetts Public Records," "More Massachusetts Records and Prohibition," and "Fifteen Years of the Drink Question in Massachusetts" (in collaboration with Amy Woods).

Mrs. **Julia Frances (Miller) Stoddard** (1849-1925), mother of Miss Stoddard, became a member of the Woman's Christian Temperance Union about 1883, and was president of the East Brookfield, Mass., organization, holding this position about fifteen years. She was an active and successful leader in constructive temperance work in the local community, and used a skilful pen in articles for local papers and in editing special papers in local-option campaigns. Her active interest in temperance work continued to the end of her life, even after she became unable physically to do personal work.

STODDARD, HELEN MARIA (GERRELLS). American educator and temperance leader; born at Sheboygan Falls, Wisconsin, July 27, 1850; educated in the public schools and at Ripon College, in her native State, and at Genesee Wesleyan Seminary, Lima, N. Y., from which institution she graduated as valedictorian of her class in 1871. Miss Gerrells taught school for two years and in 1873 married S. D. Stoddard, of Hemlock Lake, N. Y., afterward removing to Hastings, Neb. In 1878, on account of her husband's ill health, she removed to Florida, and later in the same year to Livonia, New York, where her husband died on Christmas day. She again entered the teaching profession, at first in the common schools of Wisconsin and later as head of the department of mathematics in the Nebraska Conference Seminary, at York. She subsequently removed with her parents to Texas, where she taught in Comanche College and at Fort Worth University.

From the beginning of her residence in Texas Mrs. Stoddard took an active part in temperance work, joining the Woman's Christian Temperance Union and serving in every capacity in the local organization at Fort Worth. In 1890 she was appointed superintendent of Scientific Temperance Instruction in the State W. C. T. U. and in the following year she was made president of the State organization, in which position she served continuously until May, 1907, when she resigned because of ill health and removed to California. During this period she attended every State, national, and all except two World's temperance conventions. She also took a leading part in legislative work in Texas, spending every winter at Austin, during sessions of the Legislature, working for better laws. She was successful in securing the enactment of the following legislation: Scientific Temperance Instruction Law (1893); the law raising the age of protection for girls from twelve to fifteen years (1895); Dangerous Drug Law (1897); anti-tobacco law (1899); and a measure providing for the establishment of the College of Industrial Arts (1901). She drafted the last-named bill, and supervised its progress through five legislatures until, at the end of about ten years, it became law.

By appointment of Governor J. D. Sayers, Mrs. Stoddard served as one of the commissioners to locate the College of Industrial Arts, the only woman on the board with twelve men, and she was later made a regent of the new college, which was located at Denton. She served as secretary of the Board of Regents until her removal to California (1907). The first woman's hall erected at Denton was named "Stoddard Hall" in her honor by the Texas Legislature. Mrs. Stoddard represented the State of Texas at the World's W. C. T. U. Convention held in London in 1895, and the Republic of Mexico at the convention held in Toronto in 1897. During the previous year she had been sent by Miss Frances E. Willard to organize Unions in Mexico for the World's W. C. T. U. At that time she traveled for three months, giving stereopticon lectures, chalk talks, etc., and succeeded in organizing 20 Unions, one of which was composed of prisoners in a penitentiary at Zacetecas.

After her removal to California Mrs. Stoddard continued her temperance activities, serving three times as president of the San Diego County W. C. T. U., and being elected president of the State organization in 1920. She was appointed by Governor Stephens to represent California in the Fifteenth International Congress Against Alcoholism, held at Washington, D. C., in 1920. In June, 1929, she delivered an address at the Quarter-Centennial Anniversary of the opening of the College of Industrial Arts. At the present time Mrs. Stoddard resides at Ramona, Cal., and she still takes an active interest in the work in which so much of her life

MISS CORA FRANCES STODDARD

—*Copyright "Marceau"*

has been spent, and to which she has given so unsparingly of her effort and thought.

A biography of Mrs. Stoddard, entitled "To the Noon Rest," which included many of her addresses, was prepared and published by her secretary, Miss Fanny L. Armstrong, in 1909 (Butler, Ind.).

STOKES, CHARLES EDWARD. American editor and Prohibitionist; born at Cape Girardeau, Mo., Nov. 23, 1852; educated in the public schools of Cape Girardeau and Dunklin counties, Missouri. Owing to Civil War conditions, his schooling was fragmentary; yet he learned the newspaper business and became a publisher before he was old enough to cast a ballot.

In 1875 he settled in Dexter, Stoddard County, where he established the *Dexter Enterprise* (later the *Enterprise Messenger*), one of the most influential papers in southeastern Missouri. Although the town of Dexter was wet, Stokes was three times elected mayor, and he suffered personal assault for his policies of Prohibition and law enforcement. In 1894 he removed to St. Louis, and in 1898 to Mexico, Mo. In later years his residence has alternated between Missouri and California.

Stokes entered politics as a Democrat, and at one time was a member of the Missouri Democratic State central committee. In 1890 he left the Democratic party because of its attitude on the liquor question and joined the Prohibition party. In 1894 he took charge of the Missouri *Voice*, the party's official organ. He was Prohibition party State chairman from 1896 to 1913, and was a member of the National Committee from 1896 to 1912. He was a gubernatorial candidate on the Prohibition ticket in 1900 and again in 1912. He also ran for Congress on the same ticket.

Stokes helped to originate several movements for State-wide Prohibition in Missouri, and contributed liberally to all Prohibition campaigns. In 1899 he sponsored a movement for a Prohibition amendment, which was abandoned for lack of finances; the movement of 1907 reached the Legislatures, but was killed in the Senate. In 1908 he organized an Amendment Association, which led a spirited fight before the Legislature of 1909. In the campaign of 1916 he put on the ballot the amendment which made Missouri, with the exception of St. Louis, a dry State. In 1918 he was executive secretary of the Missouri Dry Federation.

He married Miss Carrie Lee Carter in 1902. **Mrs. Stokes** likewise has been active in temperance work, serving for two years as president of the Missouri State W. C. T. U. As national organizer for the Union she has lectured in almost every State in the United States.

STOKES, MISSOURI HORTON. An American teacher and temperance advocate; born in Gordon County, Ga., July 24, 1838; died at Decatur, Ga., Nov. 27, 1910. She was educated at Decatur Academy, and at the Hannah More Female Institute (1858). Miss Stokes taught school at various places for several years during the Civil War period. From 1874 to 1877 she was at the head of the departments of English literature and of mental and moral science at the Dalton (Ga.) Female College, and she was for two years (1879-81) a teacher in a private school at Atlanta, Ga. She had charge for four years (1882-86) of the Mission Day School of the Marietta Street Methodist Church, Atlanta.

Miss Stokes was one of the pioneers of the Woman's Crusade in the South. She was a member of the Atlanta Woman's Christian Temperance Union (the first local Union organized in Georgia) in 1880, and in 1881 became its secretary. When the Georgia W. C. T. U. was organized, in 1883, she was appointed State corresponding secretary, which office she held until 1893. She was for many years Georgia's correspondent of the *Union Signal*. She also furnished temperance articles for various papers in her own State.

Miss Stokes participated in the struggle for the passage of the Georgia General Local-option Law. She also assisted in the campaign for scientific temperance instruction in the public schools of the State, and personally mailed thousands of petitions favoring this measure. A State refuge for fallen women and a law to close the barrooms throughout Georgia were two other projects for which she organized W. C. T. U. tours. In 1897 she accepted the State superintendency of W. C. T. U. press work, which office she held until 1902.

MISS MISSOURI HORTON STOKES

STONE, LUCY (MRS. HENRY B. BLACKWELL). American social reformer and temperance advocate; born near West Brookfield, Mass., Aug. 13, 1818; died at Dorchester, Mass., Oct. 18, 1893. She was educated at Oberlin (Ohio) College (the only educational institution which would admit women at that time), graduating with honors in 1847. After studying Greek and Hebrew, in order to ascertain whether the Bible was on the side of equal rights for women, she delivered her first equal rights address from her brother's pulpit at Gardner, Mass., in 1847. A short time later she was engaged to lecture for the Anti-Slavery Society; but her lectures dealt more largely with woman's rights than with abolitionism. She was a persuasive speaker, however, and during the next few years traveled throughout the United States in the interests of suffrage.

In 1855 Miss Stone married Henry B. Blackwell, a Cincinnati (Ohio) merchant. With the approval of her husband she continued to use her own name. In 1869 she was instrumental in organizing the

American Woman Suffrage Association, serving as chairman of its executive committee for twenty years. For many years she edited the *Woman's Journal*.

Mrs. Stone believed that, prominent among woman's rights, was her right to vote the liquor traffic and keep her home free from its pollution. She took an active part in the temperance organizations of her time, and was one of the speakers at a World's Temperance Convention held in New York city in 1893.

STONE, MARY (SUN MEI-YU). [illegible] Nanking, Kiangsu, Province, China, in 1872, [illegible] Wellesley College, Massachusetts, [illegible] Medical College, Philadelphia, Pennsylvania, in 1900. [illegible] Association as a missionary to the Foochow Diocese of the Episcopal Church, with headquarters at Foochow, Chinese Empire, with the period upon medical work among the women of her native city. After several years in a small hospital, she became head of the Elizabeth Skinner Memorial Hospital, one of the first modern hospitals in the country of China.

Dr. Stone is recognized as a leader in reform movements in China, and is a member of the Chinese Concentration Committee. At the present time she is president of the China Woman's Christian Temperance Union.

The Chinese name is a combination of "Sun Mei Yu." The name "Mary Stone" was adopted by her while staying in America.

STOUGHTON'S ELIXIR. A kind of medicated rum, popular among women and valetudinarians of the United States prior to the temperance reform period.

STOUT. Strong ale or beer of any sort. The term is [illegible] in many ways, among [illegible] brewed from higher [illegible] and [illegible] by drinkers in England. Stout is characterized by high specific gravity and relatively [illegible] [illegible] with [illegible] than the light beers of Bohemia [illegible]. Its popularity is of comparatively recent date.

STOUT, ROBERT. British lawyer, statesman, and [illegible], born in Edinburgh, Scotland, [illegible] 1844, educated in the local parish school. In 1863 he emigrated to New Zealand, where for some years he was a teacher in a general school in Dunedin.

Stout studied law and in 1867 was admitted to the bar, becoming a partner in the firm of Sewright and Stout in that same year. In 1873-75 he was lecturer on law at Otago University. He became a member of the Otago Provincial Council in 1872, and in 1875 was elected to represent Jerusalem in the House of Representatives. During his Parliamentary career Stout was [illegible] [illegible] of the [illegible] of the House.

Between 1884 and 1887 Stout held a number of important offices including those of Attorney-general, Minister of Education, and Premier. In the [illegible] Stout [illegible] 1887, he [illegible] from politics, but returned into [illegible] in 1891 as member from Dunedin. In 1894-97 he represented Wellington City in that body.

Retiring from active politics, he was made Chief Justice in 1899, which position he held for 27 years. In 1929 he was appointed to the Privy Council. In 1886 he was created K.C.M.G., and he holds honorary degrees from Oxford, Edinburgh, and Wellington [illegible] Wellington, New Zealand, [illegible] 1911.

Throughout his long and [illegible] Stout was [illegible] in temperance, [illegible] [illegible] Dunedin, New Zealand, [illegible] 1911.

STOWE, HARRIET ELIZABETH BEECHER. [illegible] July 4, 1896. She was educated at Litchfield Academy and at her sister's private seminary in Hartford. She remained [illegible] [illegible] 1832, [illegible] the Lyman Beecher family [illegible] Cincinnati, Ohio, which the latter became president of the Lane Theological Seminary, and [illegible] of the Second Congregational Church. Miss Beecher was married in 1836 to Professor Calvin E. Stowe, a Congregational minister in the Seminary.

Teaching in the seminary, Mrs. Stowe gained the knowledge of the Negroes, which she [illegible] in her [illegible] and [illegible] Uncle Tom's Cabin, and Women in Sunny Lands and Tales. The [illegible] Cabin, which was [illegible] in 1852, was [illegible] books of 19th [illegible] Uncle Tom's Cabin [illegible] which said of the United States [illegible] Dred, by the publishers, and [illegible] New York Times [illegible] Stowe [illegible] Sunny Lands [illegible] Stowe [illegible] the world.

In 1857 Mrs. Stowe [illegible] Cincinnati, where [illegible] [illegible] Dred, [illegible] Lady Byron Vindicated, [illegible] Stowe [illegible] of a [illegible] Stowe [illegible] Hartford, Connecticut, [illegible] 1873 [illegible] Stowe [illegible] Women and Children [illegible] Stowe [illegible] Oldtown Folks [illegible] Stowe [illegible] Pearl Orchard [illegible] Stowe [illegible] Poganuc People [illegible] Stowe [illegible] Sunny Side [illegible] Stowe [illegible] Poganuc People [illegible] Stowe [illegible] Pearl Orchard [illegible] Stowe [illegible] Oldtown Folks

On March 9, 1837, Edward Grubb, of Rotherham, visited South Shields, and, after delivering a lecture on total abstinence, organized the South Shields Total Abstinence Society, of which Strachan was the first secretary.

Early in the history of the Rechabite movement Strachan became one of the original members of Providence Tent of South Shields, progressing through various local and district offices to the position of High Chief Ruler. He was appointed to the first general council of the United Kingdom Alliance and later became superintendent for Northumberland, Cumberland, and Durham. With the assistance of others, he helped to found the Sons of Temperance in the north of England, establishing divisions at Sunderland, Newcastle, and Middlesbrough.

Strachan was originally a Presbyterian; but he left that church to become a Baptist, believing that temperance principles were more aggressively advocated by the latter denomination.

STRAITS SETTLEMENTS. A British colony in southeastern Asia, comprising Singapore (including the Cocos Islands and Christmas Island), Penang (including Province Wellesley and the Dindings), Malacca, and Labuan; area, 1,600 sq. mi.; pop. (est. 1927) 1,060,000; capital, Singapore, pop. (est. 1924) 474,817. The Settlements are administered by a governor, aided by an Executive Council and a Legislative Council. The governor also serves as high commissioner for the FEDERATED MALAY STATES.

The principal intoxicants consumed in the Straits Settlements are whisky, gin, and liqueurs, imported from Europe; beer, imported principally from Germany and Japan; and such native drinks as arrack, samshu, and toddy.

The use of alcoholic liquors among Europeans and Eurasians is general, although not appreciably on the increase. Among the natives, the Malays are Mohammedans, and, for the most part, use no intoxicants. The Chinese use spirits copiously upon their New Year's festival and other festive occasions, but comparatively few of them drink habitually to excess. The greatest addiction to liquor is among Indian emigrants of the Tamil race. In many districts, conditions among laborers on rubber plantations have been deplorable.

According to Guy Hayler, in "Prohibition Advance in All Lands" (Westerville, 1914), the Straits Settlements have been inundated with European spirits. For many years the two great curses of the people have been alcohol and opium. Europeans, and, to some extent, the Chinese, have endeavored to suppress or at least to restrict these two evils. A licensing system is in operation and government officials have been apathetic toward reform, especially during the investigations of the Opium Commission in 1894. In 1910 one of the leading British medical journals drew attention to the increase in the consumption of alcohol among the Chinese in the Settlements, following the more stringent regulation of the opium traffic.

In 1920, however, the Liquors Revenue Ordinance of 1909, under which the sale of intoxicants in the Settlements is controlled, was revised, and further restrictions were imposed. The revised ordinance defines as intoxicating all liquors containing more than 2 per cent of pure alcohol by weight. It imposes upon them such duties as shall, from time to time, be fixed by the Legislative Council. No liquors shall be removed from vessels or bonded warehouses without a permit. Licenses shall be granted to manufacturers, to warehouses, and to tavern-keepers. Special licenses shall be granted to public houses, under a Board of Licensing Justices in each Settlement. Penalties include fines, forfeiture, and imprisonment. Toddy, made from the fermented juices of the coconut or other palm-tree, is exempted. It may be made and sold by designated toddy-farmers without special regulation.

Several temperance organizations have gained a foothold in the Straits Settlements. Their growth, however, has been retarded by the diversity of languages, difficulties of the climate for Europeans, and lack of facilities for communication. The Woman's Christian Temperance Union was introduced into the Settlements in 1887, and Mrs. Marie Oldham, of the Anglo-Chinese School at Singapore, was president of the Straits Settlement W. C. T. U. in 1888. At about the same time the Independent Order of Good Templars was established in Singapore. A lodge to work in the Tamil language was formed. Among religious agencies, pioneer work against alcohol has been done by the Methodist Episcopal Church, which has a membership of several thousand abstainers and teaches temperance to more than 8,000 pupils in its mission schools. All of these organizations have consistently urged that the sale of intoxicants to natives be prohibited in the Straits Settlements.

In January, 1929, William E. ("Pussyfoot") Johnson, supplementing an extensive tour of India, stopped in Singapore to deliver an address on the effects of Prohibition in the United States. He was received by a large audience and suggested a temperance committee, but at the time of this writing no organization has materialized.

BIBLIOGRAPHY.—*Encyclopaedia Britannica,* 11th ed., *s. v.*; *Dominions Office and Colonial Office List,* London, 1927; Guy Hayler, *Prohibition Advance in All Lands,* Westerville, 1914; *Statesman's Year-book,* London, 1929; *Straits Settlements (1920 Revision), Ordinance No. 118 (Liquors Revenue)*; *Whitaker's Almanack,* London, 1928; *World Almanac,* New York, 1929; manuscript material kindly furnished by the Rev. G. W. Shellabear, of Baltimore, Md.

STRANDMAN, ERNST JOHAN. Swedish educator and temperance advocate; born at Saleby, Skaraborg province, Sweden, April 25, 1870; educated in the Swedish public schools and at a national normal school. He passed an examination for board-school masters and entered the teaching profession. In 1891-93 he was a senior instructor at Trallhallan, and was employed in the same capacity at Persborn for a period of ten years (1894-1904). From 1905 to 1920 he was a board-school teacher at Karlstad, and since 1921 has been a teacher in the Karlstad continuation school. In 1897 he married Miss Helene Nilsson.

Strandman has been one of the temperance leaders of Sweden for more than a quarter of a century. He first identified himself with the movement in 1891, when he joined the Independent Order of Good Templars. He soon became prominent in the Order, serving for five years (1899-1904) as district superintendent of Juvenile Work in Varasland; for eleven years (1903-14) as Grand Secretary of Juvenile Work in the Swedish Grand Lodge; and, since 1914, as Grand Chief Templar of the Swedish Order.

In 1926 Strandman attended the Eighteenth International Congress against Alcoholism, held at Tartu (Dorpat), Esthonia.

STRANG, EVELYN CLARA (MILLS). Australian temperance leader; born at Sydney, New South Wales, Feb. 23, 1867; educated in a Church of England day-school, at home, and at a young ladies' Seminary. Miss Mills married Walter S. Strang, of Glasgow, Scotland, April 17, 1895.

The daughter of abstaining parents, Mrs. Strang early signed the temperance pledge and at the age of nineteen identified herself with the Woman's Christian Temperance Union, in which organization she has since been a devoted worker. Joining first the Burwood Union, she later entered the Chatswood Union, and subsequently became one of the founders of Willard Union and its president. She served as treasurer of a local Union in 1886; president of the New South Wales Union, 1916-19; vice-president of the Australian W. C. T. U., 1921-24; acting president, 1922-23; and president of the Australian Union, 1927- . She was W. C. T. U. representative on the National Council of Women (1921-25); and from 1919 to 1926 she was a member of the executive of the New South Wales Prohibition Alliance.

Mrs. Strang attended the World's W. C. T. U. Convention at London in 1920, with LADY JULIA HOLDER, then Australasian president, as the leader of the Australasian delegation; and while in Great Britain took part in Scotland's first no-license campaign. She is an effective speaker and has given many temperance addresses in various communities of the Commonwealth. Her particular objectives have been woman suffrage as a weapon for fighting the drink traffic, and the introduction of scientific temperance instruction into the public schools. Through her efforts an annual examination in hygiene and temperance has been instituted in the public schools of New South Wales. While not compulsory, it has been of great benefit to the pupils. Since its adoption, Mrs. Strang has served on the Health and Temperance Examination Board. She is at present (1929) a leader in the fight to keep Canberra, the national capital, dry.

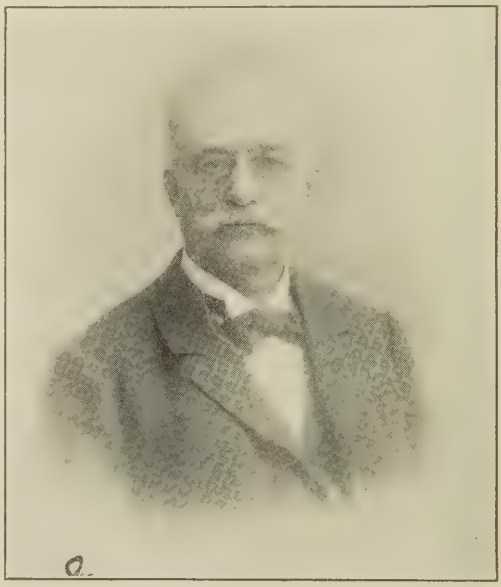
STRANGE, JOHN. An American manufacturer and Prohibition advocate; born at Oakfield, Wis., June 27, 1852; died at New London, Wis., May 28, 1923. He was educated in the public schools of Wisconsin and at Beloit (Wis.) College. After two years of teaching, he entered business, and in 1886 established the nucleus of one of the largest paper-mills in Wisconsin. He became interested in politics, held several minor offices, and served one term (1909-11) as lieutenant-governor of Wisconsin. He was a delegate to the conventions of the Progressive party held in Chicago in 1912 and 1916. On July 11, 1876, he was married to Miss Mary Margaret McGregor, of Neenah, Wis.

From early boyhood Strange was an uncompromising enemy of the liquor traffic, joining a Band of Hope when he was but eight years of age. He was recognized as an outstanding advocate of Prohibition, and became a member of the headquarters committee of the Wisconsin Anti-Saloon League in 1918. In addition to this office, at the time of his death, he was serving as a trustee of both the National and the State Anti-Saloon Leagues, and a member of the National Board of Directors of the Anti-Saloon League of America.

STRATTON, JOEL. See GOUGH, JOHN BARTHOLOMEW.

STRAUSS UND TORNEY, CARL CLEM HUGO von. German jurist and temperance advocate, born at Bückeburg, Schaumburg-Lippe, Germany, Jan. 13, 1838; died Aug. 28, 1919. He received his early education in the gymnasium of his native place. In 1856 he entered the University of Erlangen, Bavaria, where he studied theology and medicine. Later he studied law and finance in Berlin, in Göttingen, and in Breslau (LL.D. 1861). In 1862 he married Hortense Prätorius, of Buitenzorg, Java (d. 1898).

He practised law and served in various administrative positions in Karlsruhe, Oppeln, and Coblentz, until 1871, when he became director of police in Wiesbaden. The next year he was elected president of police, remaining in that post for sixteen years. In 1887-89 he held important administrative offices in Merseberg and Breslau. In 1890 he was appointed chief councilor of the highest Court of Administration in Berlin, and a year later he became president of the Senate. In 1906 he was chosen Acting Chief Privy Councilor, with the rank of Councilor of the First Class.



HUGO VON STRAUSS UND TORNEY

Experience in many administrative positions convinced Dr. von Strauss und Torney of the harmful effects of alcohol upon the German people. In 1883 he was active in the formation of the Deutscher Verein gegen den Missbrauch Geistiger Getränke (later DEUTSCHER VEREIN GEGEN DEN ALKOHOLISMUS, "German Society Against Alcoholism"), and from the first was a member of its board. He founded the first branch of the Society in Wiesbaden, later establishing branches in Merseberg and Berlin.

He served for several years as president of the district branches. In 1902 he became president of the Society in Germany, presiding at the annual meetings in Stuttgart (1902) and Berlin (1903). He was also first president of the INTERNATIONALE VEREIKIGUNG GEGEN DEN ALKOHOLISMUS ("International Association Against Alcoholism"), and a member of the Zentralverband gegen den Alkoholismus ("Central Union Against Alcoholism").

Von Strauss und Torney was a delegate to the Ninth International Congress Against Alcoholism, at Bremen (1903). He was elected second vice-president and delivered an address on the results of temperance-reform work in Germany. He also attended the Eleventh Congress, at Stockholm (1907); the Thirteenth, at The Hague (1911); and the Fourteenth, at Milan (1913).

Von Strauss und Torney was well known as a lecturer and contributor to contemporary periodical literature. He was the author of several works on legal and economic subjects.

STRAW WINES. Wines made from grapes that have been gathered when ripe and dried in the sun on straw. They are most extensively produced in Algeria.

STRECKER, CARL HANS BERNHARD. German physician and temperance advocate; born at Marienwerder, West Prussia, Germany, Sept. 4, 1864; educated at the Schroda elementary school in Posen, Prussia (now Poland), at the German Government School of Schroda, at the Classical Gymnasium in Hohensalze (Posen), and at the universities of Bern and Berlin. He practised medicine publicly in Berlin from 1888 until 1910, when he became a private physician. In 1917 he removed to Waren on Lake Müritz, in Mecklenburg-Schwerin, where he has since been practising.

Strecker became an abstainer in 1895, and three years later affiliated himself with the Berlin Society of Abstaining Physicians *(Berliner Gesellschaft abstinenten Aerzte)*. In 1900 he joined the German Society Against Alcoholism *(Deutscher Alkoholgegnerbund)*, and in 1907 he was appointed general manager of the German Central Federation Against Alcoholism *(Allgemeiner Deutscher Zentralverband zur Bekämpfung des Alkoholismus)*, in which capacity he served for ten years. From 1901 to 1922 he was editor of *Die Abstinenz* ("Abstinence"), a monthly temperance periodical published in Berlin. In 1921 Strecker attended the Sixteenth International Congress Against Alcoholism at Lausanne. For several years he has been a member of the National Sanitary Council.

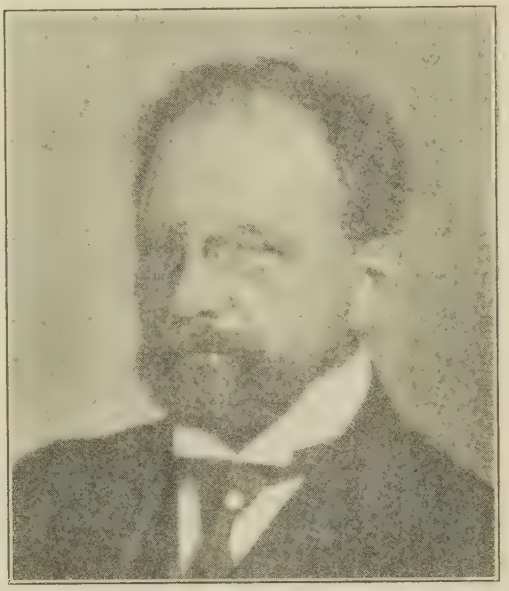
STRECKER, (HEINRICH WILHELM) REINHARD. German statesman, educator, and Prohibition advocate; born in Berlin, Germany, Jan. 22, 1876; educated at preparatory schools in Cologne, Colmar, and Mainz, and at the universities of Heidelberg, Leipzig, and Giessen (Ph.D. 1901). On Dec. 25, 1904, he married Miss Tilde Hainer, a W. C. T. U. worker of Hungen, Hesse.

For several years after leaving the University of Giessen, Strecker taught German literature, history, and geography in various cities, serving as professor and high school principal in Giessen (1901), Hungen (1902), Bal Nauheim (1903-17), and Friedberg (1918-19). From 1919 to 1921 he was Minister of Education for the State of Hesse.

Strecker is one of the outstanding exponents of Prohibition in Germany to-day. Since 1905 he has been a member of the Abstaining Philologists' Association *(Verein Abstinenter Philologen)*. In 1922 he affiliated with the German Good Templar Order (I. O. G. T.) and, since May, 1922, he has been president of the National Committee for Prohibition, an organization which has for its aim the nation-wide abolishment of the liquor traffic in Germany. He also has published *Enthaltsamkeit* ("Abstinence"), the official organ of the Association of Austrian Abstaining Teachers *(Verband der Enthaltsamen Lehrerschaft Oesterreichs)*.

In the fall of 1922 Dr. Strecker attended the Convention of the World League Against Alcoholism at Toronto, Canada. Following the Convention, he made a tour of the more prominent Canadian cities under the auspices of the Dominion Temperance Alliance. He afterward visited the United States, where, under the sponsorship of the Wisconsin Anti-Saloon League, he delivered a series of lectures on the subject "Germany Heading Toward Prohibition."

In 1926 Strecker attended the Eighteenth International Congress Against Alcoholism at Tartu (Dorpat), Esthonia.



REINHARD STRECKER

STREET. A town in Somersetshire, England, which takes its name from the old Roman road on which it stands. It is situated about two miles from the historic town of Glastonbury. A hundred years ago it was only a rural village; but in 1825 the manufacture of rugs, and then of shoes, was begun by the brothers Cyrus and James Clark, and, developing year by year, now supports a population of 4,500, exceeding that of the neighboring old town.

At the beginning of the nineteenth century drunkenness was rife in Street, as in other Somerset villages, cider being the favorite beverage. Concerned with such a state of things, several serious-minded people founded in 1832 the Street Temperance Society, on the basis of moderation, with the rector of Street-cum-Walton, Lord John Thynne, as president. The list of original members still exists. It includes the names of members of the Clark and Clothier families, and those of farmers, laborers, and shoemakers. A large proportion, unable to sign their names, made their marks. It was resolved

That the Society be formed of such persons exclusively as shall sign the following constitution, viz:

We whose names are subscribed, believing that In-

temperance and its attendant vices are promoted by existing habits and opinions in regard to the use of intoxicating liquors, and that decisive measures for effecting a reformation are indispensable, do voluntarily agree to abstain entirely from the use of ardent spirits, and to discourage the use of them by others except for medical purposes, and although the moderate use of other liquors is not excluded, yet, as the promotion of Temperance in every form is the specific design of the Society, it is understood that excess in these necessarily excludes from membership. Believing also that the practice of congregating together at taverns and other public houses for the purpose of drinking has a very demoralising tendency, and is a powerful temptation to take more than nature requires, we do also further voluntarily agree to drink no liquor whatever in any tavern, public house or beer shop except when necessarily from home, and on these occasions to endeavour to set a good example by observing due moderation. NOTE: The above constitution is not meant to interfere with any Associations anyone may be in the habit of meeting at Inns, supposing of course that the members of the Society do on those occasions observe due moderation.

The more far-seeing members of the Society soon found, however, that intemperance could not be cured by moderation alone. James Clark in 1896 wrote in his "Recollections":

The first tea party was held in the summer of 1832 or 1833, in Joseph Clark's Home Field, on the day of the Street revel, which had been a time of great drunkenness and disorder; no revel was held here after that date.

After this, James Teare visited us, and a Total Abstinence Society was formed New Year's Day, 1835, at a meeting held in the kitchen of my house, then scarcely finished, close to the factory. My brother Cyrus was the first to sign. He and his wife, Mrs. Arthur Clothier, and William Westlake, stirred up by James Teare's speeches, gained many converts. Among those who joined in these early days were Wm. Westlake's cousin, David Westlake, who was the first man to mow without drink, Zechariah Seymour, John Bond, John Trotman, Joseph King, John Trout, William Laver, Boxer Laver, a famous single-stick player, who signed when he was drunk, but remained staunch to the end of his life, and Richard Champion. Several who had been well-known as drunkards were thoroughly changed, and stood firm all their lives, becoming very helpful in the work by testifying to the good they had received. Meetings were held in all the villages round. We had a small still to distill a pint of cider or beer, to show that it contained alcohol. A meeting at Ilminster was broken up; apples and rotten eggs were thrown at the speakers, the row being instigated by a recruiting sergeant stationed there. At Keinton, George Bailey, the blacksmith, noted for his drunken habits, came to the meeting well primed with drink, and dressed in a coat lent by the landlord; he signed, and was afterwards a powerful Methodist preacher. At Shepton Mallet, the Congregational minister, Mr. Baker, joined. He afterwards wrote "The Curse of Britain" and many other Temperance works.

In 1837 the WESTERN TEMPERANCE LEAGUE was founded at a conference held at Street. This organization is to-day one of the most active in Great Britain, covering all the West and much of the South of England. Four generations of the Clark family have held the leading offices in the League (see CLARK, CYRUS; CLARK, JAMES; and CLARK, WILLIAM STEPHENS). John Bright Clark, J.P. (to whom the editors of the STANDARD ENCYCLOPEDIA are indebted for the main part of this article), is now treasurer of the League.

Other zealous Street temperance workers were ROBERT IMPEY and his daughter CATHERINE IMPEY. The latter was a delegate from England to the session of the Grand Lodge of the I. O. G. T. held in Boston, U. S. A., in 1878.

The Street Teetotal Society, now in its ninety-fourth year, numbers among its members descendants of the original founders of the Street Temperance Society, and has continued its activities without intermission. Many of the best-known temperance leaders have spoken at its anniversary meetings.

Though much remains to be done, the labor has not been in vain. For long there has been less drunkenness in Street than in most places of the same size. There are only four licensed houses in Street, an unusually low proportion for a population of 4,500. Of these only two sell spirits, and of the other two, one is rather remote and one is licensed only for consumption off the premises.

Unfortunately, a British Legion Club has lately been opened with a bar at which there is a large consumption of drink. In the present state of the law, neither the magistrates nor any other authority have control over this.

STREET, THOMAS POSEY. American newspaper publisher and editor and Prohibition advocate; born at Prairie Du Chien, Wisconsin, July 7, 1841; died at Moiese, Montana, Feb. 22, 1919. He was educated in the public schools of Ottumwa, Iowa, and at Presbyterian College, Ottumwa. On March 13, 1881, he married Miss Ordella M. Norris, of Garden Grove, Iowa. After having learned the printing trade, he entered the newspaper business in Montana, being connected with newspapers at Bozeman and afterward at Missoula (from 1896).

Street went to Montana in 1864, where he engaged in temperance work and joined the Prohibition party when it was first organized in the State. In 1892-96 he was assosciated with the *New Issue*, the official organ of the Prohibition party in Montana, and during the last two years of that period was the editor and publisher. He was one of the Presidential electors on the Prohibition ticket of 1898 and in 1900-04 was a member of the national committee for Montana.

Street was the first Grand Chief Templar of Montana and assisted in the organization of the first Good Templar Lodge in that State.

STRENGTH OF BRITAIN MOVEMENT, LIMITED. A British temperance organization formed at London, England, in June, 1916, for the purpose of campaigning for the prohibition of the manufacture and sale of alcoholic liquors in Great Britain and Ireland during the World War (1914-18) and the period of demobilization. Its policy was:

To obtain by any constitutional means the prohibition, either permanent or temporary, and either complete or partial, of the manufacture, importation, exportation, or sale of Beverages containing Alcohol, or containing more than a specific strength or proportion thereof.

The Movement was inaugurated with Sir Alfred Booth, chairman of the Cunard Steamship Line, as president, and Dr. CALEB WILLIAMS SALEEBY, as chairman of the executive committee.

The Movement's primary purpose was the conservation for food of the cereals used by brewers and distillers in the manufacture of alcoholic liquors. In this objective it attained a large measure of success, distilling being entirely stopped for the duration of the War and brewing reduced to 28 per cent of its previous output. This success was due to an effective advertising campaign and to a constructive policy which advocated the use of breweries and distilleries for the manufacture of power alcohol. "Less drink produced—Less drinking and drunkenness," was its motto.

The Movement conducted its campaign with the utmost efficiency, putting speakers in the field, issuing manifestoes to the press, publishing a book entitled "Victory or Defeat," and presenting to the

British cabinet a memorial asking that the Government prohibit the drink trade during the War. This memorial was signed with the names of 2,448 distinguished British citizens, including Members of Parliament, officers of the Army and Navy, Fellows of the Royal Society, magistrates, leaders of industry, and representatives of the trades and professions.

In October, 1918, in order to put its program upon a more businesslike basis, the Movement was made into a limited liability company, with FREDERICK GEORGE CREED as chairman of its committee of management.

After the War the Movement carried on, its peacetime platform declaring that: distilleries should manufacture alcohol for industrial purposes only, in the same way as they had been producing alcohol for munition purposes during the War; breweries should produce non-intoxicating beer or other useful products; public houses and drinking-places should be converted into people's cafés, social clubs, national kitchens, infant crèches, or other places of recreation, refreshment and utility, free from the sale of intoxicants. It announced its willingness to cooperate with such other organizations as "seek the people's freedom from the blight of alcoholism, with the object of increasing bodily health, sound mentality, and national efficiency."

In pursuance of this policy the Movement united in January, 1923, with the NATIONAL COMMERCIAL TEMPERANCE LEAGUE, which absorbed a large part of its membership.

STRENGTH OF EMPIRE MOVEMENT. An Australian temperance-reform movement, launched at Melbourne, Victoria, in June, 1918, by Mr. E. W. Greenwood, M.L.A., president of the Victorian Anti-Liquor League, who had been invited by the leaders of the Victorian Alliance to suggest some scheme of organization by which the temperance and moral forces of the country might be more effectually united and utilized. Receiving his inspiration from the success of the STRENGTH OF BRITAIN MOVEMENT, Greenwood founded, at a meeting in the Melbourne Town Hall, an organization, based on the same principles, which he called the "Strength of Empire Movement." The scheme appealed to the temperance people of Australia, and in the following month the Movement was introduced into Queensland. See QUEENSLAND STRENGTH OF EMPIRE MOVEMENT.

STRETCHING. A colloquial term for adulteration. See ADULTERATION, vol. i, p. 62.

STRONG, STERLING PRICE. American business man and Prohibition advocate; born at Jefferson City, Mo., Aug. 17, 1862; educated in the public schools and at the Eastman National Business College, Poughkeepsie, N. Y. After graduation from this institution, he entered business in Montague County, Texas, where he was for ten years county clerk.

While resident in Montague County, Strong was made chairman of a citizens' committee, organized to assist the local authorities in ridding the county of "blind tigers." A similar condition of liquor lawlessness, existing throughout a considerable portion of Texas, aroused the temperance forces, and, at a State-wide mass meeting, Strong was selected to manage a campaign for the submission of a State constitutional amendment to the Legislature. An aggressive campaign was conducted from Dallas (1908), but the amendment was defeated by the liquor lobby.

Strong was State superintendent of the Texas Anti-Saloon League in 1908-10. In 1910 he resigned and returned to a business career. From 1916 to 1919 he was a member of the National Board of Directors of the League.

STRONG DRINK. A general term for alcoholic beverages of all kinds, including beer and wine, but with special reference to distilled liquors. It is mentioned in the Bible, as follows:

> But they also have erred through wine, and through strong drink are out of the way. (Isa. xxviii. 7.)

STRONG WATERS. The name applied in the seventeenth and eighteenth centuries to distilled spirits, both in England and in colonial America.

Oliver Cromwell (1599-1658) wrote to one of his lieutenants:

> Buy of Mr. Teryer a case of strong waters for me.

John Winthrop (1588-1649), in his "History of New England," chronicled:

> In the time of our fast, two of our landmen pierced a rundlet of strong water, and stole some of it.

STRUIG. According to MacKenzie, cited by Morewood ("Hist.," p. 142), "whey boiled to the consistence of sour milk," a common beverage of the Icelanders. Compare SYRA.

STUART, GEORGE RUTLEDGE. American clergyman, lecturer, and Prohibition advocate; born at Talbotts Station, Tenn., Dec. 14, 1857; died at Birmingham, Ala., May 11, 1926. He was educated in the public schools and at Emory and Henry (Va.) College (A.B. 1882; A.M. 1884; D.D.). He also received the degree of LL.D. from Birmingham-Southern (Ala.) College (1923). On Sept. 6, 1882, he married Miss Zollie Sullins, of Emory, Va.

Stuart was ordained to the ministry of the Methodist Episcopal Church, South, in 1883, serving pastorates in Cleveland, Tenn. (1883-84); Chattanooga, Tenn. (1890-91); Knoxville, Tenn. (1912-16); Birmingham, Ala. (1916 to retirement). From 1885 to 1890 he was professor of English and natural science at Centenary (Tenn.) College. In 1892 he became an evangelist for his denomination; and in 1907 he adopted the lecture platform, devoting a considerable portion of his time to campaigning for temperance.

Stuart's interest in temperance reform began when he was nineteen years of age. He first assisted the Good Templars and the Woman's Christian Temperance Union in organization work; then helped FRANCIS MURPHY in the Blue Ribbon Movement. Later he joined the Prohibition party and campaigned in its behalf. He was an enthusiastic supporter of the Anti-Saloon League from the date of its organization and took an aggressive part in many of its campaigns in the South, and, later, throughout the country. A forceful and epigrammatic speaker of national repute, his addresses were eagerly anticipated at the National conventions of the League. He had an unfailing fund of humor and anecdote which entertained, as well as a zeal which convinced, his hearers.

Stuart was the author of several song-books, and of the following volumes: "Sermons, Stories, and Parables" (1907); "The Saloon under the Searchlight" (1908); "What Every Methodist Should Know" (1923).

He was a contemporary of the famous Sam Jones

(SAMUEL PORTER JONES) and a colaborer with him in the evangelistic and Prohibition fields. In 1908 he compiled and published "Sam Jones' Famous Sayings."

STUART, KATIE HARRIET REBEKAH (FINDLAY). South-African evangelist and temperance leader; born at Frazerburg, Cape province, Nov. 4, 1862; died May 14, 1925, at Cape Town, Cape province. Miss Findlay was educated at a private school at Cape Town. She was a niece of Senator THEOPHILUS LYNDALL SCHREINER, the Rt. Hon. WILLIAM PHILIP SCHREINER, and of Mrs. STAKESBY LEWIS. At the age of sixteen, owing to the failing health of her mother, Miss Findlay was obliged to renounce the completion of her education in order to take charge of the family home at Balmoral, Frazerburg. Five years later she was married (January, 1883) to Dr. Donald Stuart, of Kemnay, Aberdeenshire, Scotland. When Dr. Stuart sacrificed his life for a dying man during the drought of 1884-85, Mrs. Stuart dedicated her own life to the welfare of the natives of South Africa.

MRS. KATIE HARRIET STUART

Soon after her husband's death, she went to live with her uncle, Senator T. L. Schreiner, taking the place of his sister Henrietta (Mrs. Stakesby Lewis) as his assistant, and accompanying him for more than twenty years on evangelistic and temperance tours throughout South Africa.

For 40 years Mrs. Stuart was actively identified with the cause of temperance and Prohibition in the Union. Early becoming a member of the Independent Order of Good Templars, she represented the Order, together with her uncle, T. L. Schreiner, and her aunt, Miss Henrietta Schreiner, at the Reunion Session of the two Supreme Lodges of the International Good Templars held in 1889 at Chicago, Illinois, where the retention of the degrees of Hope and Charity, as well as several other valuable privileges, was secured for the Order in South Africa.

At the conclusion of the Chicago session, Mrs. Stuart accompanied her uncle on an eighteen months' tour of Europe, Egypt, and the Holy Land, returning to South Africa in 1892. For eight succeeding years they traversed the Cape province together, conducting temperance mission campaigns.

During the Boer War (1899-1902), Mrs. Stuart was sent as a representative of the Loyal Women's Guild of South Africa to Great Britain, where, with the assistance of Mrs. MacIntosh, of Port Elizabeth, she raised a fund for the care of soldiers' graves in South Africa. Her earnest appeals for the creation of a closer bond between Great Britain and her colonial possessions culminated in the formation of the Victoria League.

In the INDEPENDENT ORDER OF TRUE TEMPLARS (for the colored races), of which her uncle was one of the founders, Mrs. Stuart was also an active worker. In 1903, when Senator Schreiner became Right Worthy Templar of the Order, she was elected Right Worthy Secretary, which office she retained until her death.

During her uncle's first campaign for election to the Cape Parliament Mrs. Stuart acted as his secretary. Afterward she not only assisted him in his Parliamentary career, but resumed her temperance and mission-tours, which she continued at intervals until she was over sixty years of age. Her effectiveness was enhanced by the fact that she spoke *Afrikaans* (Cape Dutch) fluently.

Upon the introduction into South Africa of the Woman's Christian Temperance Union by Mrs. Mary Clement Leavitt, Mrs. Stuart was one of the first women to become enrolled. She later became president of the Sea Point W. C. T. U., and also founded, and became Central president of, the Coloured and Native W. C. T. U., a distinct body from, but affiliated with, the World's W. C. T. U. As the official delegate from the Coloured and Native W. C. T. U. she attended the World's convention of the W. C. T. U. in London, England, where the report of her work in South Africa aroused great enthusiasm.

Another temperance organization which owes much to the tireless activity of Mrs. Stuart is the South African Temperance Alliance. She was selected a member of the South African Council, the governing body of the Alliance, and at the time of her death was honorary secretary of the Cape Alliance.

Up to within six months of her death Mrs. Stuart was engaged in active propaganda work. In 1923 and 1924 she toured the Union in the joint interests of the I. O. T. T. and the W. C. T. U. She traveled 8,400 miles by rail and 367 miles by motor, visited 25 towns, held 221 meetings, and enrolled in various temperance societies 2,909 members, most of whom were students.

Wherever Mrs. Stuart held meetings she inculcated the practise of temperance physiology; and she was unceasing in her efforts to secure legislation for scientific temperance instruction in the schools of the Union. In her latter years she vigorously opposed separate political representation for natives, as proposed by the South African Native Affairs Commission.

In honor of her aunt, Mrs. Henrietta Stakesby Lewis, Mrs. Stuart founded the Stakesby Lewis Hostels, three large institutions for colored and native people in Cape Town, conducted along Y. M. C. A. and Y. W. C. A. lines. One of these is known as the "Schreiner Memorial Home."

Since Mrs. Stuart's death the great work of the Schreiner family is being carried on by her son, W. H. Stuart, a barrister, who, since 1915 has represented the native constituency of Tembuland in the Parliament of the South-African Union, where he has untiringly advocated native and temperance reforms.

STUART, MOSES. American clergyman, educator, and temperance advocate; born at Wilton, Conn., March 26, 1780; died at Andover, Mass., Jan. 4, 1852. Educated in New England, he graduated from Yale University in 1799. He studied law and was admitted to the bar in 1802, but never practised this profession. After two years as a tutor at Yale, he studied theology and in 1806 was ordained pastor of a Congregational church in New Haven, Conn. In 1810 he was elected to the professorship of sacred literature in Andover Theological Seminary and occupied this chair for 38 years.

Dr. Stuart was a veritable temperance pioneer. As early as 1830, in competition with 39 others, he won a $250 prize for an essay upon the two questions: (1) Is it consistent for a professor of religion to use as an article of luxury or living, distilled liquors, or to traffic in them? (2) Is it consistent with duty for the Churches of Christ to admit those as members who continue to do this? Both of these questions he answered with an emphatic negative. Subsequently he took a scholarly, though decided stand on Biblical wines, a subject on which philological research had made him an authority. He said:

> Wherever the Scriptures speak of wine as a comfort, a blessing, or a libation to God, and rank it with such articles as corn and oil, they mean—they can mean only—such wine as contained no alcohol that could have a mischievous tendency; wherever they denounce it, prohibit it, and connect it with drunkenness and revelling, they can mean only alcoholic or intoxicating wines.

Stuart was an active member of the American Temperance Union.

He made an exhaustive study of Hebrew and wrote and revised a Hebrew grammar that became a standard text-book. He published many volumes on religious, philological, and temperance subjects, among which may be mentioned "The Scriptural View of the Wine Question" (1848).

In 1850 Stuart published the following tribute to the achievements of the Maine Law:

> I thank and praise my God, that, by his holy providence, there is one people on the face of this wicked world who to date do their duty boldly, faithfully, and thoroughly. People of Maine, the God of heaven bless you for achieving such a victory! . . . Others have, more or less, fought with the drunkards and the liquor-sellers, in the way of arguments and moral suasion, and indirect, inefficient, and temporizing legislation. . . You have steered for the capitol itself. . .

STUART, ORPHA MINERVA (PARKER). American temperance worker; born at Mount Morris, N. Y., May 17, 1835; died at Marshall, Mich., March 21, 1907. Miss Parker was educated at Temple Hill Academy, Geneseo, N. Y., and at Pierce's Ladies Seminary, Marshall, Mich. In 1851 she removed with her father to Flint, Mich., and on Nov. 3, 1859, she married Frank C. Stuart (d. 1893), of Marshall, Mich.

Mrs. Stuart began active temperance work when she joined the Good Templar Order in Flint, Mich., and thereafter she remained a zealous member of the Order, holding offices in the District and Grand lodges, and being vice-president of the State Juvenile department. She was, also, for twelve years a member of the International Supreme Lodge. She was one of the leaders of the Woman's Crusade in Michigan and became a member of the Woman's Christian Temperance Union at its formation, subsequently serving as superintendent of several departments of work. She was many times a delegate to State conventions of the W. C. T. U. and of the I. O. G. T., and she was five times representative from Michigan to the World's Convention of the I. O. G. T.

STUDENT SOBRIETY SOCIETY. An American juvenile organization, founded at Mankato, Minnesota, Sept. 7, 1928, for the purpose of endeavoring "to bring about the desired abstinence intended by the Eighteenth Amendment to our Constitution, by the education of the American Youth." At present the Society embraces only the northwestern part of the United States, but plans are under way (1929) for a campaign for chapters throughout the nation. The nucleus of the Society was a club formed by five students of Mankato High School, namely, William L. Plymat, William S. George, Russel Foster, Anton Bakke, and Wesley Lund. The entire school became interested because of the club's activities during the Hoover-Smith Presidential campaign in the fall of 1928. It grew until there were 62 names on its roster.

Until February, 1929, however, no attempt was made to secure out-of-town members. At that time a chapter was formed at Hayfield, Minn. In March additional chapters were organized at Waseca and Owatonna, and in April another was formed at Garden City, all in Minnesota. The first convention was held in May, 1929, at which time there were five chapters with 127 members. In October, 1929, there were fifteen chapters with a membership of approximately 500. In commenting on the new organization, Dr. Ira Landrith, superintendent of the International Society of Christian Endeavor, said: "It is here and growing; given adequate publicity it will quickly spread around the world."

Membership in the Society is extended to boys in high school only. This includes junior high school students, who may be received into associate membership. Total abstinence is enjoined by the constitution. A small membership fee is assessed. Adults may be taken in as honorary members, upon payment of ten dollars. Prominent among such members are J. C. Penney and W. H. Crosby.

The S.S.S. prints regularly the *Sobriety Statistician*, a sheet concerned with the progress of the organization, and also a stencil-newspaper of Prohibition facts gathered from several national sources. Its officers (1929) are: William N. Plymat, president; Allan W. Roberts, vice-president; and Raymond W. Palmby, secretary.

STUDENTS' TOTAL ABSTINENCE UNION. A federation of students in non-conformist colleges in London, England, formed in May, 1856. There exists some uncertainty as to the actual name of the organization. While Winskill ("Temperance Movement," iv. 157) gives the title at the head of this article, Burns ("Temperance History," i. 429) speaks of the "Union of Temperance Societies in the various Non-conformist colleges in and around London." In another place (*Id.* ii. 25) he refers to the "United Non-conformist Colleges Total Abstinence Union."

The colleges connected with the Union were: Cheshunt, Hackney, New, Pastors', Regent's Park, and Richmond; and at the annual *soirée* of the

Union, held in New College, Hampstead, Dec. 9, 1887, it was reported that of the total number of students in those colleges, 282, no fewer than 257, or 91 per cent, were total abstainers.

Later information concerning this organization is not available.

STURGE, JOSEPH. English merchant, philanthropist, and temperance advocate; born at Elberton, Gloucestershire, Aug. 2, 1793; died at Birmingham, Warwickshire, May 14, 1859. His youth was spent on a farm. At the age of 21, he commenced business as a corn merchant at Bewdley, Worcestershire. In 1822, in conjunction with his brother Charles, he established a large and successful grain and malt business in Birmingham, and, after a time, became immensely wealthy. He was

JOSEPH STURGE

twice married: (1) to Eliza Cropper, of Liverpool, in 1834; and (2) to Hannah Dickinson, of Coalbrookdale, Shropshire, in 1846.

Sturge was actively interested in many social and economic movements. He vigorously advocated the abolition of slavery; believed in free trade, opposing the Corn Laws; was one of the founders of the Complete Suffrage Union; and was a zealous member of the Peace Society. In support of his principles he made several trips to foreign countries and always contributed liberally of his ample means. At various times he contested the boroughs of Nottingham, Birmingham, and Leeds. He was a member of the Society of Friends, in his youth refusing military service.

In 1837 Sturge entered the temperance ranks, and immediately began the application of temperance principles to his business, refusing to sell malt or to supply grain to distilleries. In 1844 the firm of C. & J. Sturge discontinued the sale of barley for malting, at a considerable financial sacrifice.

Sturge was especially interested in Bands of Hope and, together with William White, established the movement in Birmingham. In 1839 he was elected president of the British Temperance Association, but declined in favor of Lawrence Heyworth. He was much in demand as presiding chairman at the annual meetings of the National Temperance Society, of which he was a vice-president. Upon the organization of the Birmingham and Wolverhampton District Temperance Association (now the Midland Temperance League) in 1856, he was chosen the first president. Deeply interested in the Irish teetotal movement, he financed the trip of JOHN HOCKINGS to Ireland for the purpose of defending the teetotal societies of the island against the attacks of the old temperance (moderation) societies.

He was a firm friend of numerous temperance societies in Great Britain and was a generous supporter of the United Kingdom Alliance. **Mrs. Sturge** ably seconded her husband's temperance activities.

In 1869 the *Western Temperance Herald* contained the following statement concerning Sturge and his employees:

> The late Joseph Sturge was also a valuable help to the temperance reformation in Gloucester. Sturge's men, with Mr. Hunt, the foreman, at their head, were the moving center of the work—always handy in getting up the great annual tea meetings that were held in marquees at Mr. Bowly's model farm—always foremost in processions—always conspicuous at the regular meetings.

His daughter **Mary D. Sturge,** M.D., London, sometime physician to the Birmingham and Midland Hospital for Women, was coauthor with Sir Victor Horsley of the book "Alcohol and the Human Body," 5th ed., London, 1915.

STÜVE, JOHANN KARL BERTRAM. German jurist, author, and temperance advocate; born at Osnabrück, Prussia, in 1798; died Feb. 12, 1872. In 1820 he became an attorney, and in 1833 he was made mayor of his native town, serving until 1864. In 1831 he was a member of the Hanoverian Parliament, and under Count Bennigsen he became Minister of the Interior, holding that office until October, 1850.

On Feb. 27, 1840, he founded the Osnabrück Temperance Society, and established its official organ, the *Osnabrücker Mässigkeits-Blätter zu Rat und That* ("Osnabrück Temperance Journal for Word and Deed"), which he edited until 1871, with the exception of four years (1848-52) when the periodical was inactive. In its revived form it was called *Osnabrück Papers.* In June, 1854, commending the effectiveness of the Osnabrück Society, he said:

> With unceasing, persistent zeal our local authorities endeavor to destroy one alcohol privilege after another, to cancel concessions, to destroy strongholds of drink, and almost the whole of the members of our administration have joined in the movement and have become our mainstay. Our court of justice is the terror of all inebriates and drunkards, and liquors and spirits but rarely make an appearance in any decent club. As soon as a suspicious glass appears on the table, every one looks up to see if the contents belong to the outlawed spirituous liquors. Among our guilds the annual meetings have ceased to be celebrated, at least to a great extent, with the old usage of drinking, and the masters of the guild declare that their meetings are more productive of results and pleasanter than before. In fact, an alcohol drinker has become a much-plagued man, whose pleasure is disturbed in all sorts of ways. Temperance is to that poor fellow like a troublesome fly which unceasingly pricks him, now here, now there.

A Berlin writer once said of Stüve that his garden-house on the Sündelhügel should be called the "Alcohol Tower," because from there all the saloons were kept under control. In addition to his temperance propaganda, Dr. Stüve was the author of a number of political treatises.

STYRLANDER, ANDREAS WILHELM. A Swedish statesman and temperance advocate; born at Häradshammar, province of Östergötland, Sweden, Dec. 14, 1854; died at Sollefteä, Vesternorrland, Sweden, March 4, 1906. He was educated in the high school at Norrköping and at the University of Upsala, where he commenced to study theology in 1875. Experiencing a change in his religious views, he took a law course and became a clerk in the office of the governor of Vesternorrland, during which period he resided at Hernösand. In 1880 he was made chief of police at Sollefteä, which office he held until 1902, when he resigned to devote more attention to his Parliamentary and Good Templar work.

Styrlander's temperance career commenced in 1882 when he affiliated with the Independent Order of Good Templars. In 1885-87 he served as Grand Chief Templar of the American (Hickmanite) branch of the Order in Sweden. Upon the merging of the American branch with the English (Malinsite) branch in 1887 he was made Grand Chief Templar of the united organization. He continued as head of the Swedish Grand Lodge until his death.

ANDREAS WILHELM STYRLANDER

In 1895 Styrlander was chosen a member of the Lower House of the Swedish Diet, and after 1902 was a member of the Law Committee of that body. In the House he introduced several measures against the indiscriminate sale of malt liquors, and induced that body to pass a bill prohibiting the sale of liquors in military camps and barracks, which, however, was defeated in the Upper House. In March, 1903, at the Third Annual Temperance Lecture Course, held at Stockholm, Styrlander gave two lectures on "The Temperance Question and Legislation."

SUCKING THE MONKEY. A British slang phrase, now largely archaic, meaning to drink liquor. Its connotation was frequently nautical, and referred to liquor surreptitiously drunk. Among British sailors a "monkey" was a ship containing a full allowance of grog, and "to suck the monkey" meant to suck liquor surreptitiously from a cask with a tube or straw.

This practise was common as early as the twelfth century, when, after Norman conquests in France, a traffic in wines was established with Bordeaux. In the center of the vessels carrying French liquor to England were large fixed tanks *(pipae gardae)* from which the sailors secretly extracted their supply of drink.

The practise of "sucking the monkey" followed the English seaman to the South Seas. In "Peter Simple" (1834), Captain Marryat thus explained it:

> "Do you know what sucking the monkey means?"
> "No, sir."
> "Well, then, I'll tell you; it is a term used among seamen for drinking rum out of cocoanuts, the milk having been poured out and the liquor substituted."

According to Marryat, the phrase was derived from the shape of the coconut shells, which resemble a monkey's face. Other authorities, however, give the derivation as from *moncorn*, meaning ale or beer.

The phrase found its way to Holland, where "sucking the monkey" *(zuiging de monky)* was a general term meaning to drink liquor; and one who was fond of drink was referred to as a "monkey sucker."

SUDDUTH, MARGARET ASHMORE. American educator, editor, and temperance advocate; born on a farm in Mason County, Ill., June 29, 1859; educated in the public and normal schools of Normal, Ill.; at Illinois Wesleyan University, Bloomington, Ill. (B.S. 1880; M.A. 1890); and at Wellesley (Mass.) College, where she took a teacher's special course in literature and history. In 1880-81 Miss Sudduth was assistant principal of the high

MISS MARGARET SUDDUTH

school at Dwight, Ill.; but trouble with her eyes caused her to give up teaching in 1882.

Becoming a member of the Woman's Christian Temperance Union, she served as superintendent of the Young Woman's Branch of the Loyal Temperance Legion at Bloomington, Ill. (1882-84) and as president of the Bloomington W. C. T. U. (1883-85). She went abroad in May, 1886, and spent fourteen months in England, Germany, Italy, Austria, and Switzerland, investigating the causes of drunkenness in the countries visited. While abroad she wrote special articles for the Bloomington newspapers and for the *Union Signal*. Upon returning to America she became a member of the editorial staff of the Woman's Temperance Publishing Association, and served as associate editor of the *Union Signal*, 1887-92. During that same period she was editor of the official organ of the Y. W. C. T. U. In 1892-95 and again in 1900-01 she served as managing editor of the *Union Signal*. Since retirement from editorial work Miss Sudduth has contributed to various temperance and reform periodicals from her home in California.

SUGAR. A general name for a number of compounds composed of carbon, hydrogen, and oxygen. Together with the cellulose group, to which they are nearly related, they are known to the chemist as "carbohydrates." They may be divided into two classes: the glucose group and the cane-sugar group. The first includes dextrose, or grape-sugar, and levulose, or invert sugar; the second, cane-sugar, milk-sugar, or lactose, and maltose. The cellulose group includes starch, cellulose, and dextrose.

As regards sweetness, cane-sugar is about 2½ times as sweet as grape-sugar, or dextrose; and levulose, or invert sugar, is very much sweeter than dextrose. Milk-sugar, or lactose, is also much less sweet than cane-sugar.

Sugar obtained from the sugar-cane, a gigantic jointed grass *(Saccharum officinarum)* native to eastern India and China, was probably known in China 2,000 years before it was used in Europe. Under the name "Indian salt" it was known to Greek physicians several centuries before the Christian era. In the fourteenth or fifteenth century the sugar-cane was cultivated in northern Africa. Its culture was extended to the Canary Islands and, later, to the West Indies and Brazil. Sugar then became a common article of food among the well-to-do. In the United States the sugar-growing industry dates from about 1751, when the sugar-cane was introduced into Louisiana from southern Europe.

Up to 1850 nearly all the sugar consumed was derived from the sugar-cane. To-day about one half of the sugar crop is derived from the beet-root. In 1747 one Marggraf, a Berlin chemist, discovered that beets contained a sugar identical with that of the sugar-cane. The first manufactory for beet-sugar was built in France in 1801. Only 2 or 3 per cent of sugar was, however, obtainable. Development of the sugar-beet and improved methods of manufacture have now brought the percentage of sugar to more than 15.

Sugar is obtained, also, from the sugar-maple of North America. It is believed, on good authority, to have been known to the American Indians centuries before Europeans visited the western hemisphere. Maple-sugar contains about 82.80 per cent of cane-sugar, compared with 92.90 of that obtained from the sugar-beet, and 93.33 of that derived from the sugar-cane.

Dextrose is formed from several of the other carbohydrates, as starch, dextrin, cellulose, and cane-sugar, by the action of dilute acids and certain ferments (see FERMENTATION). It is prepared on a large scale from potatoes, corn, and other starch-producing compounds. By the action of yeast, solutions of dextrose undergo alcoholic fermentation, producing alcohol and carbon dioxid. Large quantities of cheap spirits are produced in this way (see ADULTERATION).

Levulose is similar in its action to dextrose.

Cane-sugar does not ferment directly, but is changed by the action of yeast into dextrose and levulose, which then undergo fermentation.

Sugar of milk ferments to form lactic acid and alcohol.

Maltose, together with dextrin, is produced by the action of diastase on starch. This is the process of MALTING. Maltose is also a product of the action of dilute acids on starch. By further action of acid maltose changes to dextrose.

Cellulose and starch are transformed by acids into dextrin, maltose, and dextrose. Starch undergoes similar change by the action of diastase. Both maltose, as mentioned above, and dextrin pass easily over into dextrose, and may thus be used for the production of alcohol.

It will be seen that all of the important carbohydrates may readily be changed to dextrose and so, by fermentation, to alcohol. Either one of these processes or direct fermentation of dextrose solutions is the method by which all alcoholic liquors are made. Dextrose is found in fruit-juices, together with levulose; it is also one of the constituents of honey. Direct fermentation of fruit-juices produces wine or cider; that of honey produces mead. Cane-sugar from sugar-cane, beets, etc. must be changed by the action of yeast to dextrose before fermenting in the production of rum from molasses. The starch of grains is similarly transformed in making beer. Any starchy substances, or those containing cellulose, may be used for making alcohol.

As early as the reign of Henry III (1267) the use of sugar in the manufacture of ale was forbidden by law in England (see ADULTERATION, vol. i, p. 53). As late as 1822 the penalty for using molasses, sugar, or honey was £100 ($500). In times of scarcity of grain, however, the Legislature allowed the use of sugar. The proper proportion of malt and sugar was 50 bushels of malt to 600 lbs. of sugar. Twelve pounds of moist brown sugar were considered equal to a bushel of malt.

GLUCOSE is a sugar used largely in brewing and wine-making. Its sweetening power is from one half to three fifths of that of cane-sugar.

BIBLIOGRAPHY.—Mary Hinman Abel, *Sugar and Its Value as Food* (Farmers' Bulletin 535 of the U. S. Department of Agriculture), Washington, D.C., 1917; *New International Encyclopaedia, s.v.* (gives an excellent detailed account of the process of sugar-making).

SUGAR MOON. A variety of illicit whisky made in several American States since the adoption of National Prohibition in the United States (1920). It is distilled in moonshine stills and sold by bootleggers in Colorado, Wyoming, and other Rocky Mountain States. In some localities it is called "North Fork."

The principal ingredient of Sugar Moon is beet-sugar, of which Colorado produces about 48 per cent of the total output in the United States. To every 100 lbs. of sugar are added certain proportions of baker's yeast and water. This mixture is

allowed to stand for ten days at a temperature of 80°, after which it is distilled, strained, and aged for 90 days.

It is usually sold in one-gallon casks, for which the distiller receives about $12 and the consumer pays about $20. Sold in bottles, it is slightly higher in price. The casks are made of oak, charred inside, to give to the product a rich bourbon color. The best grade is made in and around Leadville, Colorado, and is called "Leadville Moon."

Many of the moonshine stills are located on isolated ranches or in mountainous districts and are difficult of detection. They are made of sheet copper, rolled and soldered, and some of them hold 250 to 500 gals. of mash. As the Colorado law imposes a penalty of from 2 to 5 years' imprisonment for the possession of a still, these moonshine stills are carefuly guarded and are so constructed as to be easily taken apart. Their cost ranges from $300 to $400.

According to William G. Shepherd, in *Collier's Weekly* for Dec. 29, 1928, the consumption of alcoholic liquors is on the increase in the Rocky Mountain States. In Leadville and Denver, Colorado, as in Cody, Wyoming, liquor is easily obtainable, either from street bootleggers or from cigar-store "blind pigs," which receive orders for the delivery of whisky. In Leadville, bars are open with a freedom reminiscent of mining boom days.

Enforcement of the Prohibition statutes is largely in the hands of Federal officials, who are handicapped by the size of the territory they police. John F. Vivian, of Golden, Col., is chief administrator for a district including Colorado, Wyoming, and New Mexico, and comprising 324,000 sq. mi. Under him are 35 Federal policemen. Convictions are difficult to secure, bootleggers frequently paying regularly for semiofficial protection.

SUGAR OF LEAD or **LEAD ACETATE** ($Pb(C_2H_3O_2)_2.3H_2O$). A crystalline salt obtained by dissolving lead in aqueous acetic acid. It has a sweetish taste (from which its name is derived), is readily soluble in water, and in large doses is a violent irritant poison. It is sometimes used as an adulterant to clarify liquors and to give them an astringent taste. See ADULTERATION.

SULFITES. Salts of sulfuric acid made by passing sulfurous acid through strong solutions of the carbonates of sodium, calcium, potassium, or ammonium. They are commonly used as preservatives of fruit, meat, and liquors. When taken into the human system, they cause disturbances of metabolism, have a deleterious effect on the kidneys, and lead to impoverishment of the blood by reducing the relative number of red to white corpuscles.

Sulfites are commonly used in England, and less commonly on the European continent, as a preservative in beer. While this practise is not sanctioned, they are seldom legally specified as adulterants. See ADULTERATION.

SULFUR DIOXID (SO_2). The colorless gas formed when sulfur is burned in the air or in oxygen. It is soluble in alcohol and in water, and is used as a preservative, disinfectant, and bleaching agent in the preparation of dried fruits, molasses, and wines, especially non-fortified sweet wines. Investigations made in connection with the Pure Food and Drugs Act (U. S. A.) showed that some of the sulfur dioxid combines with the acetaldehyde of wine, forming, however, a relatively harmless compound. A Government Food Inspection Decision (No. 76) set a limit of 350 milligrams of sulfur dioxid, of which not more than one fifth might be free, per liter of wine, in order to prevent any toxic effects.

SULFURIC ACID (H_2SO_4). A colorless, oily, corrosive liquid, popularly known as "oil of vitriol." It was formerly prepared by heating green vitriol and condensing the products of distillation. There are several modern methods of manufacture, which include: the dissolution of sulfur trioxid in water; the gradual oxidation of an aqueous solution of sulfur dioxid; and the deflagration of a mixture of sulfur and niter in large bells or jars, absorbing the vapors in water and concentrating the solution.

Sulfuric acid is one of the most widely used of chemicals, as it dissolves most metals and decomposes most salts. Its most conspicuous use as an adulterant of liquor is in India, where it is employed to put an artificial bead on native liquors and give them an appearance of great alcoholic strength. In Germany, also, wines are "sulfured." See ADULTERATION.

SULFUROUS ACID (H_2SO_3). A solution in water of not less than 6 per cent of the fumes of burning sulfur (SULFUR DIOXID). As it destroys ferments and prevents souring, it is frequently used as a preservative in alcoholic liquors. In several European countries traces of it are legally tolerated in beer; it is also sometimes found in wine as a result of the disinfecting process to which winecasks are subjected. Its tendency in the human system is to produce blood and kidney disorders. See ADULTERATION; SULFITES.

SULLIVAN, ALEXANDER MARTIN. Irish politician, lawyer, journalist, and temperance advocate; born at Bantry, County Cork, Ireland, about

ALEXANDER MARTIN SULLIVAN

1826; died in Dublin Oct. 17, 1884. He was educated in Ireland and in London, where, while studying art in 1853, he became interested in writing for newspapers and periodicals. In 1865 he succeeded

Sir Charles Gavan Duffy, as editor and proprietor of the *Nation*, a Dublin weekly "remarkable for its talent, for its seditious tendencies, and for the fire and spirit of its political poetry." Sullivan continued to serve the *Nation* until he retired from Irish journalism in 1876, in which year he was admitted to the Irish bar. In 1877 he was granted the exceptional honor of being given a special call to the English bar by the benchers of the Inner Temple. Removing to London, he devoted himself to the practise of the legal profession for many years.

In 1857 Sullivan visited the United States, and after his return published an account of his visit. In 1861 he married Miss Frances Genevieve Donovan, of New Orleans, Louisiana.

Sullivan was one of the original founders of the Irish Home Rule Movement, in which he took a leading part. He was twice prosecuted by the British Government in 1868 for seditious writings, and was convicted on one indictment and sentenced to four months imprisonment in Richmond jail, which he served. In February, 1874, he stood for Parliament for the County of Louth, Ireland, and was elected by a Home Rule constituency. He held his seat until 1880, when he was elected for Meath. In 1882 ill health forced his withdrawal from active participation in politics.

Sullivan took a keen interest in social reform and was a stanch supporter of temperance in all its phases. In Parliament he introduced an Intoxicating Liquors Bill (1875); and a Bill for the Earlier Closing of Public Houses (1877). He also testified before the House of Lords Committee on Intemperance (1878), and participated in the discussion in the House of Commons on Sir Wilfrid Lawson's Local Option Resolution (1879).

He was identified with several local temperance organizations; with the Irish Permissive Bill Association, founded in 1869, of whose executive he was first chairman; and with the United Kingdom Alliance, of which he was for many years a vice-president. He was a frequent and forceful speaker at noteworthy temperance gatherings throughout the United Kingdom.

Sullivan was the author of several historical and biographical works, including: "New Ireland" (1877), a volume of personal reminiscences of Irish public life; and "A Visit to the Valley of Wyoming," written upon his return from America.

SULLIVAN, WILLIAM CHARLES. British psychiatrist and author; born about 1870; died Feb. 26, 1926. After studying for the medical profession in Cork, Dublin, and Paris, he entered the prison medical service. Dr. Sullivan married Mary Fitzpatrick, an authoress. He was lecturer on criminology and forensic psychiatry at the Maudsley Hospital, and became a well-known authority on the alcohol question. His work, "Alcoholism," published in 1896, had an unquestioned influence on British medical opinion. He was also the draftsman of "Alcohol and the Human Organism," and the author of "Crime and Insanity" (1924) and of numerous articles contributed to medical and scientific journals on criminology, psychiatry, and alcoholism.

Dr. Sullivan was for four years (1915-19) scientific adviser to the Central Control Board (Liquor Traffic) and was a member of the Council of the Society for the Study of Inebriety, as well as a contributor to the *Journal* of that organization. At the time of his death he was medical superintendent of the Broadmoor State Criminal Lunatic Asylum, at Crowthorne, Berks.

SUMMER BEER. A name formerly applied to LAGER-BEER, made in winter and stored for summer use.

SUMNER, CHARLES. American statesman, abolitionist, and temperance advocate; born in Boston, Mass., Jan. 6, 1811; died in Washington, D. C., March 11, 1874. He was educated at Harvard College (1830) and the Harvard Law School (1834). In the latter year he was admitted to the bar and practised for a time in Boston. In October, 1866, he married Mrs. Alice Mason Hooper.

At twenty-three Sumner was contributing to the *American Jurist*, and editing law texts and court decisions. In 1835 he was appointed a commissioner of the Circuit Court of the United States, and commenced the study of jurisprudence. He spent three years (1837-40) in Europe, and in 1842 published two articles in a Boston newspaper which heralded his appearance as an abolitionist. He first achieved prominence in 1845, when he delivered a civic oration, "The True Grandeur of Nations," a vehement denunciation of war. As he was a Whig, he took no interest in the antislavery agitation until 1848, when he united with others in forming the Free Soil party, by which body he was nominated for Congress, only to meet defeat at the hands of the Whig candidate. However, in 1851 he was elected to the United States Senate by the combined votes of the Democratic and Free Soil parties of Massachusetts, which seat he held for the remainder of his life.

From his initial speech in the Senate, Sumner was an uncompromising enemy of slavery. In 1856 he was struck over the head by a South Carolina member and incapacitated for three years, during which period he was loyally reelected by Massachusetts in the belief that his empty chair would be more eloquent than his presence. In 1860 he delivered a speech on the admission of Kansas as a free State, later published as "The Barbarism of Slavery," and regarded as one of the most scathing indictments of American slavery ever uttered. In 1861 he was elected chairman of the Senate Committee on Foreign Affairs. President Lincoln relied on his advice throughout the Civil War (1861-65), saying that he typified the conscience of the American people. He supported the impeachment of President Johnson and opposed the project of President Grant for the acquisition of San Domingo. During the Reconstruction period, he was largely instrumental in securing equal suffrage for negroes.

Sumner was an ardent advocate of temperance as well as of the emancipation of the slaves. Always sober in thought and abstemious in habit, he was the first president of a temperance association formed at Harvard University in 1833. Later in his political career, although the temperance question had not yet become a national issue, he had the courage to advocate liquor legislation.

The publication of Sumner's "Complete Works," as collected by himself, and comprising his speeches on public questions and his legal treatises, was begun before his death (Boston, 1871-75).

SUMPTUARY LAWS. Laws intended to regulate the private expenditure or the habits of the citizens of a country or community. They may be actuated by political, economic, or moral motives, and involve an extreme application of the theory

of paternalism in government. Such laws have frequently been enacted in both ancient and modern times and in widely separated countries. Theoretically their purpose has been to encourage asceticism or frugality of habit, or to reform pernicious practises; practically, however, it has usually been their object to mitigate class discontent. In this they have seldom been successful. Both the moral right of governments to enact such statutes and their economic soundness have been persistently questioned; and while they have seldom been repealed, the punishments provided for their violation have not been severe, and they have often been honored only in the breach. Adam Smith, the economist, protested against the "impertinence and presumption of kings and ministers in pretending to watch over the economy of private people and to restrain their expense, being themselves always and without any exception the greatest spendthrifts in the society." Froude, the historian, suggests that sumptuary laws may have been regarded at the time when they were issued, rather as authoritative declarations of what wise and upright men considered right, than as statutes to which obedience could be enforced.

Sumptuary laws derive their name from the Latin *sumptuarius*, relating to expense, and their derivation indicates their character. They have commonly been concerned with the cost of food, drink, and dress, and have, at one time or another, prescribed the expenditures of women, the habits of courtezans, the costume of yeomen, the size of dwelling houses, the jewelry of gentlemen, the menus of banquets, and, in their most modern application, the consumption of alcoholic liquors.

Sumptuary laws were common in ancient Greece, where they were consistently obeyed by the austere Dorian races. The inhabitants of Laconia were forbidden to attend drinking entertainments or to own dwelling-houses built with more elaborate instruments than the axe and the saw. The Spartans were forbidden gold and silver money. The Locrian legislator Zaleucus (450 B. C.) decreed that no woman should wear gold embroidered garments unless she designed to act unchastely.

In Rome, as early as 215 B. C., the Oppian Law provided that no woman should possess more than half an ounce of gold, wear a dress of different colors, or ride in a private carriage. The Orchian Law (187 B. C.) limited the number of guests at entertainments, while the Fannian Law (161 B. C.) limited the sums to be spent on entertainments and partially prescribed the menu. Cato was a strong supporter of the sumptuary laws and Sulla augmented them, directing legislation limiting the cost of funerals and sepulchral monuments. At one period, the censors punished with the *notatio censoria* all persons guilty of violations. In Caesar's reign lictors were sent to feasts to remove illegal eatables. As Roman life grew more luxurious, however, sumptuary laws became more difficult to enforce, and in the latter days of the Empire they were habitually transgressed.

In Japan sumptuary laws gained a foothold during the middle ages. In the eleventh century an Imperial edict is recorded, regulating the size of a house and stipulating the materials of which it was to be built. During the Tokugawa dynasty (1603-1867) sumptuary laws were rampant, regulating every detail of daily life, from methods of hairdressing to the cost of personal ornaments.

In France sumptuary laws were in existence in Charlemagne's time, when the use of furs was prohibited or taxed. Under Philip IV (1268-1314) extravagance in dress was restricted. Charles VI (1368-1422) issued an edict reducing dinner to a soup and two dishes. Similar laws continued to be introduced into France until the seventeenth century, forbidding the use of such articles as long-pointed shoes, gold and silver embroidery, and linen wares.

The first important sumptuary laws in England were introduced under Edward III (1312-1377). They prescribed the costumes for various classes of people and decreed that the diet of the humbler classes should consist of milk, cheese, butter, and one meal of flesh or fish a day. In 1463 a statute was passed for the regulation of the dress of persons of all ranks, in which it was declared that "the commons of the realm, as well men as women, wear excessive and inordinate apparel to the great displeasure of God, the enriching of strange realms, and the destruction of this realm." Under Henry VIII additional laws were enacted, curbing middle-class extravagance: jewelry was proscribed to all men below the rank of gentlemen, and silk and velvet to all women whose husbands could not maintain "a light horse for the king's service." Most of these laws were repealed early in the seventeenth century under James I. Sumptuary laws extended to Scotland, the last one of which there is record being passed in 1621.

In colonial America certain statutes of the Puritans savored of sumptuary restriction, and New York and Connecticut at one time passed laws regulating the price of labor and tavernkeepers' charges. The significance of sumptuary laws in the United States, however, attaches largely to enactments in the nineteenth and twentieth centuries affecting the liquor traffic. Such laws are not properly sumptuary laws, as they are not concerned primarily with regulating expenditure. It is frequently argued, however, that their enforcement interferes with the natural rights of the individual and that therefore they are sumptuary. The United States courts have consistently held that an individual has no natural rights that interefere with the civil rights of society (see PERSONAL LIBERTY); but the political opponents of Prohibition have habitually used this specious contention as a vote-getter, and the phrases "personal liberty" and "sumptuary laws" have frequently found a place in National party platforms, it being tacitly understood that they referred to statutes regulating the liquor traffic.

As long ago as 1876 the Democratic party, in nominating Samuel J. Tilden for the Presidency, declared for "liberty of individual conduct unvexed by sumptuary laws." The Democratic convention of 1880, which nominated Gen. Winfield S. Hancock, condensed this expression to, "No sumptuary laws." In 1884 the party, nominating Grover Cleveland, declared, "We oppose sumptuary laws which vex the citizen and interfere with individual liberty." When Cleveland was again nominated in 1892, he made a plea for the wet vote in his letter of acceptance by promising individual liberty and refusing sanction to "sumptuary laws." In 1896 the Democratic party again reaffirmed allegiance to the "preservation of personal rights."

The Republican party has been less categorical in its denunciation of sumptuary laws. As early as 1872, however, it declared: "The Republican

party proposes to respect the rights reserved by the people to themselves as carefully as the powers delegated by them to the State and to the Federal Government. It disapproves of a resort to unconstitutional laws for the purpose of removing evils by interference with rights not surrendered by the people to either State or National Government." While not frequently incorporated in party platforms, the antisumptuary cry has often found utterance in Republican campaigns. The party's attitude on this question in 1902 was expressed in a triangular debate held at Hutchinson, Minnesota, between a Republican, a Democrat, and a Prohibitionist. J. Adam Bede, the Republican speaker, declared:

> The sentiment of each local community is the only thing that can enforce a sumptuary law in that community. . . The Republican party knows that sumptuary laws must and can only be enforced by local sentiment; and therefore it says let each State take care of its own police matters and regulate the sumptuary laws for its own people.

This pronouncement, while obviously sidetracking sumptuary laws as a national issue, gave recognition to the principle of local option for which Prohibition advocates were at that time contending.

The Prohibition party was organized in 1869. Its first official document, an "Address to the People of the United States," prepared by the Hon. Gerrit Smith, differentiated clearly between true sumptuary laws and laws for the regulation of the liquor traffic. It said:

> We shall, of course, have to encounter, continually and everywhere, the utter but effective falsehood that in asking Government to put away the dramshop we are asking it to enact the most odious of all laws—a sumptuary law. How invidious as well as disingenuous to confound with a sumptuary law a law enacted for the protection of society from the dramshop, the manufactory of madmen and murderers—from peril to person and property far greater than the sum total of all the other perils which they incur! In the legislation we call for we do not propose, as does the sumptuary law, to interfere with the household. We do not propose the searching of families, nor the hindering of them from drinking their domestic drinks or eating their spoiled meats. But we do propose that they shall be effectually debarred from bringing their dram-bottles into the public markets, as they are from bringing into it such meats.

BIBLIOGRAPHY.—D. Leigh Colvin, *Prohibition in the United States*, New York, 1926; *Cyclopaedia of Temperance and Prohibition*, New York, 1891; *Encyclopaedia Britannica*, 11th ed., vii. 240, xxvi. 83, xxviii. 784; *International Cyclopaedia*, New York, 1900; manuscript kindly furnished by Dr. A. A. Hopkins, of New York.

SUNDAY, WILLIAM ASHLEY (BILLY SUNDAY). American evangelist and Prohibitionist; born at Ames, Iowa, Nov. 19, 1862; educated in the schools of his native place and Nevada, Iowa, and at Northwestern University. He received the honorary degree of D.D. from Westminster College in 1912.

From 1883 to 1890 he was a professional baseball player with Chicago, Pittsburgh, and Philadelphia teams of the National League. He married Helen A. Thompson, of Chicago, Sept. 5, 1888. While attending a series of revival meetings in Chicago he was converted and left baseball, and in 1891 he was appointed assistant secretary of the Chicago Y. M. C. A. In 1896 he became an evangelist, and from that time he has engaged continuously in evangelistic work. He was ordained to the Presbyterian ministry by the Chicago Presbytery April 15, 1903.

In his evangelistic work "Billy Sunday," as he is popularly known, has traveled throughout the United States, preaching in all the principal cities, where his services have been very popular. His meetings are usually held in large tabernacles specially constructed for the purpose, some of them holding 10,000 people; and these are always crowded, many persons being turned away at each service. His preaching is of a forceful type, full of mannerisms, and he makes great use of invective and denunciation of evils of all kinds. A prominent feature of his meetings is the music, provided by a group of singers traveling with him, assisted by choirs organized and trained from the churches of each city visited. For many years Homer Rodeheaver was the director of music at the Sunday meetings. Another feature is the "sawdust trail," the tabernacle aisle down which the converts march to the altar: accordingly, conversion at these meetings is popularly known as "hitting the sawdust trail." Sunday has been very successful in his work, thousands professing conversion in every city he has visited. During 1904-07 he received from 1,000 to 5,000 converts per month.

Sunday has been a stanch Prohibitionist and has fought the liquor traffic throughout his evangelistic career. He has helped in many campaigns to dry up counties, towns, and States; and the liquor interests blame him for creating much of the sentiment that eventually crystallized in the Eighteenth Amendment and closed the saloons of the country. Writing to the STANDARD ENCYCLOPEDIA, the noted evangelist states: "I always have been, am, and always will be an enemy of the saloon." The liquor interests recognized his influence and hated him accordingly, their attitude toward him being described by the *American Issue* of Jan. 4, 1913, as follows:

> The liquor interests hate Billy Sunday as they hate no other man. They hate him because he tells the truth about their business, and they know it is the truth. He goes after the saloons and the liquor traffic in a way that hurts. He arouses sentiment against the business. Wherever he holds evangelistic services he drives spikes into the coffins of the liquor trade, sales fall off, barrooms are deserted, even the men who do not hit the sawdust trail and do not even go to his meetings feel the influence of the better life. Brewers and saloonkeepers fear Billy Sunday as they would fear a pestilence.

In its issue of Jan. 23, 1913, the same paper thus describes the results of the Sunday meetings:

> It is only necessary to read the liquor papers to know that the hatred the brewers and saloonkeepers have for Billy Sunday is only exceeded by their fear of him. . . Wherever he holds revival meetings the liquor business falls off, the patronage of the saloon drops to zero. Bartenders have little to do and some are relieved of duty. Some have been converted. . . Wet papers try to belittle the meetings, saying they are a failure and the people are not supporting them. They say that his methods are not endorsed by Christian men and women, that he is merely playing to the galleries, and that he is doing harm to the cause of religion. While they are lying about him he is thundering truths about their business and people applaud and say he is right.

In almost every sermon by Sunday, as well as in special sermons such as "Get on the Water Wagon," "The Brewers' Big Horses," and others, the liquor business was given blow after blow. The *American Issue* of Feb. 8, 1913, gives the following extracts from his "booze sermon":

> I defy any man to show me that the saloon has ever lessened the burden of taxation.
>
> The licensed liquor business is the cause of three-fourths of all the cost of our criminal system.
>
> Booze is the parent of crime and the mother of sin.
>
> To license such an incarnate fiend of hell is the dirtiest, most damnable business on top of this old earth.
>
> The saloon comes as near being a rat hole into which to pour money as anything on this earth.

The booze question is the one big question before the American people.

If you want to consort with the blackleg and the thief and the drunkard and the prostitute, go to the saloon.

The saloonkeeper takes your decency and your manhood. The murderer only kills your body. The saloonkeeper kills your soul.

The saloon may pay you an extra dividend and you'll get it in the shape of delirium tremens.

You'll always find the saloon in alliance with corrupt politics. It fights every movement for good government and for the uplifting of men.

It is the moral clearing house for rot, and damnation, and poverty, and insanity, and it wrecks homes and blights lives.

The saloon needs two million boys a year to take the place of the drunkards who die off or are sent to the penitentiary.

The saloon cocks the highwayman's pistol. It puts the rope in the hands of the mob. It is the anarchist of the world, and its dirty red flag is dyed in the blood of women and children.

SUNDAY CLOSING. The question of the closing of public houses on Sunday has troubled the legislators of many countries for many centuries. When permitted, man has ever been prone to employ the leisure of the Sabbath for convivial purposes. And this spirit of delinquency has not always been discouraged by the churches, the recognized moral forces of the times.

In England in the Plantagenet period church-ales were brewed and festivals were held in church-houses, which were revivals of the wakes of the middle ages. These celebrations frequently began on Easter day or Whitsunday, and were freely criticized by contemporary moralists. In 1570 William Kethe preached a sermon at Blandford in which he complained about the lack of respect for Sunday, "which holy day the multitude call their reveling day."

England

In the reign of Henry VI (1421-71) probably the first efforts were made at Sunday closing. In 1428 the corporation of Hull, in an order for the observance of Sunday, prohibited vintners or ale-house keepers from selling or delivering ale, under a penalty of 6*s.* 8*d.* for sellers, and 3*s.* 4*d.* for buyers. In 1444 the Common Council of London, in an act directed against Sunday trading, prohibited the sale of liquor on the Sabbath, "which ordinance held but a while."

In the time of Queen Anne (1665-1714), the Rev. John Disney pertinently inquired:

If company meets together in a public house on Sunday evening when there is no danger of other business that shall call them away, who shall tell them the critical minute when they are sufficiently refreshed? Except the constable beat up their quarters, they sit very contentedly hour after hour, and call for pint after pint, and make themselves judges of their refreshment till they're able to judge of nothing at all. If you still ask what harm there is in going to a public house for only an hour or two, and stay no longer, I might tell you that 'tis enough that the Laws have forbidden it, and that her Majesty has reinforced these laws.

In the eighteenth century Sunday roistering in taverns and dram-shops increased to such an extent as to disturb Sabbath worshipers; but little was done in the way of legislation until the accession of Queen Victoria (1819-1901). Early in her reign, the Metropolitan Police Act, operating within a circle of fifteen miles from Charing Cross, declared that all public houses in London were to be shut on Sundays until 1 P. M., except for travelers.

In 1853 a Select Committee of the House of Commons reported that "testimony is universal that the greatest amount of drinking takes place on Saturday night, and during the hours that the houses are allowed by law to be open on Sunday." As a result of the Committee's finding, Colonel Wilson Patton in 1854 framed a bill known as the "Sunday Beer Act," closing public houses and beer-shops on Sunday from 2.30 P. M. until 6 P. M., and from 10 P. M. Sunday until 4 A. M. Monday. This act was passed, and during the few months of its enforcement operated with salutary effect.

In 1863 J. Somes introduced a Sunday-closing bill, which prohibited the sale of intoxicating liquors, except to bona-fide travelers, from eleven o'clock on Saturday night to six o'clock on Monday morning. It was rejected. In 1868 a similar fate met the Sunday-closing measure of John Abel Smith, which, while intending to prohibit Sunday drinking on tavern premises, allowed four hours for the sale of dinner and supper beer. In 1869 Peter Rylands moved unsuccessfully for the adoption of a resolution which declared: "That in the opinion of this House it is expedient that any measure for the general amendment of the laws for licensing public-houses, beer-houses, and refreshment houses, should include the prohibition of the sale of liquors on Sunday." In 1871 Lord Aberdare, Home Secretary, introduced on behalf of the Government a bill containing provisions calculated to restrict the liquor traffic on the Sabbath. Under pressure it was withdrawn. In the succeeding years of the nineteenth century similar measures were frequently introduced, few of them, however, surviving a first reading.

First Sunday-Closing Association

Meanwhile British temperance organizations were agitating for Sunday closing. As early as 1844 the British Association for the Promotion of Temperance, at its annual Conference in Manchester, decided upon a program for the suppression of the Sunday traffic in intoxicating liquors. The first assocation having as its sole objective the Sunday closing of public houses fittingly originated (1861) at Hull, where the first Sunday restrictive ordinance had been passed. Its first secretary was William Bevers (d. at Ripon Feb. 11, 1894, aged 94), a Good Templar, a member of the United Kingdom Alliance, and a teetotaler of sixty years' standing. At Manchester in 1866 a national association was formed, known as the CENTRAL ASSOCIATION FOR STOPPING THE SALE OF INTOXICATING LIQUORS ON SUNDAY.

British temperance societies have exercised an incalculable effect on public opinion, although they have not succeeded in securing the Sunday-closing reforms desired. The first decade of the twentieth century saw little change in the Sunday hours for sale, which had become fixed at 7 hours for London and 6 for the rest of England. The World War (1914-18), however, necessitated the maintenance of the nation's man power at a high level, as well as the conservation of material resources; and the Central Control Board's restrictions reduced Sunday sale of liquor to 4½ hours, prohibited early-morning and afternoon sale, and made the dilution of spirits compulsory. At the close of the War the Board's regulations were somewhat relaxed.

The Licensing Act of 1921, containing the latest legislation on Sunday-closing restrictions in England, provides that

The hours during which intoxicating liquor may be sold or supplied on Sundays, Christmas Day and Good Friday in any licensed premises or club, for consumption either on or off the premises, shall be as follows, that is to say, five hours, of which not more than two shall be between twelve (noon) and three in the afternoon, and not more than three between six and ten in the evening.

Agitation for Sunday closing has met with much greater success in other portions of the British Empire than in England. The Forbes Mackenzie Act, closing all public houses in Scotland on Sundays, excepting those licensed as hotels, was passed in 1853 and became operative in 1854. It was named after its sponsor in the House of Commons, but the Act was prepared by Lord Kinnaird under the guidance of the Scottish Association for the Suppression of Drunkenness. It is in effect at the present time, and has been of incalculable moral and economic benefit to Scotland. In 1927 the report of the chief constable of Glasgow showed that out of 7,964 arrests for drunkenness less than 1 per cent were made on Sunday (from 8 A. M. to 8 A. M. next day).

Scotland

In Ireland agitation for Sunday closing resulted in 1866 in the organization of the Irish Association for Closing Public Houses on Sunday. It was reconstituted in 1873. Soon afterward Parliament appointed a Select Committee to inquire into the success of Sunday closing in Scotland, as a result of which this reform was extended to Ireland in 1878, applying to all public houses, excepting those in the cities of Dublin, Belfast, Cork, Limerick, and Waterford. The enforcing act was readopted from year to year until 1906, when it was made permanent, with a reduction in the number of hours of sale permitted in the five cities and earlier Saturday closing throughout Ireland. In 1881, upon recommendation of another Select Committee, Sunday closing was extended to Wales.

Ireland

Probably the earliest of British colonial possessions to adopt Sunday closing was the island of Tasmania, where the license law has contained a provision for the closing of public houses on Sunday since 1858. This statute has undergone several amendments, but since 1884 Tasmania has had complete Sunday closing.

While slow in adopting other phases of Prohibition, the Australian provinces have long enjoyed the beneficial effects of Sunday-closing statutes. The province of Victoria has never permitted Sunday traffic in drink. In the early days of the colony the mere fact of a bar being unlocked, whether the sale of liquor was seen or not, was enough to secure conviction of unlawful trading. In 1876 South Australia secured the closing of all public houses on Sunday evenings; a decade later such houses were allowed to remain open only between the hours of one and three on the Sabbath, and upon a three-fourths vote of the taxpayers in any municipality, might be closed altogether on Sunday. An alliance of temperance societies had already been formed to promote local option and secure complete Sunday closing. Sunday closing in New South Wales dates from 1882; in Queensland, from 1886.

Tasmania; Australia; New Zealand

New Zealand did not adopt Sunday closing until 1895, when an amendment to the Licensing Act provided for complete Sunday closing and made it optional with the holders of hotel licenses as to whether they served their guests with liquor on Sundays or not.

In Canada the majority of the provinces had Sunday-closing statutes by the last decade of the nineteenth century. The principal differences were in the hours specified for closing: in Nova Scotia licensed places were required to remain closed from 6 P. M. on Saturday until 7 A. M. on Monday; in Ontario and New Brunswick, from 7 P. M. Saturday until 6 A. M. Monday; in Manitoba, from 8:30 P. M. Saturday until 7 A. M. Monday; in British Columbia, from 11 P. M. Saturday until 1 A. M. Monday. Since the introduction of State control in the Dominion, bars are closed and liquor is sold in Government commission stores. In Quebec Province these stores are open between 9 A. M. and 6 P. M. on week days only. Other provinces have similar regulations.

In South Africa Cape of Good Hope Province has a Sunday-closing law. Liquor, however, may be obtained with food at hostels and restaurants; and, as the police are not allowed to enter licensed premises during legal open hours, many opportunities for law violations are afforded. The Transvaal has a similar law.

From 1855 until Prohibition went into effect in 1912, Iceland had a law prohibiting the Sunday sale of intoxicants. The Gothenburg System, established in Sweden in 1865, permitted no Sunday sales. Among several laws enacted by Poland in 1920, with a view to diminishing the consumption of alcoholic liquors, was a statute prohibiting the sale of intoxicants on Sundays and official holidays. In March, 1929, Roumania forbade the sale and consumption of alcoholic liquors on Sundays throughout the kingdom. In the countries of southern Europe liquor restrictions are few and Sunday closing is not prevalent.

Iceland; Roumania; Poland

A number of South-American countries have Sunday-closing laws. In Peru the Sale of Alcoholic Drinks Law, passed in 1917, prohibits the sale of all alcoholic beverages on Saturdays and Sundays in all establishments open to the public. Violations are punishable by a fine not exceeding $25. Chile, in October, 1920, enacted a law closing all saloons from 5 P. M. Saturday until 9 A. M. Monday. Restaurants were permitted to remain open at meal times. In Uruguay a law that prohibits the sale of liquor from Saturday evening until Monday morning is successfully enforced. Argentina has laws along the same lines.

South America

The history of Sunday closing in America dates back to the colonial period, when several of the original colonies found it necessary to legislate against the sale of intoxicants on the Sabbath. For the most part these early measures were aimed at loitering and drunkenness; but some of them provided for complete closing. Probably the first such law enacted was in the colony of Massachusetts, which in 1652 imposed fines on those who sat drinking in ordinaries on Saturday nights and Sundays. In 1673 Rhode Island passed a law against the sale of spirits on Sunday; it was reenacted in 1679. The same year New York prohibited the frequenting of tippling-houses on the Sabbath. In 1700 New Hampshire declared against Sunday drinking. In 1734 North Carolina fined persons getting drunk on Sunday twice as much as on week-days. In 1750 Louisiana had a law prohibiting the sale of liquor during the hour of Sabbath worship. In 1759 Georgia forbade tavern-keepers to suffer any persons save strangers or lodgers, to drink, or loiter about their premises on Sunday. In 1784 Maryland passed a law fining merchants who sold liquor on Sundays 40 shillings.

United States

These early statutes, although sporadic and not always adequately enforced, established a precedent for more effective legislation when the colonies united to form the United States of America. The license system, which became increasingly popular in the new republic, gave the States and Territories ample enforcement machinery for whatever restrictive laws their Legislatures elected to enact.

The cycle of Sunday closing laws in New York is typical of the difficulties encountered by temperance reform forces in securing complete and permanent Sunday closing in the various States. In 1679, as recorded above, the frequenting of tippling-houses on the Sabbath was prohibited. In 1798 the Sunday sale of liquor, except to lodgers and travelers, was banned. In 1860, by an amendment to the license law, the sale of alcoholic beverages on Sunday was prohibited in New York city. The notorious Raines Law of 1896 gave hotels the right to dispose of liquor on Sunday, while saloons remained closed. In 1904-05, largely through the efforts of the Anti-Saloon League, this law was amended, and Sunday selling in New York continued in disfavor until the adoption of National Prohibition (1919).

New York

The progress of Sunday closing in Ohio is representative of the experience of States organized after the formation of the Union. Ohio was admitted as a State in 1803. In 1815 it enacted its first Sunday-closing law: a statute imposing a fine of $5 upon tavern-keepers who sold spirituous liquors on the Sabbath, except to travelers on journey. In 1871 this law was revised to include travelers in the prohibitory clause. In 1881 the celebrated Smith Sunday Law provided that any one selling or bartering liquor on Sunday, except on a physician's prescription, should be fined not more than $50. The following year this law was amended to provide that all liquor-selling places should be closed on Sunday under penalty of $100 fine and imprisonment not exceeding 30 days. In 1888 the Dow Law, several provisions of previous statutes having been declared unconstitutional, defined the word "place" to mean any room or part of a room where liquor was sold, reaffirmed the penalties of fine and imprisonment, and indicated regular drug-stores as the only places where liquor could be legally obtained under physicians' prescriptions on the Sabbath. The influence of antialcohol sentiment is seen in the severity of the successively increased restrictions.

Ohio

Prior to the Civil War (1861-65) many States and Territories had statutes prohibiting Sunday selling. In 1805 Michigan imposed a penalty of $10 for Sunday selling, except to travelers and lodgers. In Indiana candidates for licenses in 1816 were required to give $500 bond that their premises would remain closed on Sunday. In 1843 the Territorial Legislature of Iowa imposed a fine of $5 for Sunday selling, except for medicinal purposes. In 1845, applicants for license in Tennessee were required to take oath that they would close on Sunday. Sunday prohibitory laws were passed by New Jersey in 1848 and by Oregon in 1853. Minnesota's first Legislature fixed the fine for keeping open on the Sabbath at $10 to $25. In 1855 Washington imposed a fine of $75 for selling liquor on Sunday; Pennsylvania followed the same year with a fine of $50, half of which was to go to the informer. Wisconsin, in 1859, prohibited liquor-selling on Sunday and election day.

Other States

The reconstruction period following the Civil War was an era of laxity in morals and law enforcement, and little was accomplished in the way of liquor legislation until 1870. From 1870 to 1880, however, several States passed Sunday-selling prohibitions, and in the decade that followed the majority of those that remained enacted Sunday-closing ordinances. By 1890 Sunday closing was required by law in all but four States: California, Montana, Nevada, and Texas. And in California and Texas it might be compelled by ordinance.

From 1890 many attempts were made to repeal Sunday-closing statutes and reintroduce the seven-day saloon. The idea of State-wide Prohibition was spreading, however, and these seldom met with success. Temperance forces, under the leadership of the Anti-Saloon League aggressively fought any return to Sunday sales. As the price of licenses grew higher, motives for violation grew stronger, and there is no doubt that in many localities the Sunday liquor laws were loosely enforced. This was particularly true in those States which banned the open saloon and permitted the so-called "hotel" to sell liquor. There were also many sidedoor and prescription violations, while not a few municipalities ignored the State statutes and enacted their own ordinances. Despite these drawbacks, Sunday closing was a distinct step forward in temperance reform: it did away with the week-end disorderliness and drunkenness formerly attendant upon the working man's receipt of his pay check, and speedily decreased the number of arrests in all districts where it was put in operation.

Repeal Defeated

BIBLIOGRAPHY.—Robert S. Allen, in *Christian Science Monitor*, Boston, Jan. 10, 1929; *British and Colonial Temperance Congress*, London, 1886; Dawson Burns, *Temperance History*, London; *Cyclopaedia of Temperance and Prohibition*, New York, 1891; *Encyclopaedia Britannica*, 12th ed. xxxi. 771; Richard V. French, *Nineteen Centuries of Drink in England*, London, n. d.

SUOMALAINEN KANSALLIS RAITTIUS VELJEYSSEURA (abbreviated **S.K.R.V.-SEURA**). See FINNISH NATIONAL BROTHERS TEMPERANCE ASSOCIATION, THE.

SUPERNACULUM. A term formerly used in England in the drinker's vocabulary, meaning, as an adverb, entirely; as a noun, good liquor. Its derivation is from the modern Latin: *super*, above, upon; *naculum*, nail. The phrase refers to the custom of turning the glass over the thumb to show that there was only a drop left—enough to form a bead on the nail. This was intended to indicate not only that the liquor was excellent, but that the drinker was a confirmed trencherman. In some localities, if the drop rolled off the nail, the tipster had to fill his glass and drink again. An imbiber who emptied his glass so completely as to leave no heel-taps was said to drink supernaculum.

The term occurs frequently in English literature, as cited below:

> And empty to each radiant comer
> A supernaculum of summer.
> —Lowell, "Eurydice."

Gab. For the cup's sake I'll bear the cupbearer.
Iden. 'Tis here! the supernaculum! twenty years of age, if 'tis a day.
—Byron, "Werner."

> Their jests were supernaculum,
> I snatched the rubies from each thumb,
> And in this crystal have them here.
> Perhaps you'll like it more than beer.
> —King, "Orpheus and Eurydice."

The French have a similar phrase, saying of first-class wine that it is "fit to make a ruby on the nail" *(faire rubis sur l'ongle)*.

SURA. An intoxicating drink of ancient India. Samuelson, in "The History of Drink," p. 39, says:

> There was another intoxicating drink besides soma of which mention is made in the Vedas. It was called "sura," and was much more inebriating than soma, which was the drink of the sacrifices, and therefore the supposed beverage of the gods, whilst sura was that of the common people. The plant which, in the Vedic age, entered largely into its composition was a tall grass of India, one of the genus *Panicum*, and the other ingredients were water, curds, honey, melted butter, and barley. At a later period a liquor called sura seems to have been actually distilled from a preparation of rice, barley, black pepper, lemon juice, ginger, and hot water. The sura drink was in general use, and the proof alike of its extended consumption amongst the people, as well as of its being the cause of much crime in those days, is to be found in several verses of the Vedic hymns. In one place it is spoken of as a poison, kept at home suspended in a leather bottle.

Sura proper was known, also, as "Paishti" or "Paishtiki." Other varieties are GAUDI OR MAREIYA and VARUNA.

In the Institutes of Manu, the use of sura entailed punishment, which began with decapitation, continued through hell, and ended by rebirth as a loathsome insect.

SURINAM or **DUTCH GUIANA.** A Dutch colony on the north coast of South America; bounded on the north by the Atlantic Ocean, on the east by the river Marowijne, separating it from French Guiana, on the south by Brazil, and on the west by British Guiana. It has an area of 54,291 sq. mi. and a population (1927) of 145,763, inclusive of the negroes and Indians living in the forests. Paramaribo (pop. 45,791) is the capital.

Surinam was awarded to the Netherlands in exchange for the colony of New Netherlands at the peace of Breda (1667), between England and Holland, which action was confirmed by the Treaty of Westminster (February, 1674). Surinam was twice held by England, in 1799-1802 and in 1804-16, but it has remained in Dutch possession since 1816. Dutch Guiana and the Dutch West Indies were united in 1828 and again separated in 1845. The abolition of slavery in 1863 created a labor shortage, which situation was improved by an agreement in 1870 with Great Britain permitting the importation of Chinese, Javanese, and Hindu laborers.

Dutch Guiana is administered by a governor, assisted by an advisory council of four members, all nominated by the Queen. The Colonial States form the representative body of the colony, the thirteen members being chosen for six years. The present governor is Dr. A. A. L. Rutgers, appointed April 1, 1928.

The inhabitants are Indians, bush negroes, coolies, and whites. There are numerous Mohammedans and Hindus in the colony. Entire religious liberty is enjoyed, and the leading denominations are the Moravian Brethren and Roman Catholics, in addition to the two groups above.

The chief products are sugar, coffee, bananas, rice, and cocoa. Some cotton is produced, and oranges and coconuts are grown. Timber and gold are found in the interior, and balata is exported.

A considerable amount of rum and molasses is manufactured. The production of rum in the colony in 1924 was 503,514 liters; in 1925, 721,201; in 1926, 666,300; and in 1927, 618,300 liters.

According to Morewood ("Hist.," p. 319) the Indians along the coast of Surinam had, about the middle of the nineteenth century, various sorts of inebriating liquors, among which was one manufactured from the juice of the *conmoo* fruit. The *conmoo* tree is described as one of the smallest of the palm species. It bears bunches of purple berries, somewhat resembling grapes, which, when mixed in boiling water with cinnamon and sugar, produce an agreeable drink tasting like chocolate.

The Indian women make a drink from Cassava bread called PAIWARRI, or piworee. Other native intoxicating beverages are described under BRITISH GUIANA. See, also, CHIACOAR; KERELI.

SURRENTINE WINE. An Italian wine of high rank, mentioned by Pliny as being produced on the hills near Surrentum, an old sea-port of Campania. It was recommended for its mildness as being very wholesome for convalescents. Martial, Horace, and Strabo praise it. According to Athenaeus, the Surrentine, to be drinkable, must be 25 years old.

SUTTON, EDWARD B. American clergyman, city missionary, and Prohibition advocate; born at Cohocta, Livingston County, Mich., July 30, 1847; died Feb. 19, 1922. He was educated in the public schools and under private tutors. He served three years as a soldier in the Union army during the Civil War, taking part in 52 engagements.

When 27 years of age Sutton began preaching, and three years later, on the completion of his studies, was ordained. For some years a member of the Independent Order of Good Templars, he became agent and lecturer for the Michigan State Temperance Alliance in 1877. He was deputy Grand Chief Templar in several States, and served for a time as a member of the National Committee of the Prohibition party. For many years he was associated with the First Presbyterian Church of Seattle, Wash., as street preacher in the congested portions of the city, speaking each evening in the open air. He was also a teacher in the Bible Institute and was otherwise busy in caring for the men who were reached by these various rescue agencies.

Much of Sutton's street preaching was on temperance lines. He took an active part in the several campaigns that brought about Prohibition in Seattle and the entire State.

SUTTON, HENRY SEPTIMUS. English author and temperance leader; born in Nottingham Feb. 12, 1825; died in Manchester May 2, 1901. He was twice married. He studied medicine for a few years, but abandoned it for literature. He was the author of a number of books mainly on religious subjects. In 1853 he was made chief of the reporting staff of the *Manchester Examiner and Times*, and from 1858 to 1869 edited the magazine *Meliora*.

Sutton was one of the leaders of the United Kingdom Alliance from its organization. From 1854 to 1898 he edited the *Alliance News*, to which he was a regular contributor at the time of his death.

SVEINSDOTTIR, THORBJORG. An Icelandic nurse and temperance reformer; born in Iceland in 1828; died there Jan. 6, 1903. The daughter of a clergyman, she entered the nursing profession at Reykjavik and followed her vocation there for more than 40 years. In 1869 she went to Copenhagen, where she successfully passed several examinations in nursing.

Interested in all of the political movements in her country, Miss Sveinsdottir actively partici-

pated in the Icelandic temperance struggle. Upon the introduction of the Good Templar Order into Iceland she affiliated herself with it, and was active in its work for many years. She was the first person in her country to sign the White Ribbon pledge, and it was largely owing to her initiative as president of the Icelandic Women's Association that the Icelandic Women's Temperance Association was founded. Upon the occasion of the visit of Miss Jessie Ackermann to Iceland this latter association was merged into the World's Woman's Christian Temperance Union, and after serving for six years as its vice-president, Miss Sveinsdottir was its president during 1901-03.

SVENDSEN, PEDER. A Norwegian mechanic, Member of Parliament, and temperance lecturer; born Nov. 13, 1868, at Levanger, Norway; educated in the local public schools and at the Latin School of Molde. In 1892 he married Jensine Haave. For some time Svendsen was employed as a smith and mechanic. Later he became a member of the Norwegian Parliament *(Stortingsmand)*.

Svendsen has for many years been an active worker in the cause of temperance. His aged father, Svendsen himself, his three sons, and his two daughters are all Good Templars. Since 1881 Svendsen has continuously traveled over the whole of Norway and in other countries as speaker for the I. O. G. T. He is now (1929) D. I. C. T. of the I. O. G. T. in Denmark. In the course of 35 years he has delivered with most successful results about 10,000 addresses on temperance to audiences aggregating about 3,000,000 persons. The "Afholdsbevaegelsens Verdenshistorie" (Copenhagen, 1914) says of him (iv. 123): "Although of an exceedingly phlegmatic nature . . . his sparkling addresses excite ardor and sway his audiences to enthusiasm."

SVENSKA LÄKARNAS NYKTERHETSFÖRENING (Swedish Physicians' Temperance Union). A Swedish temperance organization, founded in Stockholm, July 7, 1902, for the purpose of winning medical men to the temperance cause in Sweden. There are about 50 members scattered throughout Sweden. The organization has no official publication, but has published a manifesto to the Swedish people, in which the evil results of indulgence in alcohol are described. Dr. G. Stéenhoff and Dr. G. Thorell, both of Stockholm, are respectively president and secretary. The Union maintains its headquarters in Stockholm.

SVENSKA NYKTERHETSSÄLLSKAPET (Swedish Temperance Society). One of the oldest temperance organizations in Sweden; established May 17, 1837, in Stockholm by a number of eminent men who were alarmed at the large increase of crime, traceable to the abuse of corn-brandy, cognac, and similar liquors. The rules of the new association were duly sanctioned by the King, and the Crown Prince became the first honorary member. The first president was Lieut.-Gen. Count Franc Sparre; and the earliest vice-presidents were the scientist J. J. Berzelius and Judge J. H. Backman.

The Society soon developed notable activities. During the first ten years of its existence it distributed about 255,000 copies of various temperance publications. It also corresponded with more than 400 temperance associations having a total membership of more than 100,000. Profiting by the visits to Sweden in 1837 and 1840 of Dr. Robert Baird, it derived great benefit from its intercourse with the American Society for the Promotion of Temperance.

Owing to the political events of 1848 a very marked decline in Swedish temperance sentiment occurred, which was arrested by the writings of Dr. Magnus Huss and Colonel Hagelstam. The publication of these was largely instrumental in the passage by the Diet of 1853-54 of a bill regulating the distillation and sale of corn-brandy. The bill was approved by the King Jan. 18, 1855.

The new law effected much improvement in the alcohol situation. Home-distillation ceased, and many of the temperance organizations, considering their work completed, were dissolved. The Swedish Temperance Society went into practical eclipse for a time.

Early in the seventies the stream of intoxication again rose, and the Society again became active. About this time, however, a split occurred in the temperance ranks. The Swedish Temperance Society adhered to its "moderate" views, while the I. O. G. T., the Blue Ribbon Army, and other bodies insisted on total abstinence. All conflicting associations united, however, to defeat the growing power of the liquor interests, as evidenced in a bill proposed in 1877 in opposition to the principles of the Law of 1855.

The Diet of 1901 decided that the defense of Sweden should be based on compulsory service, whereupon the necessity of raising the moral tone of the young men of Sweden became still more apparent. With this end in view Consul Johan Oskar Ekman, formerly president of the Swedish Temperance Society, gave to the Society an endowment of 200,000 crowns (about $54,000) on condition that it adopt the name Svenska Sällskapet för Nykterhet och Folkuppfostran (Swedish Society for the Promotion of Temperance and Popular Education).

See, also, Sweden.

SVENSKA SÄLLSKAPET FÖR NYKTERHET OCH FOLKUPPFOSTRAN (Swedish Society for Temperance and Popular Education). A Swedish temperance organization formerly called "Svenska Nykterhetssällskapet," founded in Stockholm, May 5, 1837, under statutes authorized by the Swedish Government. At the time of the reorganization of the Society in 1902, the name was changed to its present form. The organization aims to point out the dangers of drinking brandy and other distilled beverages and to work for their abolishment. Its headquarters are in Stockholm and its activities cover all of Sweden. There are about 50 members, governed by a board of from twelve to eighteen members. Since 1902 the efforts of the Society have centered upon the publication and distribution of temperance literature for use in schools and libraries. The Swedish Government grants the organization an annual subsidy of 5,000 crowns, and several wealthy citizens contribute generously to its support. Dr. Nils Widner is the president and the Rev. Oscar Mannström is the secretary of the Society.

SVENSK-FINSKA NYKTERHETS FÖRBUNDET. See Finnish National Brothers Temperance Association; Swedish-Finnish Temperance Association of America.

SVERIGES LÄRARES NYKTERHETSFÖRBUND (Swedish Teachers' Temperance League). An organization founded at Upsala June 15, 1906, for active antialcoholic work, especially in the pro-

motion of temperance education of the young. The operations of the society extend over the whole of Sweden, and it has a few members in Esthonia and Finland, also. The total membership is about 4,500. The name of the League is frequently abbreviated in Swedish to "S. L. N."

The society aims to unite the teachers of Sweden in active work for the promotion of temperance, more particularly, as stated above, through the youth of the country. It prepares methods of temperance instruction, issues pamphlets on abstinence and general hygiene, deprecates the use of tobacco, and promotes thrift. It has been the leader in the movement for the celebration of the Annual Children's Temperance day. It issues to its members a quarterly paper and a year-book.

Closely associated with the S. L. N. is Sweden's Springtime *(Sveriges Vår)*, a society of Swedish schoolchildren that combats deleterious means of pleasure and seeks to inculcate a love for the things that give real joy and are ennobling in life. It publishes the paper *Sveriges Vår*. The president and secretary are, respectively, G. Karlström, of Karlstad, and J. B. Bergman, of Gullsprång, and the present membership is 4,200.

The president of the S. L. N. is School Inspector Robert Johansson-Dahr; the secretary is Teacher G. Liljeblad; and the headquarters of the society are at Jönköping.

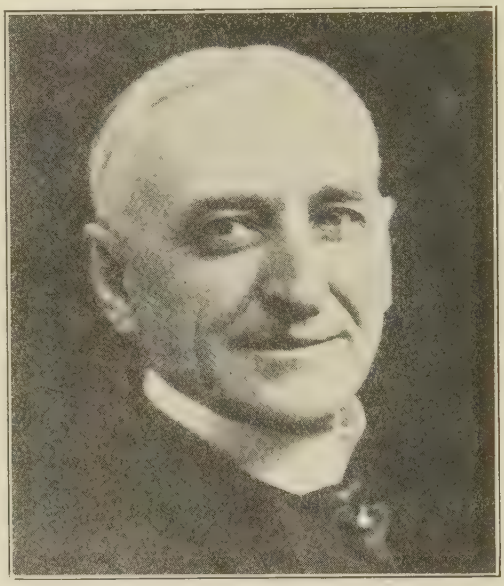
SVERIGES NYKTERHETSSÄLLSKAPS REPRESENTANTFÖRSAMLING (Association of Swedish Temperance Societies). An association formed at Stockholm in 1907 to promote cooperation between the temperance societies of Sweden. It has about 325,000 members, and its operations cover the whole of Sweden. The officers are: President, Oskar Eklund, and secretary, Senator Alexis Björkman, both of Stockholm.

The Association has been active in arranging Prohibition conferences, and it was largely responsible for the great Prohibition vote of 1907-10 (see SWEDEN).

SVERIGES STUDERANDE UNGDOMS HELNYKTERHETSFÖRBUND. (Swedish Students' Total-Abstinence League). See SWEDEN.

SWADENER, MADISON. An American Methodist Episcopal clergyman and temperance worker; born in Miami County, Indiana, March 12, 1860; died at Indianapolis, Ind., Nov. 16, 1925. He was educated at Defiance College, Defiance, Ohio (D.D. 1902). He was ordained to the ministry of the Methodist Episcopal Church in 1882, and held pastorates at Palestine, Andrews, North Manchester, and Marion, all in Indiana. For a time he was church extension and city missionary in Cincinnati, Ohio, and afterward held pastorates at Richmond and Kokomo, Ind. In 1901 he was married to Frances Virginia Perry, of Washington, D. C.

As the result of careful study of social conditions in the great cities of the United States, Swadener became an ardent social reformer. He was an orator of rare power, and was well known as an evangelist in more than half the States of the Union. He was also a familiar figure on the Chautauqua platform. From 1913 Swadener was associate State superintendent of the Indiana Anti-Saloon League, and afterward he became a member of the lecture-staff of the Anti-Saloon League of America. He "personally conducted" many of the prominent lecturers on temperance and Prohibition, speaking with them and officially representing the Anti-Saloon League of America.



REV. MADISON SWADENER

SWALLOW, SILAS COMFORT. An American Methodist clergyman and Prohibitionist; born at Wilkesbarre, Pa., March 5, 1839; educated in the public schools and at Wyoming Seminary and Susquehanna University. In 1889 he received the honorary degree of D.D. from Taylor University (Ind.). He married Rebecca Louise Robbins on Jan. 30, 1866.

Swallow taught for several years in the public schools, began the study of law, changed to theology, and in 1862 was ordained to the ministry of the Methodist Episcopal Church. During the Civil War he served as first lieutenant of a Pennsylvania company. Following the War he filled several Pennsylvania pastorates until 1876, when he was made presiding elder of the Altoona District. Due to temporary impairment in health, he retired from the pulpit in 1886 and became financial agent for Dickinson College (Pa.). In 1892 he was made superintendent of the Methodist Book Rooms at Harrisburg, Pa., and editor of the *Pennsylvania Methodist*, continuing in the latter position until 1905.

Swallow was fearless and outspoken not only in his opposition to the saloon, but in his denunciation of corruption among public officials. While his allegations of complicity with the liquor traffic were involving a number of Pennsylvania State officials, he was nominated for State treasurer by the Prohibition party in 1897 and in the following year received the party's nomination for governor. In 1904, at the Prohibition National Convention in Indianapolis, he was nominated for the Presidency of the United States and received a popular vote of 259,000.

At the time of the burning of the State Capitol at Harrisburg in 1897, Swallow's charges against Pennsylvania politicians caused him to be sued for libel. He was convicted and sentenced to pay a fine

of $500. The superior court, however, set aside the verdict of the lower court, and he was virtually acquitted.

The controversies growing out of his political campaigns and his unrestrained style of attack upon opponents in Church and State led to accusations being placed against him of conduct unbecoming a clergyman, upon which he was tried at the Central Pennsylvania Conference in March, 1902. Although he was acquitted on the more serious counts in the indictment, the presiding bishop was directed to administer a public reprimand to the accused. Swallow refused to receive the reprimand and made an appeal to the Judicial Conference, which was never prosecuted.

Tireless in his fight for clean politics and for Prohibition, Swallow was frequently called "The Fighting Parson." He once said of himself: "With the close of the Civil War I quit fighting for the emancipation of the Afro-American slaves, and began the battle anew for the emancipation of the liquor-license slaves."

In addition to his work as an editor and contributor to the press, he published two volumes: "Camp Meetings and the Sabbath"; and "III Score & X" (autobiographical), Harrisburg, Pa., n. d.

Swallow is still living at Harrisburg, where he celebrated his ninetieth birthday on March 5, 1929.

SWAN, HERBERT EUGENE. An American Methodist minister, editor, and Prohibition worker; born at Shabbona, DeKalb County, Ill., Jan. 29, 1864; educated in the Illinois public schools, at the Sugar Grove (Ill.) Academy, and at the Dodge City (Kan.) School of Theology. For four years (1880-84) he was a farmer and school-teacher. On July 3, 1884, he married Miss Della Eva James, of Halstead, Kan. In 1885-87 he was editor of the *Halstead Herald*, in which capacity he opposed the saloons until they forced him to sell out by boycotting his paper. He was ordained to the ministry of the Methodist Episcopal Church in 1890, and served pastorates at Arlington, Kan. (1892-93), Hesston, Kan. (1893-94), Sylvia, Kan. (1894-95), Stafford, Kan. (1895-97), Rogers, Ark. (1897-99), and Oklahoma City, Okla. (1919-20). He is now a member of the Congregational denomination.

REV. HERBERT EUGENE SWAN

Swan has been fighting for the cause of temperance during practically his entire lifetime. His activities as a temperance editor led in 1894 to his becoming president of the Stafford County (Kan.) Temperance Union. For six years (1899-1905) he was superintendent of the Oklahoma and Indian Territory Anti-Saloon League, and from 1908 to 1918 he was a lecturer and field secretary for the Oklahoma and National Anti-Saloon Leagues. In 1926 he was made general secretary of the Oklahoma Loyalty League, which position he continues to hold.

SWAZILAND. A British protectorate in South Africa; bounded on the north, west, and south by the Transvaal, and on the east by the Portuguese Territory and Tongaland, now part of the Natal Province. About the size of Wales, it has an area of 6,678 sq. mi. The estimated population in 1923 was 117,877. Mbabane is the headquarters of the administration.

Although the independence of Swaziland was guaranteed by agreement between the South African Republic and Queen Victoria in 1881 and 1884, the many concessions granted by the Swazi Chief Mbandini necessitated some form of European control.

A provisional government, established in 1890 by South Africa and Great Britain, terminated in 1894, when the South African Republic assumed protection and administration over Swaziland. The Boer War made this form of government impossible, and in 1902 the territory was administered by a special commissioner. The governor of the Transvaal assumed control of Swaziland in 1903, and on Dec. 1, 1906, an order in Council transferred this authority to the High Commissioner for South Africa. The paramount chief and other chiefs were confirmed in their civil jurisdiction over natives, subject to appeal to the resident commissioner. When the Union of South Africa was established, in 1910, Swaziland, with other native territories, remained under direct imperial control. An elected advisory council representative of the Europeans, was established in 1921 to advise the administration on purely European affairs.

The natives are nearly all Bantus and are closely related to the Zulus. The native population has been increasing since 1911. The Europeans (less than 2 per cent of the total population) are mainly farmers, and the natives engage in agricultural pursuits to a considerable extent and own large herds of cattle. The principal crops are maize, Kafir-corn, tobacco, cotton, and beans. The imports consist chiefly of flour, groceries, wearing apparel, hardware, spirits, and tobacco.

Swaziland is largely ruled by native chiefs who are strongly opposed to the introduction of the liquor traffic. Yet it is stated that from Cape Colony and Natal a flood of spirits is poured into the protectorate and at times whole villages are found in a state of intoxication.

In 1903-07 the laws of the Transvaal were in effect in the Protectorate, and when the territory came under the direct supervision of the Imperial Government in 1907 the Laws of the Transvaal

were reenacted, *mutatis mutandis*. Under these laws the natives of Swaziland were prohibited from purchasing liquors by an Act of the Transvaal Government in 1898 and by proclamation of Lord Milner in December, 1901. In this last measure not only was the sale of liquor to natives absolutely prohibited, but the severest penalties for infringement were inflicted.

SWEARING ON THE HORNS. A curious old English custom in use at Highgate Inns near London in the days before railways. Travelers passing through Highgate by stage-coach were administered a burlesque oath, the observance of this ceremony often attracting parties from the metropolis.

SWEARING ON THE HORNS AT HIGHGATE, HORNSEY, LONDON, ENGLAND

There is no evidence extant as to the origin of the custom, the only fact on record being a song embodying the oath, which was introduced in a pantomime produced at the Haymarket Theater in 1742.

The ceremony known as the Highgate oath was first performed at the Gate House Inn, and spread to other houses of public entertainment as these were multiplied by the increase of traffic through the village. A number of the inns had a pair of horns over the door, as shown in Alfred Crowquill's illustration in Chambers' "Book of Days" (vol. 1, p. 118), reproduced in Everitt's "English Caricaturists." George Cruikshank also made a characteristic drawing of the administration of the oath, a copy of which may be found in Andrews' "Bygone Middlesex."

The ceremony of administering the oath was aided by the use of a pair of horns, those of oxen, rams, or stags being used for the purpose. The horns were fastened to a pole about five feet in height, which was placed in the center of the room in which the ceremony was to be performed. The oath was administered by the landlord, who wore a wig and black gown, and stood with the horns between him and the person to be sworn. The form of the oath varied, but the following may be regarded as embodying the usual requirements:

Upstanding and uncovered. Silence! Take notice what I now say to you, for that is the first word of the oath, mind that. You acknowledge me to be your adopted father, and I acknowledge you to be my adopted son. If you do not call me father you forfeit a bottle of wine; if I do not call you son I forfeit the same. Now, my good son, if you are traveling through the village of Highgate, and have no money in your pocket, call for a bottle of wine at any house you may think proper to enter, and book it to your father's score. If you have any friends wish you a safe journey through Highgate and this life. money, you must pay it yourself, for you must not say you have no money when you have; neither must you convey your money out of your pocket into your friends' pockets, for I shall search them as well as you, and if I find that you or they have any money you forfeit a bottle of wine for trying to cheat and cozen your father. You must not eat brown bread when you can get white, unless you like brown best; nor must you drink small beer when you can get strong, unless you like small best; you must not kiss the maid when you can kiss the mistress, unless you like the maid best, but rather than lose a good chance you may kiss both. And now, my son, I wish you a safe journey through Highgate and this life. I charge you, my son, if you know any in this company who have not taken the oath, that you cause them to take it or make each of them forfeit a bottle of wine; for if you fail to do so you will forfeit one yourself. Now, my son, God bless you; kiss the horns, or any pretty girl present who is willing to let you, and so be free of Highgate.

The oath ratified by kissing the horns, the landlord said:

> I have now to acquaint you with your privileges as a freeman of Highgate. If at any time you are going through the village and want to rest, and you see a pig lying in a ditch, you may kick it out and take its place; but if you see three lying together you must only kick the middle one out, and lie between the two. God save the King!

This curious custom became so popular at one time that a stage-coach very seldom passed through the village without some of the passengers taking the Highgate oath. When parties came from London, the evening was frequently passed in dancing, a practise to which Byron, who had kissed the horns, alludes in the first canto of "Childe Harold" (1812), as follows:

> . . . many to the steep of Highgate hie;
> Ask, ye Boeotian shades, the reason why?
> 'Tis to the worship of the solemn horn,
> Grasped in the holy hand of mystery,
> In whose dread name both men and maids are sworn,
> And consecrate the oath with draught, and drink till morn.

This old custom, once observed at no less than nineteen Highgate inns, according to Leopold Wagner, in his "London Inns and Taverns" (p. 153), has long since fallen into disuse.

SWEDEN. A kingdom in northwestern Europe, the eastern and largest part of the Scandinavian peninsula, area 173,154 square miles and population (Dec. 31, 1927) 6,087,923. Stockholm (pop. 1927, 464,699) is the capital. Other large cities are Goteborg (pop. 233,303) and Malmö (117,197). The reigning monarch is Gustaf V.

Historical Summary. Ancient Sweden must have been fairly populous. Tacitus, in the first historical reference to the country, mentions the Swedes proper, the Suiones, after whom Sweden was named; and Ptolemy later mentions numerous other tribes. Jordanes and Procopius, writing in the sixth century, give accounts of the country, which the latter called "Thule." The Anglo-Saxon poem "Beowulf" provides additional information, after which there is silence for three centuries.

About 830 Ansgar, a missionary bishop from Denmark, visited Sweden, but the churches he founded were not permanent. Scandinavian settlements were made in Russia during the ninth century. Christianity was fully established in Sweden during the latter part of the tenth century; in the twelfth century Eric IX organized the Swedish Church, and engaged in a crusade against the heathen Finns. The archbishopric of Upsala was founded in 1164.

Christianity Established

About the middle of the thirteenth century Stockholm was founded by Birger Jarl, the city being originally built on the island of Stadholm.

Sweden and Norway were united in 1319, when Magnus Henriksen, who had inherited the Norwegian throne from his grandfather, was elected king of Sweden, but the union was merely temporary. The first Swedish *Riksdag* was summoned in 1359, town representatives appearing along with the nobles and clergy. Eric of Pomerania in 1397 was elected common king of Norway, Sweden, and Denmark, but the union was personal and not political. Sweden withdrew from this union in 1434 under Engelbrecht, and after his death elected Karl Knutsson Bonde king under the title of "Charles VIII" (1436). In 1470 the three kingdoms were reunited under Christian I of Denmark, but the tyranny of Christian II became intolerable and the Swedes rose against the tyrant under Gustavus Vasa (1521). In 1523 Gustavus Vasa was elected king of Sweden. Gustavus broke with the Pope because of his refusal to make Johannes Magni archbishop of Upsala. Lutheranism was established as the State religion in 1529. LAURENTIUS PETRI became the first Protestant primate of Sweden in 1531. From the year 1600 Protestantism reigned supreme in Sweden, and Catholics were excluded from succession to the throne or the holding of offices in the country.

Gustavus Vasa Breaks With Pope

For the next 120 years Sweden fought with Poland and Russia over the control of the Baltic, and with Denmark over Lapland, securing from Russia the provinces of Kexholm and Ingria, as well as undisputed claim to Esthonia and Livonia, and from Poland a considerable amount of territory as well as the right to levy lucrative tolls on several wealthy cities on the Baltic. In 1632 all Germany lay at the feet of Sweden; two years later she was fighting for existence; but she triumphed in the end, and secured more territory and the control of the three principal rivers of north Germany.

The greatest political achievement of Sweden was the saving of religious liberty in Europe and the successful championing by Gustavus Adolphus (1611-32) of Continental Protestanism during its early precarious history. Charles X (1654-60) was one of the outstanding military leaders of Europe, and his early death put an abrupt end to a campaign which was threatening to place Sweden at the head of all northern Europe.

Sweden Saves Religious Liberty in Europe

The differences with Denmark were settled in 1660, Sweden receiving the three Scanian provinces. The Russian war ended in 1661, the Czar surrendering all his Baltic provinces to Sweden. At this time Sweden was one of the largest States of Europe, with an area of 16,800 sq. mi., but she was now encircled by bitter foes and was forced to make a series of alliances to protect herself. An unwise invasion of Brandenburg in 1674 brought on the Scanian War, during which Sweden met with a series of military reverses. Only the intervention of Louis XIV of France and the courage of Charles XI (1660-97) of Sweden saved the country.

In 1680, under Charles XI, Sweden became an absolute monarchy, except that the Swedish people were to be consulted on all important matters. The policy of the new monarchy was a peaceful one, and for a time at least Sweden gave her attention to internal affairs and to the building up of a splendid navy and one of the finest arsenals in the world. This respite, however, was but temporary and by the Great Northern War during the opening years of the eighteenth century, Sweden lost practically all that she had gained in the past 100 years. In 1714 Charles XII found himself confronted by the united forces of England, Hanover, Russia, Prussia, Saxony, and Denmark; and his death, in 1718, left Sweden at the end of her resources and at the mercy of her enemies. Hanover obtained Bremen and Verden; Prussia received Stettin; Denmark got the Sound toll rights and the protectorship of Holstein-Gottorp; and Russia obtained Ingria, Esthonia, Livonia, and part of Finland.

Sweden Becomes Absolute Monarchy

Added to this loss of territory were the quarrels between the peasants and those above them (1720-50).

The year 1738 marked the coming of the "Hats" (a Swedish political party) into power in Sweden. Their first act was to renew the old alliance with France; their second was to declare war on Russia (1741), an unsuccessful enterprise which resulted in the loss of more territory in Finland to the Russians. Then, at the instigation of France, they plunged into the Seven Years' War, with disastrous results, the war costing Sweden 40,000 men and $10,000,000. The "Hats" were overthrown in 1765 and the "Caps" (Russian party) came into power. Liberty of the press was proclaimed at about this time.

The Hats and Caps

The outstanding event of the administration of the Caps was an alliance with Russia, which was a dangerous menace to Sweden from the start. The country soon was divided into two opposite camps, one financed by France and the other by Russia. Just when it seemed that Russian influence was dominant in Sweden and the country would become merely a vassal of the Empire, Gustavus III (1771-92) on Aug. 19, 1772, seized the government by a *coup d'état* and converted the weak and disunited republic into a strong limited monarchy. Russia was too busy fighting Turkey to interfere at the time, but she made an alliance with Denmark for the purpose of restoring the old Swedish Government at the earliest opportunity. The two countries struck Sweden simultaneously in 1788 and only another *coup d'état* on the part of Gustavus saved the country. After the assassination of Gustavus (1792) Sweden was again swayed by Russian influence. An alliance with Denmark in 1794 brought to an end the long struggle with that country.

In 1796 Gustavus IV, a boy of three, came to the throne. He was deposed in 1809. Further defeats by Russia in 1809 cost Sweden additional territory. Bernadotte, who ruled Sweden as Charles XIV (1818-44) soon became popular and powerful. The keynote of his policy was the acquisition of Norway as compensation for the loss of Finland in 1808. He saw that Denmark was a more desirable enemy from the Swedish point of view than was Russia. Despite British and Russian opposition, Sweden and Norway were united under a common Swedish king on Nov. 14, 1814. Charles XIV was succeeded by his son Oscar I (1844), who sympathized with Denmark in her war against Prussia in 1848-49. Despite anti-Russian sentiment in the country, Sweden did not participate in the Crimean War.

The Swedish Constitution was changed under Charles XV in 1866 and the present form of the *Riksdag* was adopted, with a Lower and an Upper House. The Upper House was a sort of aristocratic Senate, while the members of the Lower House were to be elected triennially by popular suffrage. Under Oscar II (1872-1907) Sweden enjoyed considerable prosperity. Among the new taxes imposed in Sweden in 1888, in an effort to bring a surplus into the State coffers, was an increase of the excise duty on spirits.

Present Form of Riksdag Adopted

In 1905 Norway broke away from Sweden and became an independent country. Upon the death of King Oscar II his eldest son Prince Gustaf (born 1858) succeeded him as Gustaf V (Dec. 8, 1907).

Drinking Customs. In ancient Sweden there was excessive drinking on feast-days and other special occasions. Tegner (1782-1846), a Swedish patriotic poet, in his *Frithjof's Saga* describes midwinter feasts where "every champion had a proper Yule wetting." The beverage of ancient Sweden was *mjöd* or mead, a sweet ale prepared with hops and honey. It was designated in the old Norse *sagas* as the favorite drink of Thor and other gods. With such liquor-loving deities it is small wonder that the early Scandinavians were addicted to drink.

Scandinavian legends recount numerous instances of overindulgence in drink. Dorchester quotes Afraelius as saying that:

> Dangerous rivals were treacherously got rid of by supplying them with liquors till they were reduced to insensibility, when the hall, usually a wooden edifice, in which they were entertained, was set on fire, or they were otherwise slaughtered. Willful self-destruction was perpetrated by first getting drunk, and then committing the suicide. To appoint a marriage was to fix a day on which the "wedding was to be drunk"; to enter upon an inheritance was to drink the heritage ale; and to drink the funeral ale was but another way of naming the ceremonial of burial.

These drinking customs prevailed when Sweden was swayed by pagan influences. While the introduction of Christianity modified these customs to a certain extent, the use of wine at the Holy Communion was sanctioned, and ale was recognized in the observance of various religious functions. At the drinking of the heirship ale of King Svein, as related in the chronicles of Snorro Sturleson, "the first bowl was drained by the king and his guests to the memory of his father; the second, to Christ; the third, to St. Michael."

Antiquity of Swedish Drinking Customs

Ale-drinking flourished in Sweden in the middle ages in connection with the gilds, or trade associations, the leading characteristics of which were periodical drinking-bouts staged in honor of certain patron saints, by whose names they were designated. Dorchester states that at these meetings whole days and nights were occupied with games of chance and drunken revelry, "that saint being the most honored whose votaries lowered themselves to the uttermost depths of intoxication."

Brandy appeared in Sweden about the end of the fifteenth century. Its use increased until by the nineteenth century it threatened the very existence of the country. Its Swedish name was *Bränvin.*

One of the Swedish kings, however, Charles XII (1682-1718), was a total abstainer. According to one writer, he never tasted wine, ale, or small-beer from the year 1700, but drank only water. His exploits proved that alcohol was not necessary to the endurance of fatigue and hard work. It is on record that Charles forbade the distillation of brandy in his dominions.

During the reign of King Oscar I (1844-59) part of the basement of the Palace at Stockholm was leased to manufacturers of *Punsch,* one of the favorite beverages of Scandinavia.

Temperance Legislation. Swedish kings differed in their views on alcohol. While Gustavus I gave brandy to his soldiers "that they might sprightly march against the enemy," Gustavus Adolphus absolutely prohibited the same drink in 1622, his edict enduring for ten years. Prohibition of ardent spirits was attempted in 1753-56 and again in 1772-75. Sweden was degraded by drink during

the reign of Gustavus III (1771-92), who made the distillation of spirits a royal monopoly until he was forced by general dissatisfaction to modify the law so as to permit landowners to distil spirits upon the payment of small license fees.

Macnish quotes Schubert's synopsis of Swedish laws against intemperance in effect between 1800 and 1850, as follows:

> Whoever is seen drunk, is fined for the first offence three dollars, for the second, six, for the third and fourth, a still larger sum, and is also deprived of the right of voting at elections, and of being appointed a representative. He is, besides, publicly exposed in the parish house on the following Sunday. If he is found committing the offence a fifth time, he is shut up in a house of correction, and condemned to six months hard labor; and if he is again guilty, to a twelve months' punishment of a similar description. If the offence has been committed in public, such as at a fair, an auction, etc., the fine is doubled; and if the offender has made his appearance in a church, the punishment is still more severe. Whoever is convicted of having induced another to intoxicate himself is fined three dollars, which sum is doubled if the person is a minor. An ecclesiastic who falls into this offence loses his benefice; if it is a layman who occupies any considerable post, his functions are suspended, and perhaps he is dismissed. Drunkenness is never admitted as an excuse for any crime; and whoever dies when drunk is buried ignominiously, and deprived of the prayers of the church. It is forbidden to give, and more explicitly to sell, any spirituous liquor to students, workmen, servants, apprentices, and private soldiers. Whoever is observed drunk in the streets, or making a noise in a tavern, is sure to be taken to prison and detained till sober; without, however, being on that account exempted from the fines. If he is without money he is kept in prison till he works out his deliverance. Twice a year these ordinances are read aloud from the pulpit by the clergy; and every tavern keeper is bound under the penalty of a heavy fine to have a copy of them hung up in the principal room of his house.

The Licensing Act of 1855 contained some unique features. Under it parochial authorities or town councils fixed annually the number of retail spirit-shops, subject to the approval of the provincial governor. Licenses were issued for shops and public houses (including restaurants). Shops paid eleven cents a gallon for spirits to be sold in quantities of not less than half a *kan* (3/10 gal.), and not to be drunk on the premises. Public houses and restaurants sold unlimited quantities for immediate consumption and paid seventeen cents a gallon. Three-year licenses were auctioned off to those paying the required tax on the greatest number of *kans*, estimating their sales beforehand. Licensees were not required to pay for excess sales beyond the number stipulated in their bids. Or the authorities might, with the approval of the governor, dispose of all licenses to any company organized for the purpose of distributing them. Many parishes decided to grant no licenses, with the result that there were but 450 licensed premises for 3,500,000 people. In Goteborg (Gothenburg) (pop. 56,000) the authorities fixed the number of licenses and sold them at auction. After ten years the ensuing demoralization forced the town council to appoint an investigating committee, who found the chief cause of increasing degradation and poverty to be intemperance. This finding resulted in the inauguration of the famous GOTHENBURG SYSTEM, which was put into operation in 1865. One third of the licenses were canceled and conditions immediately improved. But the relief was only temporary, for poverty and crime began to increase again. Shop-license control by city authorities was partly blamed, and the unlicensed and free beer-shops were also censured. License control was given to the *bolag*, or commercial company.

Gothenburg System

Some licenses were canceled while others were transferred to private wine-merchants who, it was claimed, kept their stores "exclusively for the sale of the higher class of spirits and liquors not in ordinary use by the working classes." The 400 free beer-shops were supposed to be eliminated by a change in the law "placing malt liquors under the same regulation as wine."

Senator Alexis Björkman, commenting in 1920 upon the Gothenburg System, said:

> Through the Gothenburg system it was intended to do away with private interests in the liquor business (by disinterested management) and make the selling-places for brandy light, pleasant restaurants, where the worker could buy food and a drink with the food. In other words, the tendency was to make the business decent. The Bolag should have no other benefit than a low interest on the capital invested; the profits should go to the community and, to some extent, to the state.
>
> It is true that the consumption of brandy decreased, through the abolition of home distilling, from 23 to 10 liters per capita, and by the new temperance movement . . . it was further lowered to 7 or 8 liters per capita per year. But at the same time the consumption of beer and wine increased. If the alcoholic content of the drinks is taken as a measure for research, the fact is borne out that consumption of intoxicants was practically unchanged during the whole period of the Gothenburg system. . . Drunkenness offenses, on the other hand, were constantly increasing in number. In 1890 they were about 25,000, but in 1912 more than double, or 56,000.

Ever since 1855 legislation in Sweden has aimed at checking, and as far as possible reducing, the use of intoxicants. This aim is certainly not precisely stated in the liquor enactments of 1855 and 1856, but the tendency may be discerned behind all the measures connected with this matter that were taken during the latter half of the nineteenth century.

Under the auctioning of licenses Goteborg received annually about $35,000. In 1875 the Gothenburg Public-house Licensing Company paid the city, as net profit, $175,000. Replying to a statement made in the British Parliament that the System was a failure and that drunkenness was increasing in Goteborg, *Haendals Tidning*, a local paper, pronounced the statement misleading, but admitted an increase in liquor consumption to nearly six gallons per capita, with the result that about one person in six was annually arrested in the city for drunkenness.

Swedish laws prohibited the Sunday sale of liquor and limited the hours of evening sale.

Another important temperance measure was the Royal Ordinance of 1892 providing for compulsory instruction in the public schools concerning the nature and effects of alcohol.

In a liquor sales enactment of 1895 it was laid down that certain liquor-selling companies were to have for their object, in the interests of morality, the regulation and control of retailing and dispensing alcoholic liquors.

One of the early victories in the fight for the enactment of temperance legislation in Sweden came in 1895 with the election of Andreas Wilhelm Styrlander, Grand Chief Templar of Sweden, to the Lower House of the *Riksdag*. Styrlander became a member of the Law Committee of the Lower House in 1902, and introduced in that body several measures aimed at the indiscriminate sale of malt liquors. He also induced the Lower House to enact a measure prohibiting the sale of liquors in the military camps and barracks throughout the country, but the bill was defeated in the Upper House. In 1904, however, the

Styrlander's Activities in Riksdag

Riksdag requested the king to prohibit all sale of malt liquors in the army and navy.

In 1904 the Swedish Parliament prohibited the sending of liquor by mail. In that year, also, the Labor party in various parts of the country had made temperance part of its program, and the question was debated at the national convention of the party.

On Jan. 1, 1906, a new law concerning the sale of malt beverages and wine went into effect in Sweden. A few of the provincial governments immediately availed themselves of the authority given them by the law to refuse a number of applications for new licenses. In the province of Goteborg only 400 out of 800 applications were granted. The governor of the province of Vermland, N. Dryssen (who had previously pledged himself to do all that he could for the temperance cause), went still further: he ordered that all places for the sale of malt beverages and wines be held open only from 9.00 A. M. to 7.00 P. M. and proclaimed that all such establishments must be closed at 2.00 P. M. on the days before Sundays, holidays, and fairs.

Closing Regulations

Swedish temperance reformers were not satisfied to conduct a mere educational campaign; they demanded from Parliament more restrictive measures against alcoholic beverages. And gradually public opinion seemed to have become ripe for total Prohibition, at least as regards spirits, wines, and the stronger sorts of beer.

A Swedish law, enacted in June, 1907, provided that all intoxicating liquors—spirits, wines, and beer—containing more than 3.6 per cent alcohol could be sold only through the Gothenburg *bolags;* but here the Communal authorities had the right to refuse the concession, in other words, to introduce local Prohibition, and thus in 14 of the 109 cities of Sweden alcoholic liquors with more than 3.6 per cent of alcohol could not be sold. Only 88 of the 2,409 parishes in the country had saloons in 1907. In that year a motion was made in the *Riksdag* that property used for temperance work be exempted from taxation. The motion was passed, and it proved of great benefit to the many Lodges which owned their own homes, as the taxes had been a heavy burden on the most of them.

SWEDEN: BOLAG READING-ROOM

In 1907 the Swedish House of Representatives, by a vote of 89 to 86, approved a Prohibition measure, which went into effect temporarily during the national strike (Aug. 4-31, 1909) with immensely beneficial results. Restaurants only were permitted to serve wine and beer with meals. Official police-court statistics during the strike showed that at Gothenburg in August, 1908, there were 847 arrests for drunkenness; during August, 1909, but 113; from Sept. 1 to Sept. 7, 1908, 188 arrests; during the same period in 1909, only 3. On Sept. 8 the public houses were reopened and from Sept. 8 to 19 there were 259 arrests. Other Swedish cities had the same experience. These results were all assigned to Prohibition, which was hailed with satisfaction by the working people. On Aug. 11, 1909, at Stockholm, a meeting of 20,000 strikers begged the Government to lengthen the Prohibition period. During the period 125 newspapers advocated temperance or Prohibition and refused to accept drink advertisements.

Prohibition During National Strike

On Nov. 17, 1911, a Royal Temperance Commission was appointed to study the liquor situation in Sweden. Of the eleven members, eight were teetotalers. S. H. Kvarnzelius, head of the Swedish I. O. G. T., was chairman of the Commission, and Emilie Rathou, a Swedish White Ribboner, was another member. Dr. Ivan Bratt, founder of the

Bratt System, was a member, as was J. B. Eriksson, who was later released from his duties on the Commission upon entering the Swedish Government.

In 1914 the Royal Temperance Commission issued a voluminous report with a long series of recommendations in the form of a Parliamentary bill.

Royal Temperance Commission

In the report it was stated that the existing licensing system was very imperfect, and should be abolished. The work of the Commission embraced an investigation of total Prohibition leading to such recommendations as the investigation might warrant. Everything tended to prove that within the various classes of society in Sweden there was a stronger inclination to agree to a demand for local veto and drink-sale reforms than to consent to national Prohibition. In the opinion of the Commission, it was not under existing circumstances practicable to combine legislation aiming at the regulation of the sale of drink with laws aiming at the total Prohibition after a certain period of the manufacture, sale, and importation of intoxicants. The Commission in preparing its report, however, took great care not to bar the way in the least degree to total Prohibition. On the contrary, the recommendations of the Commission cleared the road, in their opinion, for an early introduction of Prohibition. In pursuance of this policy, therefore, the Commission recommended—with the object not of continuing the traffic, but of ending it—that all classes of intoxicants, spirits, beer, and wine, be brought under one control. It also recommended the immediate grant to the people in the towns of the right of direct popular veto over the retail sale of all intoxicants. This veto was to be secured by a majority of at least two thirds of all persons (aged 21 years and over) on the parish registers. In the event of the required majority not being secured, or of no poll being taken, then the existing licensing system would continue to apply; and the *bolag*, under its greatly improved conditions, and with much stricter supervision than previously, would be the medium through which the distribution of intoxicants would be made.

The report contained a large number of new restrictive regulations, as, for example, those reducing the hours of off-sale of intoxicants to eight, not before 9 A. M. or after 5 P. M. The serving of intoxicants (for on-consumption) to any one apparently the worse for liquor, or to any one reasonably considered to be under eighteen years of age, was interdicted.

When a Liberal Government came into power at this time, it was hoped that it would propose full Prohibition to Parliament, in which (in the Lower House at least) the teetotalers were in the majority. But, instead, the Government accepted willingly the proposal of Dr. Ivan Bratt, a young physician of Stockholm, that spirits be sold for off-consumption in such a way that records could be kept as to whom the sales were made, and also as to the quantity sold to one person. Under this plan, according to Bratt, it would be possible to deter from buying intoxicants persons who would misuse them.

The BRATT SYSTEM went into operation in Stockholm on March 1, 1914; and during the same year it was applied in a number of Swedish towns. At the beginning of 1916 the principles of the System were made compulsory throughout Sweden, but the new law relating to the sale of intoxicating liquors did not go into effect until Jan. 1, 1919.

In 1917 the Swedish Parliament discussed for several days the question of temporary Prohibition in view of the serious lack of food supplies. The Lower House unanimously declared for it. The Upper House defeated it by a vote of 72 to 60, but this small majority in the Upper House, which has always been conservative on the alcohol question, indicated that the Prohibition idea was gaining ground.

After defeating the Prohibition measure, the Upper House proposed a number of measures far less radical. A compromise bill was finally effected, to which the Lower House finally agreed without much enthusiasm as the best that could be secured. The new legislation included the following changes:

1. Wine and beer were brought under the Gothenburg system.

2. Liquors might not be served to persons under 21 years of age, to any one convicted of drunkenness within two years, or to those who within three years had committed offenses while in a state of intoxication.

This new legislation did not go into effect until January, 1918, and did not repeal existing restrictions, laws, and ministerial orders. About 60 per cent of the local districts (1,424 out of 2,409) were dry in 1917.

In August, 1917, the Swedish Government ordered a suspension of distilling on account of the grain shortage.

Suppression of Distilling Ordered

Earlier in the year a temporary prohibition of the sale of spirits until May 12 had been adopted in order to determine what limitation should be set upon individual purchases. This last was afterward fixed at two liters of spirits a month, until Oct. 1, 1917, "spirits" being understood as all liquors containing over 25 per cent of alcohol.

Minors and persons who had been fined for drunkenness or for crimes due to drink, were not allowed to purchase liquor. A card system for all drinkers made the enforcement of these provisions possible. Men who failed to support their families adequately were not allowed to purchase wine, beer, or spirits, either to be carried away or to be consumed on the premises.

Restrictions of Sales

Retail liquor-selling places had to be closed at 2 o'clock on afternoons before holidays and Sundays, and on those days no spirits could be sold before noon nor after 7 o'clock in the evening, and not until after 2 P. M. on Sundays and holidays. Wine or beer with meals might be sold before 12 o'clock, but not unless the food purchased amounted to 75 *ore*, and if less than 30 *ore* the amount of beer was limited to one-fourth liter (one half-pint).

After the new legislation was reported, the temperance organizations met and resolved that it was entirely inadequate to the situation. With families confronted by famine, it was preposterous to continue the manufacture and sale of alcoholic liquors. They demanded immediate Prohibition, and resolved that at the coming election all candidates should be sounded on this issue, and that votes should be withheld from all who were not outspoken in favor of it.

During the last two years of the World War (1914-18) the restrictions on the liquor traffic were

so severe, caused by the lack of foodstuffs (potatoes and corn) that the consumption of spirits fell to almost *nil*. A few years after the War statistics showed a steady increase. Thus the consumption of spirits, which had reached an alarming figure in 1914, and in 1917 had decreased almost three fourths, rose again in 1924 to almost one half of the 1914 figure. The consumption of wine and beer also increased.

Dr. Bratt and his party claimed that Prohibition would give rise to illegal traffic and smuggling, which his system would prevent. On the contrary, illegality of various kinds and smuggling have flourished amazingly in Sweden during the last few years. In 1922 the number of persons found guilty of smuggling was 1,930; in 1923 the number rose to 2,704, and in 1924 to 2,863. The temperance leaders of Sweden declare that although the Bratt System has materially changed the liquor traffic, it has not improved matters; that it has not solved the liquor problem, and that it never can.

In 1920 the number of drinking persons was the greatest it had been in 60 years (see *American Issue*, April 24, 1920). This alarming condition led public sentiment to believe that drastic measures had to be taken against the liquor traffic. The Bratt System proved so unsatisfactory that Dr. Bratt himself, in an address delivered in Stockholm Dec. 16, 1919, confessed: "I acknowledge the system is now lying in ruins."

Failure of Bratt System Acknowledged

In 1919 the fight for Prohibition in Sweden was greatly advanced by a new electoral reform law providing for the election of members of both houses of the Swedish Parliament by universal male and female suffrage. The Lower House had repeatedly passed a Prohibition bill (the last time in 1918 by a majority of 50), but the Upper House had always rejected it. The first election for the new Upper House took place in March, 1919, and the general election of members to the Lower House occurred in October, 1920. The last-named body was decidedly more favorable to Prohibition than its predecessor. However, Dr. Bratt had succeeded in defeating Ekman for election. Among the 130 temperance advocates elected to the Lower House in 1920 were 48 Good Templars.

After nine years of investigation, the Royal Temperance Commission appointed in 1911 made its final report in 1920. Of the ten members, only one took a decided stand against Prohibition, namely Dr. Bratt. Considering the diversity of opinion among members of the Commission, the final report was more harmonious than had been expected. Most of the members agreed on the following recommendations:

1. Prohibition is the only real solution of the liquor problem.
2. Legislation should be enacted prohibiting alcoholic wines and beers as well as distilled liquors.
3. All liquors containing more than 2¼ per cent of alcohol by weight should be termed alcoholic or intoxicating liquors.
4. After having been adopted by Parliament, such a law or bill should be referred to a vote of the people and go into effect three years after adoption by a favorable vote of 60 per cent of the electors.

The report of the Royal Commission contained a volume of facts concerning the liquor traffic in Sweden, and covered practically all phases of modern scientific knowledge concerning alcohol in relation to its effect on the individual and on society. Much space was devoted to an impartial report of the working of Prohibition in Iceland, Finland, Norway, Canada, and the United States. As mentioned above, the Bratt System went into operation throughout Sweden Jan. 1, 1919. Immediately 1,000,000 citizens obtained *motboks* in order to get liquor. The report showed that in 1920 these *motbok* holders bought 38,000,000 liters of spirits. During the World War, in 1917-18, the on-sale of alcoholic liquor was closely restricted and amounted to 2.8 liters per capita. In 1920 it was 6.1 per capita. Convictions for drunkenness kept pace with increased consumption, as follows: In 1917, 18,507; 1918, 18,854; 1919, 34,858; 1920, 45,500.

For the purpose of securing Prohibition in the general plebiscite of 1922, a National Prohibition Committee was constituted late in 1920. This Committee was composed of five representatives from all Swedish temperance organizations, five representatives from the churches, and five representatives from women's organizations friendly to Prohibition.

The National Prohibition Committee organized and directed Prohibition work throughout Sweden in preparation for the 1922 election. Local Prohibition committees were organized in every community, with a central committee in every county. Prohibition speakers traveled throughout the country and Prohibition pamphlets were distributed in large quantities.

The result of the Prohibition plebiscite taken on Sunday, Aug. 27, 1922, was officially announced as 922,122 against Prohibition, 886,232 for, a majority of 35,890 out of 1,808,354 votes cast. Fifty-three per cent of the Stockholm vote was cast by women. Of this 53 per cent, 44 was against and 9 in favor of Prohibition. The women of Goteborg and Malmö, the second and third largest cities of Sweden, also voted against Prohibition.

Pebiscite of 1922 Unfavorable to Prohibition

The alarming growth of liquor-smuggling during 1920-23 was responsible for the issuance of two new laws in the latter year, aimed directly at this evil. One concerned the punishment of illegal importations, and went into effect July 1, 1923. It increased considerably the punishments for smuggling. All goods brought illegally into the country could be confiscated, as well as the vessel seized, if smaller than 120 tons.

The second new law was even more important in the fight against the smuggling of liquor into Sweden. It prohibited the importation into Sweden of spirituous liquors and wines in vessels smaller than 120 tons. The law did not define how far from the shore the territorial water-line of Sweden extended, but it was later defined administratively to mean the common four sea miles.

In 1923 the Swedish Government prohibited the manufacture, importation, and sale of any apparatus for home distillation, and this traffic soon almost entirely disappeared. The only violations of the Swedish liquor laws in 1923 were the illegal sales of *motboks* and smuggling from Esthonia and Germany. The fact that Sweden had not yet adopted Prohibition did not prevent a considerable quantity of liquor from being smuggled into the country, and as liquor was commonly sold in Sweden it was more difficult to detect such entry. Beer was still sold in unlimited quantities, and boot-

leggers were to be found. The temperance organizations were active in trying to effect some reform in this direction. In an attempt to stop bootlegging, beer was not sold in bottles, but by the glass. By this means it was hoped to prevent the bottles being used for the surreptitious sale of distilled spirits. It was reported that there was an increase in Stockholm in the cases of alcoholism among women. The struggle between the wets and the drys was exceedingly bitter, with much activity on both sides.

Sweden was the third country to fall in line in helping the United States enforce the Prohibition Law, by completing in 1924 the ratification of a rum treaty whereby the United States was allowed to search and seize at one hour's distance from land vessels of that country suspected of rum-running. This treaty was expected to assist in preventing the illegal importation of intoxicating liquors into America.

The Swedish elections in 1924 showed a small decrease in the number of dry members in the *Riksdag*, but five members of the new Swedish Socialist Government were strongly in favor of Prohibition, four of them being Good Templars.

In an interview with a representative of the *Christian Science Monitor* in 1927, Carl Ekman, Prime Minister of Sweden, commented upon the Bratt System as follows:

Those of us who consider the use of alcohol as unnecessary oppose the so-called Bratt System because we think it fosters and spreads the drinking habit instead of suppressing it. On coming of voting age, young men are apt to feel they must use their prerogatives as full-fledged citizens and apply for the so-called *motbok*, which allows them to purchase a limited quantity of spirits every week.

While it is true that, thanks to the Bratt System, there has been a marked improvement in the liquor situation in Sweden, the benefits have been chiefly external and the real evil remains. The consumption of liquor now grows every year. The system of individual licenses tends to inoculate the whole country with the liquor habit and is therefore to be considered only as a transitory measure. Furthermore, the ration system does not work out in practice as it is supposed to in theory.

The privilege to buy is often borrowed or bought, so that individual consumption is not actually controlled. For instance, a man who is either denied the privilege to buy or is not content with what he gets on his own *motbok* may be able to induce more temperate relatives or friends to buy his extra liquor on their own books. The regulation is therefore more apparent than real.

But at the same time complete prohibition is not an immediate possibility in Sweden. While we favor it, we realize that it requires a complete and firmly determined majority in order not only to install it, but to maintain it. A few years ago we took an advisory plebiscite on the subject and when we failed to get a clear majority, we said, "Here is further educational work still to be done." On that line we intend to continue for popular instruction.

I furthermore consider it deplorable and undesirable from a social as well as moral point of view that the public budget should be dependent upon the income from the liquor trade. We are, therefore, trying to gradually remedy that situation.—*Union Signal*, Aug. 6, 1927, p. 3.

SWEDEN: PEOPLE AWAITING ENTRANCE TO A LIQUOR-SELLING PLACE UNDER THE BRATT SYSTEM

According to the Rev. David Ostlund, general secretary of the antialcohol movement among the Christian churches of Sweden and North-European representative of the World League Against Alcoholism, in an article in the *Scottish Temperance Reformer* for March 15, 1929, there is wide-spread dissatisfaction in Sweden over the results of the operation of the Bratt System, not only among temperance people, but also among the public generally. The System has not solved Sweden's liquor problem and has been practically condemned by the Swedish Government.

While it was necessary that the Bratt System, constituting as it did an entirely new method of handling the alcohol problem, should have a fair trial, and could not be condemned by temperance people before the experiment was tried out, it can now be safely affirmed that there is no longer any doubt in the minds of the temperance leaders of Sweden that the System must go. The following resolution was unanimously adopted by representatives of the Swedish temperance organizations—

embracing 600,000 people—at the Twelfth Prohibition Congress, held at Stockholm Feb. 10-12, 1928:

The present development must be broken off. . . The Congress recommends a thorough investigation of the results of Swedish and Foreign alcohol legislation, to make it clear what changes should be made in Sweden's alcohol legislation so that it shall no longer lead to, but lead from, the use of intoxicants.

As a result of this action on the part of the Congress, a commission of seven members was appointed in 1928 to investigate existing liquor legislation. Prof. U. Quensel, author of a work on medicine and alcohol, was named chairman of the commission, and M. Larsson, a Government official favorable to temperance, was chosen secretary. Of the five other members, two represented the Parliamentary temperance parties.

Liquor Legislation Investigation Committee

On May 2, 1928, both Houses of the *Riksdag* adopted a proposal from its Legislative Committee that a revision be made in the alcohol legislation of the country. The following passage is from the Committee's report:

The leading viewpoint in such a revision should, according to the opinion of the Committee, be an endeavor to reach such measures which will in the greatest possible way, benefit the temperance conditions in the country, and of which the enforcement will lead to the least possible harm and inconvenience.

To begin with, an investigation should be made of the workings of the Swedish restrictive system in regard to Temperance and a comparison be made between that system and tried systems in other countries, especially in Denmark, Norway and England.

At the beginning of 1929 *motboks* were owned by 1,126,151 persons of whom 107,230 were women. New *motboks* to the number of 170,000 have been issued during the last four years. The most lamentable feature of this increase is that it is made up chiefly of young men and women who thus systematically form a habit fraught with grave consequences in later years.

The Temperance Movement. While the fight against the evils of alcohol started at an early date in Sweden, the people as a whole did not take it seriously until the middle of the nineteenth century. The foundation of Swedish temperance literature was laid in the sixteenth century by Archbishop LAURENTIUS PETRI, who in 1558 delivered a sermon entitled "Against Intemperance" *(Emot Dryckenskap)*, which, later, was printed and ran into several editions. His brother, Olaus Petri, published one of the first Swedish hymn-books, and in it included a long, grave, and realistically written "Song About Temperance" (1572). Later some priests began working for temperance on religious grounds.

For a long time the agitation against overindulgence in drink was encouraged by just a few prominent men in Sweden. One of the first and most noted of these pioneers of the temperance movement in that country was CARL VON LINNÉ (Linnaeus), the celebrated Swedish botanist, who in 1742 delivered a course of lectures at Upsala University on "Diet, or a Correct Manner of Living," in which he stated for the first time numerous truths about alcoholism which have not been discredited down to the present day. Other prominent men followed in his footsteps, but it was almost 75 years before there were any organized efforts to suppress intemperance in Sweden.

Brandy was known in Sweden in the sixteenth century. In the church discipline of 1571, mostly written by Archbishop Petri, it is stated as one of the duties of a minister "to admonish those . . . who use beer, brandy and other drinks" to "better their ways".

Among the early Swedish temperance pioneers should be mentioned Tomas Thorild, the philosopher, who, in 1795, published a work in which he maintained that alcohol should be used as medicine only. He said:

No sensible man has the notion that medicine, however delicious it may be, should be used for continuous and natural food (or drink). It is, therefore, only a foolish and laughable indulgence. . . Even a little use is intemperate, since the thing itself is unnatural.

C. A. Ehrensvärd, author and statesman of the reign of Gustavus III (1771-92), wrote against distilling as a State enterprise.

One authority states that at the beginning of the nineteenth century the consumption of spirits in Norway and Sweden probably exceeded that of any other country in Europe. While other writers regard this statement as somewhat exaggerated, they all agree that the production and consumption of spirituous liquors were out of all proportion to the number of inhabitants, and that the upper classes in particular were most intemperate.

One outstanding cause of increased drunkenness in Sweden at this time was the prevalence of "distilling for home needs," as home distillation was called. Brandy intoxication was especially common. Peasants were permitted, under a law of 1810, to distil brandy in their homes upon payment of small taxes to the Government, and most of them availed themselves of the privilege. The size of the still and the amount of the tax depended upon the value of the property.

Home Distillation

In 1829 there were 167,744 stills in operation in Sweden, with an annual capacity of 30,000,000 gallons of brandy. This huge production brought in an income of 30,000,000 rix-dollars, and the revenue paid the Swedish Government amounted to about $434,000.

Some authorities placed the home consumption of brandy in Sweden at 80 pints per capita. Senator Alexis Björkman, in a speech at the Fifteenth International Congress Against Alcoholism, at Washington, D. C., in 1920, declared that the per capita consumption of brandy in Sweden in 1830 was 46 liters, or more than 11 gallons.

Then the reaction set in under the leadership of Peter Wieselgren (see below) which movement was influenced considerably by the temperance movement in the United States. The American Temperance Society sent ROBERT BAIRD to Europe in 1836, and he spent the next ten years in a temperance campaign throughout the northern half of the Continent. In Sweden he was accorded the honor of a personal interview with King Charles XIV, who ordered that Baird's "History of the Temperance Societies of the United States" be translated into Swedish and printed at his expense. Baird assisted in the organization (May 5, 1837) in Stockholm of the Swedish Temperance Society *(Svenska Nykterhetssällskapet)*, which was destined to become the clearing-house of the temperance movement in the country. In less than ten years it had about 100,000 members in 276 branches throughout Sweden. After visiting Russia in 1840 Baird returned to Sweden, to find that the original society em-

Robert Baird Visits Sweden

braced 150 temperance organizations, with a combined membership of about 50,000. He also found two temperance publications in circulation. Visiting the country a third time in 1846, Baird found that the temperance movement was still increasing, there being 332 societies with nearly 100,000 members.

The aim of the Swedish Temperance Society during these early days of its existence was to emphasize the harmfulness of BRÄNVIN (the favorite alcoholic beverage of Sweden) and to urge its abolition through the circulation of pamphlets. Moderate drinking was equally censured, members being required to renounce distilled beverages for example's sake. Owing to these developments (and also to the educational work of Wieselgren and Huss) the spread of sobriety was rapid, and brandy consumption in Sweden dropped from 46 liters per capita in 1830 to about 23 liters in 1850.

JOHAN OSKAR EKMAN defrayed much of the expense of these various educational campaigns. In 1902 the organization extended its program and changed its name to the "Swedish Society for Promoting Temperance and Popular Education" *(Svenska Sällskapet för Nykterhet och Folkuppfostran)*. Ekman gave this new society an endowment of about $54,000 to ensure the continuance of its activities among students and young soldiers.

Swedish Temperance Society

One of the greatest figures in Swedish temperance history is that of the young pastor PETER WIESELGREN. In 1819 he and some of his colleagues at the Växjö High School founded the first temperance society in Sweden.

Wieselgren believed that moral suasion was insufficient to suppress the evils of alcohol and that prohibitory measures would have to be applied sooner or later. To that end he instituted a great campaign against the national evil, traveling from one end of the country to the other, and arousing the peasants and the city dwellers to a consciousness of the gravity of their danger. While exhorting individuals personally to abstain from spirit-drinking, he at the same time worked to obtain the help of legislation. The chief object he had in view was the suppression of home distilling, then generally considered to be one of the chief sources of evil. This was attained in the year 1855.

The physician MAGNUS HUSS also exerted a deep influence on the people of Sweden during this period. His address in 1851 before the Congress of Naturalists at Stockholm on "The Desire for Brandy in Sweden, and How It Is Satisfied," of which 100,000 copies were circulated, contributed largely to the enactment in 1853-54 of a radical measure abolishing home distillation.

The chief aim of the various Swedish temperance organizations prior to 1850 was the securing of radical changes in existing liquor legislation. With the enactment of the Swedish Licensing Act of 1855, they considered their object accomplished and lost interest in the fight against alcoholism, with the result that they gradually decreased both in numbers and influence.

A new danger, as great as the one just removed, then emerged. The partial victory over spirits was counterbalanced, to some extent, by the increase in beer consumption. This consumption was not so much of home-brewed beer (the alcoholic content of which was so low that it was drunk by abstainers as non-intoxicating) as of beer of a much higher alcoholic content, produced in modern breweries. The brewing of Bavarian beer was introduced into Sweden and breweries were established in the towns as well as in the rural districts. The brewers had eagerly concurred in the national movement against brandy with the selfish motive of opening up a better market for their own products. People learned to drink beer; and, as an ally of brandy, only partly conquered, beer became a dangerous intoxicant for the nation.

Beer Consumption Increases

The more watchful friends of temperance, however, soon took cognizance of this new danger. Some of them concluded that the temperance struggle had only begun and in 1873 the first total-abstinence society in Sweden was formed at Goteborg (Gothenburg) by N. J. Björkman, a typographer who earlier in life had been a drunkard.

Temperance Societies. During the years 1876-79 several temperance societies were founded to take up the fight against the drink traffic, and conferences were held for the purpose of establishing uniformity in the organizations and unity in the work. This aim, however, it was impossible to accomplish, owing to the widely divergent views between the teetotalers and those favoring moderation. But the old rule of forming temperance organizations on the basis of abstinence from spirits only was abandoned, and the new societies were based on total abstinence. International temperance organizations, such as the Band of Hope, the Independent Order of Good Templars, the Blue Ribbon movement, and the Woman's Christian Temperance Union, soon were active in all parts of Sweden.

Perhaps the first international organization to enter Sweden was the Band of Hope, for various temperance leaders who later became active in Good Templary ascribed their temperance prejudices to training received in Bands of Hope prior to the introduction of the I. O. G. T. Karlstad had a Band of Hope in 1877 (see AHLEN, JOHAN). The Bands of Hope soon increased in number and membership. The official organ of the Swedish Bands of Hope is the *Temperenz Herold.*

Bands of Hope

The Independent Order of Good Templars was introduced into Sweden in 1879. The first Good Templar Lodge in Sweden, "Klippan" (The Rock), was instituted in a small Baptist chapel in Goteborg on Nov. 5, 1879, by Oscar Bergstrom, a Baptist preacher. It was allied to the American order. Somewhat later the English order was introduced, JOSEPH MALINS himself instituting the Grand Lodge of Sweden at Skofde on Aug. 12, 1880. On Oct. 29, 1880, a Swedish Grand Lodge of the American order was also founded, in Goteborg. Seven years later, the two international rival bodies were reunited at Saratoga Springs, N. Y. (1887).

During the early years of Good Templary in Sweden OSKAR EKLUND was the pillar of the Order.

The introduction of Good Templary into Sweden marked the beginning of the modern total-abstinence movement in that country. The Order made rapid progress and has been of more importance in Sweden than in any other country in the world. In 1890 there were 1,500 lodges, with 60,000 members, despite a secession movement in 1888 led by Axel Johansson.

I. O. G. T.

The Good Templars were extremely active in the work of organizing temperance societies for the young people. In 1903 no fewer than 110 new junior lodges were instituted. In 1906 membership in these junior lodges had grown to 50,000.

Much of the progress of the temperance cause in Sweden has been due to the generosity of temperance friends there. In addition to numerous memorial funds which have been given to the temperance organizations from time to time, the societies—the Good Templars in particular—possess many libraries and meeting-halls. In 1906 the Good Templars owned no less than 588 halls in various parts of the country, which were valued at 4,172,460 *kroner*. These halls (often containing well-equipped libraries) were in many cases the only places suitable for the people to meet to discuss temperance and other matters.

In 1907 the Swedish Grand Lodge of the I. O. G. T. was the largest temperance organization in the whole Scandinavian peninsula, with an aggregate membership of more than 190,000, and was moreover the largest Grand Lodge of the Order in the whole world.

Generosity of Good Templars

Swedish Good Templary has accomplished much through temperance education, one of its many activities being the establishment of numerous reading-circles, which are found throughout the country, even in the more isolated sections. As a basis for these groups, the Good Templars have established excellent libraries, which now contain more than 1,000,000 books.

Another important contribution of the Good Templars to the cause of temperance has been the sponsoring of such organizations as the Central Association for Instruction in Temperance, which society is partly financed by the Government.

The Good Templars own their own printing plant, purchased in 1900 from Oskar Eklund, where they publish *Reformatorn*, the official organ of the Swedish Grand Lodge. First issued about 1880, this periodical has become the leading temperance publication of Sweden. Among its editors have been OSKAR EKLUND (1889-1903), Senator ALEXIS BJÖRKMAN (1904-09), and LARS BROOMÉ (1910-18). Another publication issued by the Good Templars is *Daggdroppen* ("Dewdrop"), a juvenile total-abstinence journal, first issued in 1897.

In 1903 the Good Templars began the publication of *Mimer*, a scientific temperance journal, of which Johan Bergman became the first editor. Later in that year a series of lectures was issued by Mauritz Sterner, M.A., suitable for reading at lodge meetings and entertainments. The first number contained a translation of a lecture by John B. Gough and a biography of him by Sterner.

About Easter, 1906, a "Good Templar Junior Society" was instituted at a meeting in Stockholm.

Among the leaders of Good Templary in Sweden have been the following:

Johan Ahlén, Grand Supreme Juvenile Templar after 1882, who founded the Central Association for Instruction in Temperance.
John Olof Ahlin, temperance lecturer and writer.
Senator Johan Bergman, Grand Chief Templar (1897-1902).
Anders Henric Berg, Grand Chief Templar (1882-86).
Sen. Alexis Björkman, editor *Reformatorn* (1904-09).
Lars Gustav Broomé, editor *Reformatorn* (1910-18).
Oskar Eklund, the "Grand Old Man of Swedish Templary," Grand Chief Templar (1906-09), International Treasurer (1920-23), and editor *Reformatorn* (1889-1903).
Carl G. Ekman, Prime Minister of Sweden in 1926.
Karl A. Eriksson, associate editor *Reformatorn*.
Oskar Gylfe, Grand Secretary (1900-20).
Johan August Kraft, Grand Chief Templar (1886-88).
Svante Herman Kvarnzelius, M.P., Grand Chief Templar (1909-14).
Emilie Lindquist, Right Worthy Grand Messenger.
August Ljunggren, editor *Tirfing*.
Emilie Rathou, editor *Vita Bandet*.
Dr. Mauritz Sterner, asst. editor *Reformatorn*.
Ernst Strandman, Grand Chief Templar (1914-29).
W. Styrlander, Grand Chief Templar (1889-96).
Edvard Wavrinsky, M.P., Grand Chief Templar (1886-89) and International Chief Templar (1905-20).

Sweden is represented at the present time on the roster of the International Supreme Lodge of the I. O. G. T. by Dr. Mauritz Sterner, who is International Superintendent of Educational Work. The International Supreme Lodge is to meet in Stockholm in 1930.

The officers of the Swedish Grand Lodge of the I. O. G. T. are (1929): G.C.T., Ernst Strandman, Karlstad; G. Sec., Walle Arfvezon, Hagaby, Örebro; G.S.J.W., Anders Karlsson, Surte; G.S.L.W., Arvid Hallberg, Falum; G.S.E.W., G. A. Ljungberg, Riddarhyttan; D.I.C.T., E. A. Lindholm, Eskilstuna. The present number of Good Templars in Sweden is as follows: Adults, 126,999; juveniles, 81,095.

Blue Ribbon Society

Of all the great temperance organizations founded in Sweden by 1886, the Swedish Blue Ribbon Society *(Sveriges Blåbandsförbund)* alone has retained the religious tone which originally characterized them all. Originating in America, the Blue Ribbon movement spread to England and then to northern Europe. It was introduced into Sweden about 1882 by Oskar Eklund and Beatrice Dickson, the latter organizing her first society at Öfverås. Sweden was first in uniting the Blue Ribboners in a national society, taking that action June 16, 1886. Shortly afterward local organizations were formed throughout Sweden, and then provincial groups were organized. *Blå Bandet*, the weekly organ of the Society, was inaugurated in 1883 by Eklund. The first president was the Rev. Trave. P. Illen, editor of *Svenska-Morgonbladet*, was president of the Society for eleven years (1889-1900), and Sir Joseph Hermelin followed him in office. Next to the Good Templars, the Blue Ribboners were the strongest organization in Sweden. From a membership of 9,000 in 1890, the Society expanded to one of 94,000 in 1907. Its membership is now (1929) 54,253.

The Templar Order, founded in America in 1883, spread to Sweden where in 1907 it had about 60,000 or 65,000 members. Its notable characteristic is the provident institution connected with it, the Good Templars' Self-help Association, which, formed in 1899, possessed within ten years funds amounting to 500,000 *kroner*.

National Order of Templars

The National Order of Templars *(National Templarorden)* was founded as the Order of Templars in 1884 to work strictly along Christian lines, in contrast to the I. O. G. T., which admitted to membership any one believing in the existence of Almighty God. It was not originally intended to be a separate organization, its founders simply wishing not to remain under the leadership of the men then at the head of Swedish Good Templary. They desired to form a separate branch of the Order, but, when this was not granted, they founded an order of their own. In 1890 there were

about 500 members and by 1912 the membership had grown to 47,181 in 950 Temples. In 1922 union was effected with the National Templar Order. The present number of members is about 53,000, in 1,171 Temples (965 adult and 206 juvenile).

"Heimdal," the juvenile branch of the Order, was founded in 1901 by Einar Hammarlund, who in 1923 became its honorary president. Carl Gustaf Ekman has been chief of the National Templarorden since 1922.

The International Temple of the Templars of Temperance was founded at Helsingborg June 27, 1888. Adolph Peterson was its first chief, holding that office for twelve years. The Templars of Temperance opened a first-class temperance hotel in Stockholm in 1903. The membership in 1920 was about 40,000. They later joined the National Order of Templars.

Verdandi Temperance Order

In direct contrast to the National Templarorden, the temperance order Verdandi *(Nykterhetsorden Verdandi)* was founded Feb. 2, 1896, by those opposed to the religious atmosphere of Good Templary. It eliminated from its ceremonies and teaching all references to religion. It is not as politically neutral as the I. O. G. T. Its membership is composed largely of manual laborers, there being about 22,000 in 1909. Its present (1929) membership is about 13,500. Gustaf Elmgren, who joined Verdandi in 1896, later edited *Verdandisten*, its official organ, and was secretary until 1913.

W. C. T. U.

One authority states that the work of the World's Woman's Christian Temperance Union was introduced into Sweden as early as 1886. The *Union Signal* for March 26, 1891, mentions the Frederica Bremer Union in Stockholm, which was in existence in 1890. In that year Madame Natalie Andersson-Meijerhelm, of Stockholm, assisted Mrs. Mary Clement Leavitt in an organizing campaign for the White Ribbon movement in Sweden. In 1890 Swedish White Ribboners secured nearly 10,000 signatures to a petition against employing young girls as barmaids, and presented it to the King. Mrs. Leavitt, writing to the *Union Signal* under date of April 16, 1891, refers to the Stockholm W. C. T. U.

In 1898 a branch of the W. C. T. U. was organized at Goteborg by Miss Agnes Slack, honorary secretary of the World's W. C. T. U., who was at that time attending the Scandinavian Temperance Conference in that city.

The National Swedish W. C. T. U., known in Sweden as the "White Ribbon Society" *(Vita Bandet)*, was organized at Stockholm Sept. 12, 1900, by Miss Emilie Rathou and Miss Maria Sandström. Miss Rathou served for a quarter of a century as secretary. Since October, 1903, she has also edited *Vita Bandet* ("The White Ribbon"), the monthly organ of the society, and the "Swedish White Ribbon Year Book."

The Swedish W. C. T. U. participated in the first Northern White Ribbon Conference, in 1901, at which the Norwegian, Danish, and Finnish Unions were also represented.

The first annual convention of the Swedish White Ribbon Society was held in Stockholm in 1902. In the following year a department for children was started. In 1907 the Society commenced publication of a small paper called *Woman and Society*.

The Union has devoted itself to practical social work more than have the other temperance organizations in the country. The women instituted temperance restaurants and cafés, of which outstanding examples are the White Ribboners' Temperance Restaurants in Goteborg (1908). They also opened reading-rooms and a home for young women studying to become national school-teachers. Courses in cooking for poor children were arranged, and free meals provided for them. In addition to these social activities, the White Ribboners have endeavored to influence legislation as, for example, in securing the extension of the factory laws to certain spheres of labor. Wherever a local Union has existed it has left a trace on the social aspect of its community. For the most part, the members of the White Ribbon Society have been drawn from the middle and working classes of Sweden, the women of the upper classes (with a few outstanding exceptions) being indifferent to total abstinence.

Women's Evangelical Temperance Union

That the women of Sweden are awakening to the importance of the temperance question is further evinced by the existence of the Swedish Women's Evangelical Temperance Union, founded and conducted by Miss Beatrice Dickson. It had a membership of about 1,000 in 1907. In addition to the W. C. T. U. and the Evangelical Union, there is also an independent organization of women (with a membership of about 200 in 1907) working in northern Sweden, the principles and work of which are similar to those of the White Ribboners.

The influence of the W. C. T. U. in Sweden has brought about the organization of various women's temperance societies, one of which, the Women's Central Prohibition Federation *(Centralraadet för Kvinnornas Förbudsarbete)*, was formed in Stockholm in 1921. Its headquarters are at Smaalandsgatan 42, III, in that city. Miss Emilie Rathou is president.

In 1925 the women of Sweden were greatly encouraged by the election of three women (all Good Templars) to Parliament: Agda Ostlund, Nelly Thuring, and Olivia Nordgren.

In 1926 a great conference of women's organizations was held in Stockholm for the purpose of consolidating the Women's Prohibition Committees throughout the country.

Northern Women's Temperance League

On Feb. 4-5, 1927, Swedish women cooperated in organizing at Stockholm the Northern Women's Temperance League *(Nordiska Kvinnoförbundet för Alkoholfri Kultur)*, a project started at Dorpat, Esthonia, in July, 1926. The League is not exclusively a W. C. T. U. affair, other women's organizations being also affiliated. Miss Rathou was elected first president, and Miss Sandström treasurer. Each affiliated country has its own secretary. In July, 1928, the Northern Women's Temperance Congress was held in Stockholm under the auspices of the Northern Women's League.

The Swedish Government has given public recognition to the White Ribbon movement on numerous occasions. When the Royal Temperance Commission was appointed in 1911, Miss Rathou was the only woman member. In 1918 she was given a gold medal by the King in appreciation of her temperance and social service activities in Sweden. Some other prominent women were: Madame Natalie Andersson-Meijerhelm, Maria Sandström, A.

Symonds Ohlin, and Mrs. Emma Wretlind. The Swedish Crown Princess (formerly Princess Margaret of Connaught) was a strict abstainer and a member of the Swedish White Ribbon Union.

In 1927 the Swedish W. C .T. U. celebrated the 25th anniversary of the introduction of their work into Sweden. Representatives were present from Finland, Norway, Denmark, and Esthonia.

The Swedish *Riksdag* has granted the W. C. T. U. 3,000 *kroner* annually, to which sum an additional 1,000 *kroner* was added this year (1929). No other country provides so handsomely for educational work along temperance lines as does Sweden. A part of the money given by the Swedish Government for the promotion of temperance work has been used by the Loyal Temperance Legion and the Young People's Branches of the W. C. T. U. in buying a junior balopticon, which is used in educational work.

Government Subsidizes W. C. T. U.

The Swedish White Ribbon Society owns a number of traveling libraries, and some of the larger Unions have their own permanent libraries.

In 1925 Miss Emilie Rathou, speaking at the Edinburgh Convention of the World's W. C. T. U., stated that the adult membership of the Swedish W. C. T. U. averaged 8,500. There were at that time 190 local Unions, of which three were located in Stockholm. The county Unions numbered fourteen. Many practical enterprises were being conducted in Sweden by the Union, among them being an Industrial Farm for Girls, fourteen Homes of Rest for Women, two Rescue Homes, one Home for Unmarried Mothers, three Children's Homes, four Summer Colonies for Children, two Evening Sloyd Schools, one institution for the distribution of milk to poor children, one day-nursery, two Schools of Domestic Economy, two large first-class restaurants in Goteborg, etc. The present (1929) number of members, including adults and young people, is approximately 10,000.

In 1912 the White Ribboners in Goteborg founded a school for housewives, which made it possible for thousands of young women to obtain knowledge of housekeeping. The Goteborg Union has also, since 1909, operated a temperance restaurant in Slottskogen, a beautiful park within the city. A profitable wine and beer business had been conducted in the park, but since the introduction of the W. C. T. U. enterprise no alcoholic drinks have been served, although repeated efforts have been made to reintroduce the sale of liquor.

Among the more practical institutions evolving from the temperance movement in Sweden should be mentioned the Students' Total Abstinence Home at the University of Upsala, founded in 1887 by Johan Bergman, then a young student at the University. This Home offered board and lodging at a reduced rate to students affiliated with any of the total-abstinence societies, one of which—the Upsala Students' Total Abstinence Society—was organized by Bergman at the University on Nov. 30, 1888. He made a national drive for contributions to his home and society, and in 1889 Y. R. Lomell, a Good Templar, gave the sum of 50,000 *kroner* (about $13,340) to the work.

Students' Total Abstinence Home

Associated with Bergman in the organization of the Upsala Society were O. G. Lindberg, Maria Folkesson, K. A. Westling, P. Hellstrom, and P. Hellstrand (later manager of the Home). The work of the Society during the first few years consisted chiefly in arranging temperance lectures and discussion groups. Some of Europe's most celebrated scientists, such as Prof. A. Forel, Dr. Herman Blocher, and Dr. Rudolph Wlassak, accepted its invitation to lecture. In 1895 a paper, *Polstjärnan* ("The Pole-Star") was started. This paper was a few years later presented to the Swedish Students' Total-abstinence Society.

In 1887 Sweden had two inebriate institutions, one at Bie and the other at Törnas, according to a report made to the Zurich Antialcohol Congress in that year (p. 227).

In 1892 compulsory teaching concerning the nature and effects of alcohol was introduced in all the schools of Sweden. In relation to this teaching, however, Dr. Ivar Thulin, of Stockholm, said it was beyond question that the results of this compulsory school teaching were inconsiderable as compared with those achieved by the juvenile abstinence societies like that of Upsala.

The Swedish Students' Total-abstinence Society (*Sveriges Studerande Ungdoms Helnykterhetsförbund,* abbreviated S. S. U. H.) was founded May 1, 1896, at Upsala, by Elof Ljunggren, a theological student. It attempts to promote abstinence from alcohol among Swedish students in universities, high schools, and elementary schools. It has also sections for ministers and teachers. One of the first to join the Society was Karl Arvid Hagström, who served as editorial secretary of *Polstjärnen* and *Unga Krafter* ("Young Energy"), the official organs of the Society.

Students' Total-abstinence Society

The organization grew rapidly from the start and in 1899 comprised eleven societies with 340 members. In 1908 there were 215 societies with 11,652 members. The World War (1914-18), however, brought about a considerable decrease in membership, but it now (1929) has 4,379 members.

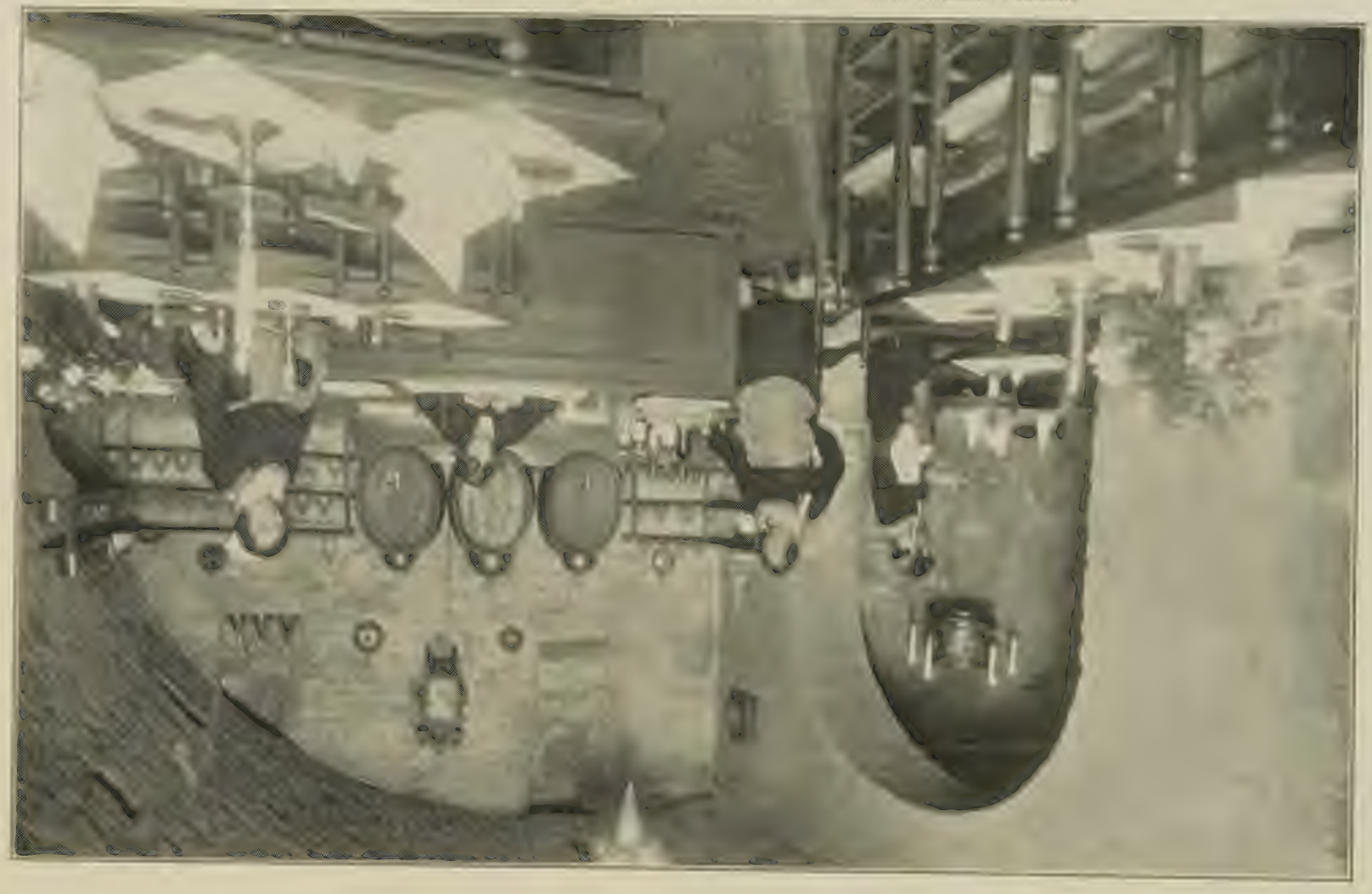
In 1918 the S. S. U. H. widened its program to include practical sociological work. Two juvenile tubercular colonies were established, to which came children from throughout Sweden.

The Society has its own publishing house and distributes much temperance literature. All of the large temperance societies of Sweden contribute generously to the funds of the S. S. U. H. Headquarters are maintained in Stockholm. Halfdan Bengtsson of Upsala was president and Sven G. Strand of Stockholm secretary in 1925.

Another Swedish temperance organization is the Central Association for Instruction in Temperance (*Centralförbundet för Nykterhetsundervisning*), founded at Goteborg in August, 1901, by the various juvenile and other temperance organizations, largely through the work of the teacher Johan Ahlén.

The general aims of the Central Association were to arouse and hold the interest of the public, especially that of the teaching profession, for educational work in the fight against alcohol; to endeavor by complementary classes to fit teachers for giving temperance instruction; to procure for them the right material for teaching on the subject of antialcoholism. It was also proposed to edit a special review of the alcohol problem.

Central Association for Instruction in Temperance



The Central Association opened headquarters in Stockholm under the directorship of ELOF LJUNGGREN, one of the best-known temperance men in Sweden. A year later his brother, AUGUST LJUNGGREN, was appointed director and also (1907) editor of the official organ, *Tirfing*.

The Swedish Government recognized the work of the Central Association in 1907 by granting it a subsidy of 4,000 crowns.

At the Eleventh International Congress Against Alcoholism at Stockholm in 1907, the Central Association described its work before the delegates. National interest was aroused and the Swedish Government was induced to grant additional sums to the organization, the total amount in 1908 being 96,000 crowns.

In order to organize an effective system of temperance instruction in the Swedish public schools, the Diet in 1911 appointed a committee of experts to consider and recommend plans. These experts completed their investigation in 1918 and submitted to the Swedish Government a report, the principles of which were accepted by the Diet in 1919. Beginning in 1920 this plan was progressively put into operation. Temperance instruction was placed under the general direction of the Education Department of the Government, Dr. Thorild Dahlgren, of Malmö, being appointed as an adviser to this new department. In 1927 this Department offered 134 general temperance education courses on all phases of the alcohol problem. About 1925 the Ministry of Public Instruction published an excellent handbook on the alcohol question, which supplied teachers with the material necessary for instructing their pupils. In 1928 it issued a teachers' guide on temperance training which was compiled by three of Sweden's leading educators.

The Diet and Temperance Instruction Committee

The Swedish educational authorities are continuing (1929) their efforts to improve temperance teaching throughout the country. Svante H. Kvarnzelius has been chairman of the Central Association since 1910.

In 1903 the temperance societies among students and school children in Norway and Sweden concluded to unite in an international or at least inter-Scandinavian society.

About this time the army temperance movement was beginning to grow. In 1903 Dr. Emil Nilsson, one of the most prominent army surgeons in Sweden, published a pamphlet on "Our Militia and Life in the Army Barracks," in which he declared that abstinence from alcoholic beverages was absolutely necessary, if military training was to accomplish its desired results. There was considerable activity in military camps and barracks throughout the country, one evidence of which was the formation by Edvard Wavrinsky of a temperance society at Fort Waxholm in 1904. About this time 936 soldiers stationed at Trossnas military station petitioned their commandant to prohibit all sale of malt liquors at the barracks.

Army Temperance Movement

In 1903 a loan society for abstaining students was started at Upsala University, a new temperance hall was dedicated in Stockholm (Oct. 4), and a temperance society was instituted among the ministers in the Strengnas diocese. The first temperance lecture to the sailors of the Swedish Navy was delivered in Stockholm Oct. 23, 1903, by Captain Aug. Falk.

On Feb. 2, 1904, the Swedish temperance movement was given added impetus by a large gathering of temperance women at Sundswall, held under the auspices of the Sundswall W. C. T. U. More than 1,000 women attended the meeting.

One of the greatest victories for temperance for many years was won in Sweden in 1904 when the Upper House of the Swedish *Riksdag* unanimously decided to concur with the Lower House in a request to the King to prohibit all sale of malt liquors in the army and navy. Over half of the population of the country had petitioned the Government to this effect.

In 1906 Sweden had nine official temperance periodicals and weekly papers. Of the other political and general newspapers, 31 were in favor of total abstinence, which refused, as a rule, to insert any advertisements about spirits. There were also several newspapers which refused such advertisements although they did not altogether agree as to the desirability of total abstinence.

The Swedish Teachers' Temperance League *(Sveriges Lärares Nykterhetsförbund)* was founded at Upsala June 15, 1906. It grew rapidly, having about 1,700 members in 1911 and about 4,500 in more than 50 branches in 1928. The League endeavors to further temperance education, particularly among elementary school children. In 1911 Mats Dalborg, representing Swedish teachers at The Hague gathering of the International Congress Against Alcoholism, was made secretary of the International Union of Abstaining Teachers, Robert Johansson-Dahr, superintendent of public schools at Jönköping, president of the Swedish League in 1928, is also one of the directors of the International Union. The secretary is G. Liljeblad, of Jönköping, and the present number of members is 4,200.

Swedish Teachers' Temperance League

Among the trade and professional temperance societies is the Swedish Physicians' Temperance Union *(Svenska Läkarnas Nykterhetsförening)*. This society, which was founded in Stockholm July 7, 1902, doubtless owed its origin to the work of Dr. E. Mitander, one of the few physicians belonging to the Good Templar Order at that time. It doubled its membership within a few weeks. From this small group grew the national Union, formed for the purpose of winning medical men to temperance. The Swedish Union affiliated in 1907 with the International Union of Medical Abstainers. Headquarters of the society are maintained in Stockholm.

Swedish Physicians' Temperance Union

Among the members in the Physicians' Temperance Union were four professors at the Royal Medical College in Stockholm: Drs. Curt Wahlis, Ernst Alonquist, Santesson, and Vidmark. They were all able temperance lecturers and writers. The president and secretary (1928) are Dr. G. Steenhoff and Dr. G. Thorell, respectively, both of Stockholm, and the present number of members is 50.

Another member of the group of trade temperance societies in Sweden is the Swedish Chauffeurs' Temperance Alliance *(Motorförarnas Helnykterhetsförbund)*. The Upsala branch of this organization has decided to exclude from membership any applicants holding a *motbok*, which is necessary for the purchase of drinks in Sweden. In this con-

nection it is interesting to note that the Royal Automobile Club of Stockholm has amended its statutes, making total abstinence of first importance. It has (1929) about 6,000 members, and is growing rapidly. The first of ten commandments now reads:

> Make a habit not to use liquor, not even in the smallest quantities, when about to drive. Don't rely on your resisting power; it can deceive you. Liquor is treacherous. It relaxes watchfulness, confuses judgment, encourages carelessness.

The Chauffeurs' Alliance was granted a subsidy by the Government of 3,000 crowns, increased to 5,000 crowns for 1930-31. The journal of the Alliance is *Motorföraren* ("Motor-driver"), a monthly.

Still other temperance organizations of this class are: Railwaymen's Temperance Alliance *(Järnvägsmännens Helnykterhetsförbund)*, formed Dec. 1, 1901, with 77 local branches and 2,515 members in 1925; Temperance Alliance of Swedish Policemen; and Swedish Custom House Officers' Temperance Alliance. A total-abstinence society for postal clerks was organized late in 1903.

The leading temperance men of Sweden have repeatedly exerted influence upon the Government of their country. From relatively unimportant local offices, Good Templars gained more important political positions until eventually they won seats in the Swedish *Riksdag*. Here they formed the nucleus of the present Parliamentary Temperance Society. Among the first Good Templars to enter the *Riksdag* were Wavrinsky and Ad. Aulin, who won seats in the Lower House in 1891. They were joined in 1894 by Oskar Eklund and in 1895 by W. Styrlander, then Grand Chief Templar of Sweden.

Parliamentary Temperance Society

Abstainers in the *Riksdag* have gradually increased in number. The Parliamentary Temperance Society had 78 members in 1902, in which year the officers were: Rev. T. P. Waldenström, president; Gustaf Johnson, vice-president; G. Pettersson, secretary; and A. F. Boström, treasurer. In 1904 the members of the Society numbered 80, and Waldenström was still serving as president. The organization was much strengthened in 1905 through the affiliation with the Society of the Hon. Fr. Berg, Minister of Education and Ecclesiastical Affairs. Leaders of the P. T. S. in 1907 were Ernst Beckman, Bishop von Schéele, and Jakob Pettersson. The Society was headed in 1918-24 by Carl Gustaf Ekman, chief of the National Templars.

The supreme achievement of Good Templary in Sweden came June 4, 1926, when Ekman was asked to form a new Government, following the resignation of the Labor Government.

Sweden's contribution to temperance progress in Europe consists largely in her cooperation with other countries in temperance congresses. Three Universal Temperance Conferences were held in Stockholm in 1889, 1892, and 1896. In 1895 Sweden participated in the First Northern Temperance Congress at Christiania, and later entertained similar gatherings at Goteborg (1898) and Stockholm (1902 and 1913). Sweden sent seventeen delegates to the World's Temperance Congress in London in 1900, and in 1904 was represented at the Sixth Northern Temperance Congress at Copenhagen by 508 delegates. In 1907 Sweden entertained at Stockholm the Eleventh International Congress Against Alcoholism, at which were formed the International Bureau Against Alcoholism and the International Union of Medical Abstainers. In 1911 the Swedish Government financed a Temperance Exhibition at the Thirteenth International Congress held at The Hague and also sent eighteen delegates. Prohibition Congresses were held in Sweden in 1917 and 1920. Of the twenty Swedish delegates to the Ninth Northern Congress at Helsingfors in 1919, eight were members of Parliament. In February, 1921, a great Woman's Prohibition Conference was held in Stockholm. No fewer than 2,000 women of all political, religious, and social persuasions participated—the greatest gathering of Prohibition women Europe had ever seen. After this conference women's Prohibition committees were organized throughout the country. One of the most interesting Temperance Exhibitions at the Eighteenth International Congress Against Alcoholism, at Dorpat, Esthonia, in July, 1926, was that arranged by the National Prohibition League of Sweden.

During the summer of 1909 Sweden was involved in great disturbances in the labor market. All industrial activity ceased for a time. In order to make it easier to keep order, the Government during the month of August issued a temporary Prohibition Act. In August of previous years the average of drunkenness offenses in Stockholm had been about 1,500, but during the Prohibition month in 1909 only 16 occurred.

Referendum Results in Majority for Prohibition

Encouraged by this successful trial of Prohibition, the organized temperance forces of Sweden arranged for a referendum vote of the adult population, which at that time numbered 3,387,924. Of these 2,034,234 participated in the vote, which resulted as follows: For Prohibition, 1,884,298; Against Prohibition, 16,175; Neutrals, 133,761. Proportionally 56.2 per cent of the qualified voters and 99 per cent of all who voted declared themselves in favor of Prohibition.

In 1910 Senator Alexis Björkman became director of the Swedish Temperance Societies' Information Bureau *(Sveriges Nykterhetssällskaps Upplysningsbyrå)*.

One of the most active temperance agencies in the country at this time was the Swedish Prohibition Propaganda Committee, of which Johan Bergman became president in 1913. Bergman was also president of the International Bureau Against Alcoholism. Another important temperance agency was the Royal Committee on Temperance Education, of which KNUT KJELLBERG, recognized as the central figure in Swedish educational work, became director in 1914, succeeding S. H. KVARNZELIUS.

The Bratt System

The year 1913 was a black year in Swedish temperance history. Convictions for drunkenness in the entire country were more than 56,000, and in Stockholm alone they totaled 17,696. The Bratt System was introduced into Stockholm in March, 1914. The number of drunkenness offenses this year was 11,878, and the next year 11,323. Because of war conditions the Swedish Government in February, 1916, ordered some minor restrictions of the sale of liquors, with the result that the number of drunkenness offenses this year in Stockholm went down to 9,877. During 1918 industrial alcohol (motor alcohol) obtained prominence as a drink in Stockholm, and the number of convictions for drunkenness increased sharply. Further increase was noted during 1919, both in Stockholm as well

as in the entire country. The consumption of motor alcohol decreased again, but instead of alcohol came imported wines from Norway (where strong wine was prohibited) and France and whisky from America. The large increase in the number of drunkenness offenses in Stockholm in 1919 was to a large extent caused by home distilling.

Sweden's annual drink bill before the World War was about 170,000,000 *kroner* ($42,000,000). The revenue derived from the sale of liquor by the Government was about 50,000,000 *kroner* (about $12,000,000). The drink bill and Government revenue after the War were about the same as prior to 1914.

Admitting that a number of the convictions for drunkenness were caused by illegal alcohol, it remains a fact that drunkenness under the Bratt System was not reduced more than 25 per cent. And, as the temperance leaders of Sweden had pointed out in 1920, no one can define 40,000 convictions for drunkenness per year as temperance for a nation of less than 6,000,000 people.

In October, 1919, there was considerable discussion as to the possible effect in Sweden of Prohibition in Norway. Swedish drys were pleased with the Prohibition majority in the Norwegian plebiscite, but were displeased because Norway had accepted partial instead of total Prohibition. Moonshine became prevalent under the alcohol-rationing system in Sweden in 1919, due to strict whisky rationing during the War. Extensive home distillation resulted in increased drunkenness. Increasing the whisky ration did not materially improve conditions, and Dr. Bratt sadly stated that Sweden lacked the spirit necessary to make his plan succeed.

The launching of the World League Against Alcoholism aroused great enthusiasm in Sweden.

Anti-Saloon League of Sweden

Leaders of the old-established temperance organizations were quick to see the advantages of an alliance with world temperance forces, and when the Rev. David Ostlund visited Sweden with the intention of linking up that country with the World League Against Alcoholism he was warmly welcomed. The Anti-Saloon League of Sweden *(Riksutsköttet för de Kristnas Förbudsrörelse)* was formed in 1920, with Ostlund as superintendent. It is a league of church denominations and organizations which have declared for temperance.

On April 1, 1920, there were twelve towns and more than 1,800 country parishes in Sweden where no alcoholic liquors were allowed to be sold. The sale was permitted in 98 towns and about 600 country parishes. In 40 per cent of the towns where the sale was permitted, all kinds of alcoholic drinks could be secured. In the other towns where the sale was permitted, only light beers were obtainable.

The Swedish Methodist Episcopal Church at its State conference in Stockholm on Sept. 30, 1920, unanimously adopted the following declaration:

The temperance issue is the greatest social issue of our country. The progress that has been won in the domain of social legislation necessitates a total Prohibition law to safeguard other social achievements.

We express our satisfaction that our request for a cooperative interdenominational committee has borne fruit and that the Swedish Anti-Saloon League has been established.

We greet with joy the Rev. David Ostlund, representing the American Anti-Saloon League, who has been elected general secretary of the Anti-Saloon League in Sweden.

Conditions still prove that restrictions are powerless in the hard fight against drunkenness. Wherefore, we repeat with strong emphasis our oft-made request for total Prohibition.

At the general election of Oct. 2, 1921, a majority of those elected to the Swedish Parliament were supporters of total Prohibition, if approved by a substantial majority of the people. The result of the election caused the resignation of the old Government, and H. Branting was commissioned to form a new one. It is interesting to note that four of the new Ministers were Good Templars: Olof Olsson, Minister of Education; Sven Linders, Minister of Agriculture; Anders Orne, Minister of Communication; and Richard Sandler, Minister without portfolio. Each of these was a well-known Prohibitionist. Three of the other new Ministers, F. Y. Thorsson, Minister of Finance (a pronounced Prohibitionist); Herman Lindquist, Minister of Social Welfare; and C. E. Svenson, Minister of Commerce, were well-known temperance men.

Good Templars in Government

The attitude of the established church (Lutheran) toward Prohibition in Sweden is discussed briefly in "The World Service of the Methodist Episcopal Church" (Chicago, 1923), as follows:

While Sweden is one of the progressive countries of Europe, with forward-looking educational, industrial, and other social legislation, there are still many conditions that need improvement. Too frequently the state church seems bound up with conservative interests. During the recent campaign for national prohibition, for example, when the plebiscite was lost by only 35,000 votes in a total of 1,800,000, the influence of the established church was not felt strongly on the side of prohibition. As one Swedish magazine writer at the time stated, "The history of the state church testifies to the sad fact that it has usually been on the wrong side when great social, religious or moral questions have had to be decided. It has once more missed its opportunity to become a leader of the ethical and religious movements of Sweden."

In 1923 the General Customs Board reported that the smuggling of distilled spirits into Sweden was being greatly overcome. During the first six months of 1923 no less than 30,000 liters of liquor were seized and confiscated, and more than half of those engaged in this smuggling were captured and sentenced to very heavy fines and imprisonment. Increasing vigilance was being exercised by Government officials.

Smuggling Reduced

The report of the Swedish Liquor Control Department for 1923 showed a steady increase in towns under "disinterested management" in the consumption of spirits, beer, and wine. Along with this there was also an increase in the number of convictions for drunkenness, from 25,673 in 1922 to 30,127 in 1923. In the country areas without such houses there was a decrease.

Richard Sandler, Socialist, who became Prime Minister of Sweden on Jan. 24, 1925, was not only an abstainer but also a member of the I. O. G. T.

In the summer of 1925 the Swedish press gave considerable prominence to the subject of Prohibition in the United States, as expounded by two prominent American delegates to the Universal Christian Conference of Life and Work in Stockholm: Dr. Charles F. Wishart, moderator of the General Assembly of the Presbyterian Church (U. S. A.) in 1923; and Bishop James Cannon, Jr., representing the Methodist Episcopal Church of the United States. At the close of an interesting debate on the drink question toward the end of the Conference, the Archbishop of Upsala said: "The

drink problem is a great evil which the church must combat. It may not be agreed on methods, but it is unanimous in its determination to save humanity from the wreckage of this traffic."

In 1927 there was no doubt that the Prohibition movement was progressing in Sweden. The National Prohibition Council, of which Carl Gustaf Ekman, Prime Minister, and other Cabinet Ministers, were members, was very strongly opposed to the Bratt System, which controlled the manufacture and sale of spirits and wines. There was a motion before the *Riksdag* providing that beer (with more than 4% alcohol), which had been sold unrestricted, should come under legal control. It was noteworthy that a considerable number of the political leaders in Government circles were advocates of Prohibition. These included the Crown Prince, Gustaf Adolf, the Prince Regent, the Prime Minister, and seven of the twelve members of the Government. It was also of interest that with one exception, every Cabinet member was a total abstainer. The Crown Prince, with a large number of notable people, paid an official visit to the Prohibition Exhibition held in Stockholm in connection with the Inter-Scandinavian Conference on Prohibition.

Membership of Various Societies

In 1927 the united organized Swedish temperance movement comprised 6,500 local societies with 250,000 senior and 110,000 junior members. The Good Templar Order had 212,000 members, the Blue Ribbon Society had 57,000, and the National Order of Templars 53,000. The number of "reading circles" in connection with the association was about 2,500, with over 30,000 members, and the libraries numbered about 2,300 and contained about 600,000 volumes. During the year 1927 about 175,000 meetings were held and 2,500,000 *kroner* was expended on its activities. The number of meeting-houses was about 1,500 with a total assessed value of over 22,000,000 *kroner*. State grants to the work in connection with study and young people and to the expenses of the administration of certain organizations and cooperative organs amounted to about 110,000 *kroner*. In this movement might also be included the various religious associations, some of which require their members to abstain from alcoholic beverages and cooperate with temperance organizations.

The Swedish Temperance Societies' Information Bureau *(Sveriges Nykterhetssällskaps Upplysningsbyrå)* was founded for the purpose of disseminating advice and information concerning temperance and law observance. Senator Alexis Björkman has been director of the Bureau since 1910.

National Union of Friends of Prohibition

The cooperative body is the National Union of the Friends of Prohibition *(Förbudsvännernas Landsförbund)*, with which are affiliated Sweden's temperance societies' representative assembly *(Sveriges Nykterhetssällskaps Representantförsamling)*, the National Committee for the Christian Prohibition Movement, and the Central Council of Women's Work for Prohibition. In the National Committee both the Swedish Established Church and the more important dissenting religious bodies are represented. The Central Council is an organization of women Prohibitionists from the temperance societies, the church unions, and other organizations. Finally, the so-called Delegation of Fifteen Men, is composed of five representatives each from the Temperance party in the *Riksdag*, the social-democratic temperance party in the *Riksdag*, and the National Union of the Friends of Prohibition.

In an interview with the editors of the *Christian Science Monitor* (Oct. 25, 1928), John Bergvall, vice-director of Stockholm's semiofficial liquor control organization, who had come to the United States at the invitation of the Association Opposed to the Prohibition Amendment to speak on the Swedish liquor plan, admitted that there was bootlegging in Sweden in various forms. He said that it was very difficult to eliminate the practise entirely, but that he believed it had been possible to reduce it materially under the Bratt System. Bergvall also admitted that factional questions had arisen and that the Swedish Parliament had asked for an investigation into the Bratt System.

The Bratt System in Sweden lost its chief sponsor in 1928 with the resignation of Dr. Ivan Bratt, its founder. Dr. Bratt stated no other reason for severing his official connections with the system which bears his name than his desire to be less conspicuous. The dry element in Sweden considered his resignation as an admission of the System's failure. The *American Issue* stated that not since the World War has the press of Sweden been so aroused.

Anti-Saloon League's Annual Meeting

The ninth annual meeting of the Anti-Saloon League of Sweden was held in Stockholm Jan. 11, 1929. The annual report showed a prosperous and active year, during which 1,596 public meetings were held in various parts of the country. More than 130,000 copies of *Folkets Val*, the official organ of the League, were distributed in addition to about 420,000 pages of other temperance literature. Approximately 63,000 Swedish crowns (about $19,300) were received and disbursed by the League during the year in promoting its work. The League was responsible for the appointment during the year of a commission to investigate conditions and propose vital changes in the system under which liquor was manufactured and dispensed. It was hoped that this commission would be able to report in 1929. The Rev. K. A. Wik was reelected president and the Rev. David Ostlund again chosen general secretary. The executive planned to extend the activities of the League, especially in the cities and larger towns.

BIBLIOGRAPHY.—Alexis Björkman, *The Bratt System in Sweden*, Washington, D. C., 1921; Daniel Dorchester, *The Liquor Problem In All Ages*, New York, 1884; *Encyclopaedia Britannica*, 11th, 12th, and 13th eds., *s.v.*; Richard Eddy, *Alcohol in History*, New York, 1887; Ernest Gordon, *The Anti-Alcohol Movement in Europe*, New York, 1913; Robert Hercod, *The Alcohol Question on the Continent*, Lausanne, 1929; files of the *International Good Templar*, 1902-29; A. Symonds Ohlin, *Temperance Work in Sweden*, in *Union Signal*, Feb. 12, 1925; Idem, *The Workings of the Bratt System in Sweden*, in *Union Signal*, June 5, 1926; David Ostlund, *Temperance Reform and the Bratt System in Sweden*, in *Scottish Temperance Reformer*, March 15, 1929; Rowntree and Sherwell, *Public Control of the Liquor Traffic*, London, 1903; James Samuelson, *History of Drink*, London, 1880; *Statesman's Yearbook*, London, 1928; files of the *Union Signal*, 1888-1929; George B. Wilson, files of the *Alliance Year Book*, London; *Whitaker's Almanack*, 1929; *World Almanac*, New York, 1929.

SWEDENBORGIANS. See NEW JERUSALEM CHURCH.

SWEDISH-FINNISH TEMPERANCE ASSOCIATION OF AMERICA (Swedish, *Svensk-Finska Nykterhets Förbundet*). A society founded Nov. 21, 1902, at Crystal Falls, Mich., by about 400 members of the Finnish National Brothers Temperance Association. It engaged in general temperance work

among Swedish-speaking Finns in the United States; and in 1919 it had attained a membership of 2,700, distributed over 60 local lodges. The headquarters of the Association are at 833 Market Street, San Francisco; and the officers are: President, Werner Johnson, of Seattle, Wash.; secretary, John E. Smith, of San Francisco. The official organ of the Association is *Ledstjernan* ("The Guiding Star"), a monthly.

SWEDISH PHYSICIANS' TEMPERANCE UNION. See SVENSKA LÄKARNAS NYKTERHETSFÖRENING.

SWEDISH SOCIETY FOR THE PROMOTION OF TEMPERANCE AND POPULAR EDUCATION. See SVENSKA SÄLLSKAPET FÖR NYKTERHET OCH FOLKUPPFOSTRAN.

SWEDISH TEACHERS' TEMPERANCE LEAGUE. See SVERIGES LÄRARES NYKTERHETSFÖRBUND.

SWEDISH TEMPERANCE ALLIANCE OF FINLAND. See FINLANDS SVENSKA NYKTERHETSFÖRBUND.

SWEDISH TEMPERANCE SOCIETY. See SVENSKA NYKTERHETSSÄLLSKAPET.

SWEET, EVANDER McIVER, Jr. A United States Government official and Prohibition advocate; born in Sabine County, Texas, June 3, 1870; educated at Southwestern (Tex.) University (A. B. 1895.). In 1895 he became private secretary to Senator Horace Chilton, of Texas. Later, entering the U. S. Indian Service, he was appointed inspector and became interested in the moral and social welfare of the Indians under his jurisdiction.

Sweet was the leading spirit in organizing the Indian Territory Church Federation for Prohibition Statehood, an organization which, on Sept. 25, 1904, became the Oklahoma Anti-Saloon League. Elected superintendent of the newly formed League. Sweet removed to Washington and worked to secure Prohibition provisions in the Enabling Act of Oklahoma; he also campaigned the Territories to elect temperance men to the State Constitutional Convention. He is the author of a number of Prohibition campaign songs.

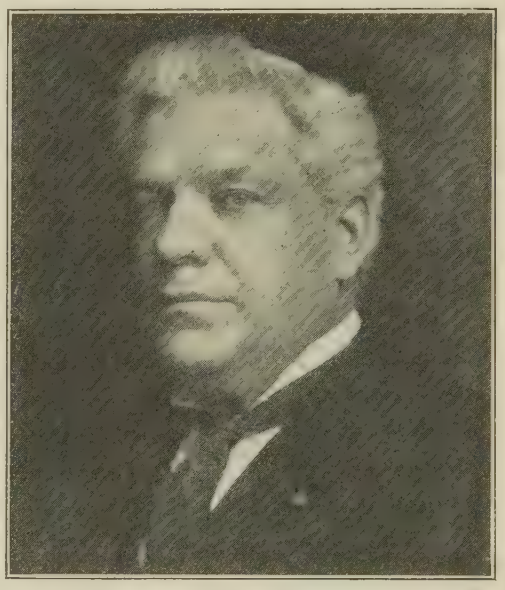
SWEET MASH. See BOURBON; MASHING.

SWENGEL, URIAH FRANTZ. An American Evangelical clergyman and Prohibition advocate; born at Middleburg, Pa., Oct. 28, 1846; died at Harrisburg, Pa., March 8, 1921. He was educated at Union Seminary, New Berlin, Pa., at Central Pennsylvania College (now combined with Albright College), Myerstown, Pa. (A.M. 1898), receiving from Richmond (Ind.) College the honorary degree of D.D. in 1899. During the Civil War he served in Co. I., 184th Regiment Pennsylvania Volunteers.

Admitted to the ministry of the Evangelical Association in 1867, Swengel served various pastorates in Pennsylvania until 1879, when he was appointed presiding elder of Juniata District. In 1883 he was made editor of Sunday-school literature for the United Evangelical Church. Four years later he resumed pastoral work, filling successively pulpits in Baltimore, Md., and York, Pa. After two more terms in the presiding eldership, during which he served the York and Lewisburg districts, he filled the pulpit in Lewistown, where he was instrumental in having passed a county local-option law, after which he was elected a bishop of the United Evangelical Church. He was active in the organization of the Christian Endeavor movement, and served on the Executive Board for several years.

Active in the temperance cause through all his ministry, he became a leader in the Maryland State Temperance Alliance, and was a charter member of the Anti-Saloon League of America. Until 1920 he represented Pennsylvania on the National Board of Trustees. Besides being an influential factor in securing the alinement of his denomination with aggressive temperance movements, Bishop Swengel has taken a leading part in Prohibition campaigns. He is the author of numerous tracts and of two books entitled: "Modes and Methods of Sunday School Work," and "Manual of the United Evangelical Church."

SWIFT, CHARLES FAYETTE. An American Methodist Protestant clergyman, reformer, and Prohibition advocate; born at Paines Hollow, New York, Jan. 12, 1855; educated in the local public



REV. CHARLES FAYETTE SWIFT

school, at a private school in Jordanville, N. Y., at Little Falls Academy, N. Y., and at Adrian (Mich.) College (B.Ph. 1878; D.D. 1902). On Dec. 2, 1899, he married Miss Nancy Maria Fordyce, of Cambridge, Ohio, and Chicago, Ill.

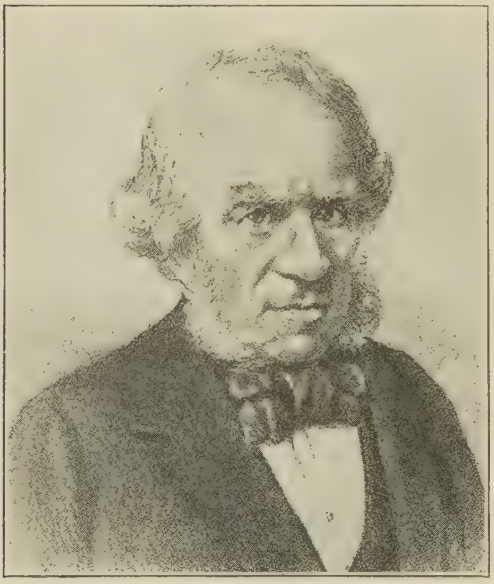
Ordained to the ministry of the Methodist Protestant Church in September, 1878, Swift served pastorates in Pennsylvania until September, 1910, at which time he entered the service of the Pennsylvania Anti-Saloon League. After acting as dater and lecturer for two years, he became superintendent of the Pittsburgh District of the League, serving in that capacity from 1914 to 1916. He was State superintendent of the League in 1916-19 and lecturer for the National League in 1919-20. From 1921 he has been a national lecturer for the National Reform Association of Pittsburgh.

In September, 1912, Swift was elected to the Lower House of the Pennsylvania Legislature as the Representative from Beaver County. During his term there he was the author of the Red-Light

Padlock Law, and secured its passage, despite strenuous opposition. In the House he was floor-leader of all the temperance and Prohibition measures brought before it.

He resides in Philadelphia, Pa.

SWINDLEHURST, THOMAS. English foundryman and temperance pioneer; born at Preston, Lancashire, in 1784; died there June 27, 1861. He was one of a group of early total abstainers who made the town of Preston immortal in temperance annals. A molder by trade, he was making rollers for cotton-weavers when the drink habit grew upon him to such an extent that he neglected his business and became involved in debt. One of his principal creditors was John Finch, an iron-merchant and temperance advocate of Liverpool. Finch went



THOMAS SWINDLEHURST

to Preston to see about Swindlehurst's account, long overdue. He found Swindlehurst in a drinking-place, but "tolerably sober." Finch collected nothing on the account, but, after a long and earnest conversation, he secured Swindlehurst's promise to discontinue the use of intoxicants. Writing out a pledge in the public house, he passed it to the molder, who signed it with a trembling hand. Finch then volunteered to assist the convert in straightening out his business affairs; later the two became partners in the business, as well as co-workers in the temperance cause.

Swindlehurst was an early member of the PRESTON TEMPERANCE SOCIETY. Although not one of the original SEVEN MEN OF PRESTON, he believed in total abstinence rather than moderation. He became an effective speaker, and, together with Finch and others, visited many towns in the United Kingdom, forming new temperance societies. It was at an abstinence meeting in Manchester Tabernacle in 1835, addressed by Swindlehurst, that JOHN CASSELL, the noted British leader, accepted abstinence principles. When Swindlehurst was elected (1835) to the Preston town council, he joined JOSEPH LIVESEY in carrying a resolution to sell the silver tankards, drinking-cups, etc., used by the council, the proceeds being applied to the borough funds.

A unique pageant, arranged by the Society in Preston, served to show that in the popular mind Swindlehurst was accounted the representative reformed man of that community. It stands also as evidence that the men of Preston had a sense of humor and understood the value of attracting attention to their cause. With elaborate ceremonial Swindlehurst was crowned "King of the Reformed Drunkards." This event took place in 1836, and was followed by the presentation (1837) of a handsome gold medal, bearing the inscription: "Presented to Thomas Swindlehurst by his numerous friends in Preston, as a token of respect for his indefatigable services in promoting the cause of total abstinence from all intoxicating liquors."

SWINE-DRUNK. See WINE OF APE.

SWISS ABSTAINING STUDENTS ASSOCIATION. See ABSTINENTE SCHWEIZERISCHE BURSCHENSCHAFT.

SWISS ASSOCIATION OF ABSTAINING PHARMACISTS. See ASSOCIATION SUISSE DES PHARMACIENS ABSTINENTS.

SWISS CATHOLIC ABSTINENCE LEAGUE. See SCHWEIZERISCHE KATHOLISCHE ABSTINENTEN-LIGA.

SWISS LEAGUE OF ABSTAINING WOMEN. Temperance organization founded at Zurich, Switzerland, in July, 1902, for the purpose of uniting the abstaining women of the republic in the fight against alcohol. In the French sections of Switzerland the League is known as the "Ligue Suisse des Femmes Abstinentes," and among the German-speaking members of the organization as the "Schweizerischer Bund Abstinenter Frauen." The idea of founding the Swiss League was first proposed at the Third Congress of Swiss Abstainers, in 1900, by Madame H. Bleuler-Waser, Ph.D., wife of Professor Bleuler of the Burghölzli Asylum (Zurich). There are 34 French-speaking sections with a membership of 978, and 21 German groups with a membership of 1,563. The combined 55 local societies with their 2,500 members are distributed over fifteen cantons of Switzerland.

The Swiss League is affiliated with the World's Woman's Christian Temperance Union and cooperates with it. Its primary purpose is to warn the youth of Switzerland of the dangers of alcohol, and to educate them in habits of abstinence. It has opened numerous temperance restaurants and canteens, assisted in the diffusion of hygienic beverages, and urged the inclusion of antialcoholic instruction in the public school curriculum.

In 1912 the League circularized Swiss manufacturing concerns for the purpose of ascertaining to what degree employers were discouraging the use of alcoholic beverages on the part of their employees, and discovered that some firms supplied milk and tea at cost or free of cost to their employees; many employers absolutely forbade the drinking of intoxicating liquors during working hours or at the midday meal; others further aided the temperance movement by providing antialcoholic instruction by means of lectures, printed matter and the personal example of the heads of departments and of the firm.

The League maintains a publication department which issues several periodicals, among them being the monthly journal of the French sections, *La*

Petite Lumière ("The Little Light"), and *Wegweiser* ("The Guide-post"), the official organ of the German-speaking sections. It has also founded *L'Espoir du Berceau* ("Hope of the Cradle") for young children, and cooperates in the publication of *L'Abstinence* and *Die Freiheit* ("Freedom"). In addition to these publications, it has printed a number of pamphlets on the various phases of the alcohol problem, written by such authorities as Dr. Auguste Henri Forel, Prof. Gustav von Bunge, and Dr. Pierre Berthelot.

Madame Bleuler-Waser, the founder of the Association, has been president of the German-speaking societies ever since the inception of the organization in 1902. Fraülein A. Duvillard, of Tannay, near Coppet, heads the French-speaking group, and is at the same time president of the entire federation. Madame Henri Couvreau de Budé, of Vevey, Vaud, is the general secretary.

SWISS LEAGUE OF CATHOLIC ABSTAINING STUDENTS. See SCHWEIZERISCHE KATHOLISCHE ABSTINENTE STUDENTENLIGA.

SWISS SOCIETY OF ABSTAINING TEACHERS. See SCHWEIZERISCHER VEREIN ABSTINENTER LEHRER UND LEHRERINNEN.

SWISS TEMPERANCE BUREAU. See SECRÉTARIAT ANTIALCOOLIQUE SUISSE.

SWISS TEMPERANCE SOCIETY. See SOCIÉTÉ SUISSE DE TEMPÉRANCE.

SWITZER, LUCY ANN (ROBBINS) MESSER. American temperance advocate and social reformer; born at Lowell, Mass., March 28, 1844; died at Spokane, Wash., May 24, 1922. Educated in the public schools of Lowell, Miss Robbins removed with her family to Wisconsin in 1855, and in the following spring settled on a farm near Plainview, Minn. While there she became interested in the questions of total abstinence and woman suffrage, to which movements she devoted the greater portion of her life. She was twice married: (1) To Frederick Messer, in September, 1864 (d. 1879); and to W. D. Switzer, of Cheney, Wash., June 19, 1881.

Uniting with the Methodist Episcopal Church at Plainview, Minn., in 1869, Mrs. Messer in 1877 entered into the work of the Woman's Foreign Missionary Society and the Woman's Christian Temperance Union. After the death of her first husband she removed to Colfax, Wash., where she organized a branch of the W. C. T. U. in October, 1880. She then settled in Cheney, Wash., where she resumed her temperance activities, organizing branches of the W. C. T. U. at Cheney, Spokane, Medical Lake, and Rockford. She organized the first Band of Hope in that vicinity in May, 1881. In 1882 she was appointed vice-president of the W. C. T. U. in Washington Territory, and prior to the visit of Miss Frances E. Willard to Washington in June and July, 1883, she had organized local Unions at Spokane Falls, Waitsburg, Dayton, Tumwater, Olympia, Port Townsend, Tacoma, and Steilacoom. In July, 1883, she arranged a W. C. T. U. convention at Cheney, and in 1884 was chosen president of the Eastern Washington State Union. She was especially active in the campaigns waged by the W. C. T. U. in behalf of scientific temperance instruction in the public schools, local option, Prohibition, and woman suffrage in Washington in 1885-86.

Mrs. Switzer attended many temperance and suffrage conventions throughout the United States, among which were the Centennial Temperance Conference at Philadelphia in 1885 and the National Prohibition Convention at Indianapolis in 1888. In 1875 she became identified with the Prohibition party and thereafter gave to it much of her time and attention.

SWITZERLAND. A republic of southwestern Europe; bounded on the north by Germany and Lake Constance, east by Austria and Liechtenstein, south by Italy, and west by France; area 15,976 sq. mi.; population (est. 1925), 3,936,330; capital, Bern (pop. 1926, 107,700). The President is Dr. Robert Haab (b. 1865).

Historical Summary. The Alemanni gained possession of eastern Switzerland in the early part of the third century, and the Burgundians occupied the western part of the country in the fifth century. The Burgundians embraced Christianity, but the Alemanni retained their old pagan creed until nearly 200 years later, when a band of Irish monks came among them and, under the leadership of St. Columban, converted the people and founded abbeys and churches which survive to-day.

Switzerland made great progress under the Franks. Under Carlovingian rule most of the country was included in the Duchy of Alemannia and became part of the German Kingdom. Feudalism flourished in the Swiss highlands early in the Middle Ages. Freiburg was founded in 1178 by Berchthold IV; and his son, Berchthold V, founded Bern in 1191. In the thirteenth century the Counts of Hapsburg became powerful in the districts now known as Switzerland and Alsace. The great towns united in self-defense, many of them obtaining charters as free imperial cities. Hapsburg rule becoming burdensome, the Swiss towns commenced a long struggle which terminated in Swiss independence. The defensive league between Uri, Schwyz, and Unterwalden against Hapsburg oppression was formed in 1291, and the Confederation virtually founded, according to the legend, on the meadow of Rütli. The Swiss defeated the Austrians at Morgarten in 1315, and renewed the league the same year. Lucerne joined the Confederation in 1332; Zurich, in 1351; Glarus, in 1352; Zug, in 1352; and Bern, in 1353. The Swiss were freed from Austrian claims in 1394 and 1474 and became practically independent of that Empire in 1499. The Swiss were defeated at Marignano by France in 1515 and concluded peace in 1516. The Reformation, inaugurated by Zwingli in 1519, brought dissension which resulted in several wars between Catholics and Protestants.

Confederation Founded

Switzerland became formally independent of the Holy Roman Empire in 1648. The Helvetic Republic was established in 1798, under the influence of France, which suppressed a revolt of the Forest cantons in that year. The country was the scene of much fighting in the wars of the Directory and Consulate. The Confederation was restored in 1803 by Napoleon Bonaparte under the Act of Mediation, and the cantons of St. Gall, Grisons, Aargau, Thurgau, Ticino, and Vaud were added. The Congress of Vienna (1814-15) recognized the independence of Switzerland, and her perpetual neutrality and the inviolability of her territory were guaranteed by the Great Powers. A new constitution was adopted, and the cantons of Geneva, Valais, and Neuchâtel were

Helvetic Republic Established

added. The Constitution of the Confederation was the so-called Pact of 1815. The cantons retained all power not expressly granted otherwise, had their own postal systems and coinage, and determined for themselves such questions as the liberty of the press, public meeting, and religion.

The war of the "Sonderbund" in 1847, the last of the religious wars in Switzerland, resulted in the adoption of a new constitution in 1848, by which the government was more centralized. This, in turn, was superseded by the constitution which is now in force.

During the World War (1914-18) the situation of Switzerland was unique. The country was completely surrounded by the nations at war. The sympathies of the people were partly determined by their racial affiliation. The Swiss authorities were determined to maintain neutrality and, in order to prevent its violation by belligerent powers, mobilized the army.

Government. The supreme legislative authority is vested in a parliament of two chambers, the *Ständerat*, or Council of States, and the *Nationalrat*, or National Council. The first is composed of 44 members, chosen and paid by the 22 cantons of the Confederation, 2 for each canton, Both chambers united are called the "Federal Assembly" *(Bundes-Versammlung)*, and as such represent the supreme government of the Republic. Laws passed by the Federal Assembly may be vetoed by the popular voice, which means in effect that 30,000 citizens, or eight cantons, may demand that a law be submitted to the direct vote of the nation. For the decision of a question submitted a majority both of the cantons and of the voters is required. This principle, called, the *referendum*, is frequently acted on. The chief executive authority is delegated to the *Bundesrat*, or Federal Council, consisting of seven members, elected for three years by the Federal Assembly.

The Federal Council

The President of the Confederation and the Vice-President of the Federal Council are the first magistrates of the Confederation. Both are elected by the Federal Assembly in joint session of the National and State councils for the term of one year (Jan. 1 to Dec. 31), and are not eligible for re-election till after the expiration of another year.

The seven members of the Federal Council act as ministers, or chiefs of the seven administrative departments of the Republic. The city of Bern is the seat of the Federal Council and the central administrative authorities.

Each of the cantons and demicantons of Switzerland is sovereign so far as its independence and legislative powers are not restricted by the Federal Constitution; each has its local government, different in its organization in most instances, but all based on the principle of absolute sovereignty of the people. In a few of the smallest cantons the people exercise their powers direct, without the intervention of any parliamentary machinery; all male citizens of full age attending assemblies *(Landsgemeinden)* in the open air, at stated periods, making laws and appointing their administrators. In all the larger cantons, the *Kantonsrat*, a body chosen by universal suffrage, exercises all the functions of the *Landsgemeinden*. In all the cantonal constitutions, however, except those of the cantons which have a *Landsgemeinde*, the referendum has a place. In all the cantons the popular initiative for constitutional affairs, as well as for legislation, has been introduced, except in Lucerne, where the initiative exists for constitutional affairs only.

Local Government

The German language is spoken by a majority of the inhabitants in 16 of the 22 cantons; the French, in 5 (Freiburg, Valais, Vaud, Neuchâtel, and Genèva); the Italian, in 1 (Ticino).

The Alcohol Problem in Switzerland. It is generally believed that the spread of drinking habits began in Switzerland in the fifteenth century, more especially when the victories of the Swiss over the Duke of Burgundy, Charles the Bold, and their expeditions into northern Italy had brought them into contact with a more developed civilization and its accompanying evil, the excessive consumption of alcoholic beverages, especially wine. Up to that time the Swiss people in general must have led very sober lives, milk and water being their only beverages, save on festive occasions, and excepting some of the wealthier inhabitants of the towns. And even up to a much later date it is certain that the difficulty of communications enforced sobriety in many mountainous parts of the country, so that in Switzerland alcoholism, in the modern sense of the word, is a phenomenon of the nineteenth century, brought about by the development of home distilling, the industrialization of brewing, and the increase in the importation of foreign wines. Native wines have been produced since time immemorial in certain parts of Switzerland, especially round the lakes of Geneva, Neuchâtel, and Zurich.

In the Fifteenth Century

No statistics of alcohol consumption of a sufficiently reliable character to be cited here are available for a lengthy period. However some figures for the period 1880-1919, collected by the former director of the Swiss alcohol monopoly, Dr. Milliet, expert on statistics, may be of interest and are given in the accompanying Table I.

Alcohol Consumption

TABLE I
AVERAGE CONSUMPTION OF ALCOHOLIC BEVERAGES IN SWITZERLAND (in liters)

PERIOD	WINE	CIDER	BEER	SPIRITS (AT 40%)
1880-1884	70	22	36	11.8
1895-1902	88	28	61	7.15
1903-1912	71	30	71	6.4
1915-1919	46	32	34	5.5

The figures for cider are merely approximate, and those for spirits are undoubtedly too low, because it is impossible to estimate the production of fruit spirits, which is free and uncontrolled.

For the years 1919-22 the following figures are taken from the important statistical publication by Dr. Koller, formerly scientific assistant at the International Bureau Against Alcoholism, Lausanne, on the consumption of alcoholic beverages in many countries of the world:

Wine	52 liters
Cider	39 "
Beer	30 "
Spirits (50%)	7.5 "

Since 1922 no general statistics of alcohol consumption in Switzerland have been published, but it is a recognized fact that the consumption of beer, at any rate, is on the increase and is nearly as high as before the World War.

Compared with other countries alcohol consump-

tion in Switzerland is very high, and it is not surprizing that alcoholism is wide-spread—not, however, the massive alcoholism common especially in the east of Europe, characterized by great drinking-bouts followed by lengthy periods of semiabstinence, but rather a steady, insidious alcoholism, seldom degenerating into noisy drunkenness, but slowly undermining the health and morality of the drinker and impairing his economic activity.

Mortality and Alcoholism

According to mortality statistics in Switzerland (which register not only those cases in which alcoholism is recognized as the main cause of death, but also those in which it is considered to be an accessory cause), in 1919, of 20,632 deaths of males at the age of 20 years and upward, 1,209 (5.9%) were due to alcoholism; and in 1920, of 20,820, 1,438 (6.9%). In some regions of Switzerland the proportion of deaths described by physicians as being due in part to alcoholism is much greater.

In 1920 the proportion of first admissions for alcoholic psychoses in the Swiss lunatic asylums was, for men 18.4 per cent of the total number; in 1921, 20.3 per cent; in 1922, 23.4 per cent. In years when the vintage is particularly abundant, and wine consequently cheap, some asylums register a proportion of 30 per cent and more of their first male admissions as due to alcoholic psychoses.

Dr. Ladame of Geneva, investigating the causes of divorce in Geneva from 1901 to 1910, found that in 1,912 cases of divorce granted by the courts, alcoholism on the part of the husband or wife (sometimes both) was to be considered as the principal cause in 676 (37%) of the cases.

Crime and Alcoholism

The last general criminal statistics of Switzerland were published at the end of the nineteenth century, and are therefore too old to be quoted here. However it is estimated by judges and directors of prisons that the proportion of offenses due exclusively or in part to alcoholism may still be reckoned as 37 per cent of the total. Reference may be noted here to the investigation, conducted soon after the World War by Dr. Burch, of the records of soldiers condemned by the military courts during the War mobilization in Switzerland from 1914 to 1918. Alcoholism figures as the sole or an accessory cause in 34 per cent of the cases; for the crime of insubordination in 49 per cent. It may be here mentioned that from August, 1914, to December, 1915, the inquiry commissions expelled from the Swiss army 1,142 soldiers, recognized as confirmed drunkards.

A limited inquiry concerning alcoholism as a factor in poor relief has shown that the proportion of cases in which alcoholism on the part of the head of the family was the principal cause is as high as 25 per cent. Statistics published by the establishments for neglected children show that a very high proportion, nearly one half, are the children of drunken parents.

So that, notwithstanding the assertions of some superficial investigators, who say that Switzerland has solved the problem of alcoholism, and that there is practically no intemperance in that country, alcoholism remains one of the gravest social evils of the day. This is not the private opinion of the writer of the present article or of temperance enthusiasts, but of the Swiss Government itself, the members of which have repeatedly declared, in the course of recent years, that the fight against alcoholism is the most serious social task with which the public powers have to deal.

Liquor Legislation. The Federal Constitution which, in Article 31, proclaims the liberty of commerce and industry, expressly excepts the liquor traffic in the following terms:

> Are reserved:
>
> b) The production and sale of distilled beverages, in conformity with Article 32 *bis*.
>
> c) All that concerns inns and the retail sale of intoxicating liquor, in the sense that the cantons have the right to legislate concerning the restrictions to be imposed, for the sake of public welfare, on the exercising of the profession of innkeeper and the retail sale of intoxicating liquor.

It is seen that this fundamental article divides the legislative competency with regard to alcohol between the Confederation and the cantons.

The Spirits Monopoly

The Confederation, by Article 32 *bis* of the Constitution, reserves to itself "the right to take legislative measures regulating the manufacture and sale of *distilled* liquor." It availed itself of this right by instituting, in 1887, the spirits monopoly, thereby suppressing the wide-spread home distilling of potatoes which constituted a veritable scourge. But the Swiss spirits monopoly is not complete: the peasants have preserved the right to distil freely their fruit and fruit waste. In the course of years this exception has revealed itself to be full of dangers; home distilling has developed enormously, and has contributed to increase greatly the consumption of spirits. For the last ten years the Federal Council and the Parliament have been endeavoring, if not to suppress the exception—a measure desired by all, but which the electors who have the last word would never accept—at least to limit some of its disastrous effects. The bill now in preparation, a first proposal having been rejected by the people in 1923, obliges the peasant distiller to deliver the spirits he manufactures to the State, after having retained, free of duty, the quantity necessary for his domestic use. The spirits distilled from certain fruits (cherries, plums, grapes), may be sold by the peasant directly to the consumer, but subject to duty. It may be added that this reform is regarded by hygienists, not temperance workers only, as inadequate, because the difficulty of controlling the 30,000 domestic distilleries which exist in Switzerland appears to them insurmountable. They propose the suppression, after a period of transition, of home distilling, and its concentration in cooperative distilleries where the control would be more practicable.

Danger of Retail Shops

The legislative power of the cantons covers the retail sale of alcoholic beverages, distilled and fermented. The Constitution fixes the limit of the retail sale of fermented beverages at 2 liters. As regards sales above this quantity the wine and beer trade is free. The limit was fixed so low because it was believed that the diffusion of wine would be a useful means of fighting alcoholism from spirits drinking. This expectation has not been realized; and complaint is made, even by innkeepers, of the numerous uncontrolled retail shops (selling 2 liters) which, in remote regions especially, constitute a real danger both from the hygienic and the moral points of view. Several attempts to raise the limit of sales of the wholesale trade to 10 liters have failed. The bill to revise the Federal liq-

uor legislation, now in preparation, contains a provision on this subject.

In 1908 a popular initiative brought about the complete prohibition of absinth. On May 12, 1929, on the other hand, the electors rejected, by a two-thirds majority, another popular initiative proposing local option in regard to distilled liquor.

Within the limits prescribed by the Federal Constitution, all the Swiss cantons have availed themselves of their right to submit the retail sale of alcoholic beverages to the restrictions required by public welfare, and all have their licensing laws regulating both the on-sale and the off-sale. These laws vary greatly in the different cantons, but they have one characteristic in common, namely they all contain what is called the "requirements clause" *(Bedürfnisklausel)*, limiting the number of public houses to the requirements of the population. The cantonal laws tend likewise to forbid the sale of alcoholic drinks in stores engaged in other trades.

The Requirements Clause

It must be recognized, also, that the limitation applied in Switzerland is of a very modest character and that the authorities have very generous notions as to what constitutes the requirements of the population: 1 public house for every 150, 200, or 250 inhabitants, according to the cantons. As regards places for off-sale, the limitation is a little stricter: the cantons which have adopted a fixed proportion have calculated it generally at 1 public house for 500 or 1,000 inhabitants. Some of the licensing laws contain the germ of local option, giving to the inhabitants of the communes the right to restrict to a certain extent the sale of alcohol.

Certain Swiss cantons, among them Vaud, Basel-Stadt, St. Gall, and Lucerne, have an inebriates' law, enabling them to deal with confirmed drunkards, and providing for their internment, which may be compulsory, in special establishments.

The introduction of temperance teaching in the public schools also comes within the powers of the Swiss cantons, not of the Confederation. In general there are small beginnings of temperance teaching in all the cantons, although Switzerland has no system comparable with that of Sweden, for instance. However it must be admitted that the public-school authorities are generally well disposed and glad to avail themselves of the help furnished them by the Teachers' Abstinence Society, which organizes in many cantons special courses for the preparation of teachers who may have to give instruction on this subject.

Temperance Teaching

Temperance Organizations. If temperance legislation in Switzerland leaves a good deal to be desired, there is cause for satisfaction with the efforts of private initiative which are better organized than in most other European countries. Temperance societies, moderation societies similar to those then existing in America and Great Britain, were founded in Switzerland as far back as the first half of the nineteenth century. But, although there were many prominent citizens among their members and leaders, none of these societies lasted for many years; and it was only when a total-abstinence society was founded that any enduring success could be registered.

One of the first temperance societies formed in Switzerland was the Société Vaudoise de Tempérance (Vaudois Temperance Society), established in 1838 on the basis of abstinence from ardent spirits, and against the excessive use of wine.

The first total-abstinence society was the Société Suisse de Tempérance ("Swiss Temperance Society"), founded at Geneva Sept. 21, 1877, by a young pastor of French Switzerland, Louis Lucien Rochat, who had been for a few months in England and had remarked the success obtained there by total-abstinence societies in reclaiming drunkards. The lesson was not lost upon him: when he took up work in his first parish, Cossonay, a small town in the canton of Vaud, he was appalled at the ravages made by alcoholism among his parishioners; and after much hesitation, for at that time total abstinence was considered detrimental to health, he convoked a public meeting at Geneva as a result of which the Society was constituted. He was assisted in this by Charles Fermaud, president of the Young Men's Christian Association in Geneva. At its formation the Society had 27 members, who pledged themselves to abstinence. In the following year branches were formed in Vaud and other cantons, and in 1881 the name of the Society was changed to the "Swiss Blue Cross Society" *(Société Suisse de la Croix-Bleue)*. This name was suggested by the fact that a few years previously the Red Cross Society had been founded, also at Geneva.

First Total Abstinence Society

At first the Society did not appear to make much headway. Its chief aim was the reclaiming of drunkards, and for two years none could be induced to take the pledge of abstinence and enter the Society. The only members were persons desiring to fight against alcoholism by setting a good example. But gradually their efforts began to take effect, and victims of drink joined the Society and were faithful to their pledge. By the initiative of a very popular pastor, M. Arnold Bovet, the Society spread into German Switzerland, and subsequently Bovet became the apostle of the Blue Cross in the other German-speaking countries of Europe. With the establishment of Blue Cross societies in other countries it was decided to drop the word "Suisse" from the title and to form an international organization (1886). In 1890 a permanent international organization was formed under the title Fédération Internationale des Sociétés de Tempérance de la Croix-bleue ("International Federation of Blue Cross Temperance Societies"). Its central office is at Place de la Taconnerie 5, Geneva, and the honorary president is Antony Rochat, a brother of the founder of the society. The acting president is Pastor D. Junod, of Neuchâtel.

International Federation of Blue Cross Societies

The Swiss branch of the Blue Cross is now a flourishing organization, the most important, as regards the number of its members, of all the Swiss total-abstinence societies. In 1924 it had 550 sections, with a total membership of 33,219. Of this number 357 sections, with a membership of 20,483, were in German Switzerland, and 193 sections, with a membership of 12,763, were in French Switzerland. The officers of the Society are: in German Switzerland *(Schweizerischer Verein des Blauen Kreuzes)*, President, Pastor S. Oettli, Bern; secretary, F. von Benoit, Bern. In French Switzerland, President, Pastor D. Junod, Neuchâtel; secretary, Pastor E. Bauler, Geneva. The official organs are *La Croix-bleue* and *Das Blaue Kreuz.*

The Blue Cross is a Protestant society with a very marked religious character, and although there are a few Catholics among its members it could not attempt to do much work in the Catholic part of Switzerland. Happily a bishop of the Catholic Church, Monsignor EGGER of St. Gall, became interested in the question, and after studying it thoroughly, and having consulted with Dr. PETER ANTON MING, they, in 1895, decided to organize a Catholic Temperance League (SCHWEIZERISCHE KATHOLISCHE ABSTINENTENLIGA). To begin with the League had two categories of members, moderates and total abstainers, but after a few years the moderate section became quite inactive and was suppressed. The League now has 159 sections, with 10,036 members. Its publications are *Volkswohl* and *Reveil*. The officers are: President, Church Prefect Hermann, Lucerne; and secretary, E. Bürgi-Senn, Sarnen.

Catholic Temperance League

The International Order of Good Templars was introduced into Switzerland early in the nineties by the joint efforts of the Continental missionary of the Order, Miss Charlotte Gray, and Prof. AUGUSTE FOREL, then director of the lunatic asylum at Zurich. Professor Forel is a savant, known the world over for his works on the anatomy of the brain, on hypnotism, and on the habits of the ant. He is at the same time a man with a great heart and wide social interests. Having come into contact in Zurich with a poor shoemaker who was a member of the Blue Cross and who succeeded in reclaiming drunkards when the learned professor himself, who had so many alcoholics among his asylum patients, failed, Professor Forel grasped the lesson given him by this simple workman and, becoming a total abstainer, he formed at Zurich the first Good Templar lodge in Switzerland on Jan. 7, 1892, of which he was the director for a number of years. Subsequently a number of other lodges were founded, and on Aug. 12, 1894, the Swiss Grand Lodge was formed at Zurich. The Order advanced slowly and in 1917 it had 305 members in 12 lodges. Its official organ was *Le Bon-Templier suisse* (French and German), and the chief officers were: G.C.T., Jules Tissot, and G. S., Mme. M. Portenier-Sahli.

I. O. G. T.

Progress of the Order was hindered by dissensions arising out of religious references in the ritual work and, as attempts at compromise were unsuccessful, the Grand Lodge withdrew in 1906 and joined a few thousand other Continental members in forming a new body, the "Neutral Independent Order of Good Templars" (ORDRE INDÉPENDANT NEUTRE DES BONS TEMPLIERS). This movement was led by Professor Forel, assisted by Arnold Trueb, and Forel was elected first International Chief Templar of the Neutral Order. The new Order advanced rapidly and by 1917 it had 3,881 members in 144 lodges. At that time its officers were: G.C.T., Ed. Hollenweger, Basel; and G. S., J. W. Schwab, Bern. The two orders operated independently until 1923, when reunion was effected. The new Order then had 3,900 adult members in 136 lodges, and 2,476 juvenile members, while the older order had but 207 adult and 120 juvenile members and 8 lodges. Since that time the International Order (Ordre International des Bons-Templiers) has grown steadily in Switzerland, and it now (1929) has approximately 5,000 members. *Der Schweizer Abstinent* and *L'Abstinence* of the Neutral Order are now the official organs of the Swiss Good Templars. The present officers are: G.C.T., Dr. H. Tanner; and G.C., Dr. R. Joos.

Neutral I. O. G. T.

Forel had as his colleague in the Good Templar Order and in the direction of the antialcoholic movement in Switzerland another professor, Dr. GUSTAV VON BUNGE, of Basel, whose famous lecture on the alcohol question, delivered at the University of Basel in 1886, has become a classic for the movement against alcoholism and has been translated into about a score of languages. While Forel was an agitator, Bunge was rather a silent worker, publishing articles and pamphlets which exerted a deep influence on the Swiss, and also on the German, movement against alcoholism.

Von Bunge and Forel are responsible in great part for the founding in 1891 of another neutral temperance society in Switzerland, in which Protestants, Catholics, and Free-thinkers all collaborate, namely, the Swiss Antialcoholic League (SCHWEIZERISCHER ALKOHOLGEGNERBUND), mainly composed of intellectuals who had not the inclination or the time to take part in the active work of the Good Templars or the Blue Cross. The Antialcoholic League, although its membership never exceeded 2,000, has played and still plays an important *rôle* in the Swiss movement against alcoholism, owing largely to the temperance library it instituted and which in the course of years has published many excellent pamphlets. This library was merged in the Swiss Temperance Bureau (SECRÉTARIAT ANTIALCOOLIQUE SUISSE), which was founded in 1901. In 1926 the Antialcoholic League had 43 sections and 1,500 members; its official organs were *Die Freiheit* and *L'Abstinence*; and its president was Karl Will, Biel.

Antialcoholic League

Temperance work among Swiss women began with the organization of the LIGUE DE FEMMES SUISSES CONTRE L'ALCOOLISME ("League of Swiss Women Against Alcohol") at Geneva in 1899. The League admits both abstainers and non-abstainers to membership, and its activity is confined to the canton of Geneva. Its headquarters are at Rue Étienne-Dumont, 22, Geneva, and the official organ is the *Bulletin Mensuel*. The present officers are: President, Mme. Arthur Robert; vice-presidents, Mme. E. Delphin and Mlle. I. Patru; and secretary, Mme. Chappuis-Provost.

A few years after the formation of the Swiss Antialcoholic League a highly cultivated woman, Mme. Bleuler-Waser, of Zurich, wife of the world-famous psychiatrist Professor Bleuler-Waser, resolved to form an abstinence society among Swiss women, and in 1902 the SWISS LEAGUE OF ABSTAINING WOMEN (French title, *Ligue suisse des Femmes abstinentes*; German, *Schweizerischer Bund abstinenter Frauen*) was organized. It is now a very flourishing society and is affiliated with the World's Woman's Christian Temperance Union, being responsible for the organization in 1928 of a successful convention of the Union held in Lausanne, which was attended by delegates from all parts of the world.

Swiss League of Abstaining Women

It is hardly possible to overrate the good work done by the Swiss temperance women, particularly in the practical field, procuring for the popula-

tion non-alcoholic beverages at low prices, opening temperance restaurants, etc. Since its formation Mme. Bleuler-Waser has been president of the League in German Switzerland. The central president is Mme. K. Jomini, of Lyon. Its membership is 2,569, and its publications are *La Petite Lumière* and *Der Wegweiser*.

There are in Switzerland, also, a number of professional total-abstinence societies grouping members of the several professions for the fight against alcoholism among their colleagues. Among these the SCHWEIZERISCHER VEREIN ABSTINENTER LEHRER UND LEHRERINNEN ("Swiss Society of Abstaining Teachers"), with about 1,500 members, has been a great asset in the fight. The same may be said of the Schweizerischer Verein abstinenter Eisenbahner ("Swiss Railwaymen's Abstinence Society"), founded in 1902, which enjoys the favor of the administration and has greatly contributed toward bringing all those engaged in railroading to a higher standard of sobriety. It has 19 sections and 873 members; the official organs are *Fortschrift, L'Abstinence,* and *Il Pionière;* and its officers are: President, K. Weber, and secretary, P. Brüschweiler, both of Zurich.

Professional Total-abstinence Societies

Pastors, priests, and physicians also have their temperance societies, and though their activity is not so intense as that of other organizations, they have nevertheless contributed to popularize the idea of total abstinence among their colleagues. Among these organizations are the VEREINIGUNG ABSTINENTER PFARRER IN DER SCHWEIZ ("Association of Swiss Abstaining Pastors"), founded in 1906, which has 506 members and two sections, Pastor E. Christ, Neuhausen, being president of the Society in German Switzerland, and R. Curchod, Lausanne, in the French section; the PRIESTER-ABSTINENTEN BUND ("Society of Abstaining Priests"), the Swiss branch of the International Society of Abstaining Priests, founded in 1903 by Bishop Augustinus Egger, of St. Gall, and conducted under his leadership and with the assistance of Albert Maria Weiss, O. P., of Freiburg, until Bishop Egger's death in 1906, after which the leadership went to his successor at St. Gall, Bishop Dr. Ferdinandus Ringg, and after the latter's death to Chancellor Schildknecht, of St. Gall, on whose resignation in 1926, Rector J. Meyer, of Willisau, was made leader of the League, which now has about 110 members; the ASSOCIATION DES MÉDECINS ABSTINENTS SUISSES ("Association of Swiss Abstaining Physicians"), founded in 1911, whose membership is 146, and whose officers are Dr. Walther, of Bern, president, and Dr. Bersot, of Neuchâtel, secretary.

It was early realized that, to make real progress, it was absolutely indispensable to enrol children and young people in the total-abstinence movement. The Blue Cross inaugurated a juvenile branch, called in French Switzerland "L'Espoir" and in German Switzerland "Hoffnungsbund," which is closely allied with the international abstinence federation for children in Europe, L'ESPOIR, the name being taken from the English Band of Hope movement. L'Espoir was founded at Lausanne in 1893 by Gustave Regamey and Pastor Charles Byse, and it now has branches in every part of Switzerland, as well as in France and Belgium. The society maintains a publishing house at Lausanne, Switzerland, where antialcoholic books and tracts are issued, as well as the official organs, *L'Espoir,* for children, *L'Ancre,* for the directors, and *Nos Grands,* for the senior members of the society. The central president is Rev. W. Grandjean, Chézard (Neuchâtel), and the officers of the Swiss branch are M. Barbezat, Geneva, agent for the canton of Geneva; and Pastor Roch, agent for the canton of Vaud. The headquarters are at Ale 18, Lausanne.

Societies for Juveniles

Hoffnungsbund was founded in German Switzerland in 1900, and in 1922 it had 18,166 members. Its organs are *Der Hoffnungsbund,* for the children, and *Die Pflugschar,* for the directors. The president is Emil Alder, Basel, and the headquarters are at Marktgasse 50, Bern.

The juvenile section of the Blue Cross *(Verband Deutscher-Schweizer Jünglingsbünde vom Blauen Kreuz)* is in a flourishing condition, having 79 sections and 2,600 members. Its headquarters are at Lindenrain 5a, Bern, and the official organ is *Jünglingsbund.* The general secretary is M. E. Lutz, Bern.

The Neutral Order of Good Templars maintains a juvenile section, which has a membership of about 2,350. Its official organs are *Der Kämpfer,* for the children, and *Der Jugendführer,* for the directors. The president is H. Steiger, Zurich.

Other juvenile abstinence societies include the junior section of the Roman Catholic Total-abstinence League, *Schweizerischer Katholischer Jugendbund,* which has branches in many parts of Switzerland. It has 290 sections and 36,139 members, and its official organ is *Jugendfreund.* The secretary is E. Bürgi-Senn, Sarnen. A very important juvenile society, owing to the influence its members exert in later life, is HELVETIA, which was founded in 1892. It has branches in the Swiss secondary schools, with a membership of 700. Its head office is the Sekretariat der Abstinenten Jugend, Avenue Dapples 5, Lausanne, and its official organ is *Junge Schweiz.* The president is Walter Brennwald. Its work is supplemented by LIBERTAS, an abstinence society in the Swiss universities, which was founded in 1893 at Brugg, Aargau. Its organ is *Junge Schweiz* (French title, *La Jeune Suisse*). The president is John Brunner, Zurich. This society has had its difficult periods, but does a fair amount of good work. Societies for girls include *Iduna* or the *Association Suisse des Jeunes Filles Abstinentes.* The latter was founded in 1911, and now has about 100 members. Its headquarters are at Avenue Dapples 5, Lausanne, and its president is Miggi Gallusser, Lausanne.

Another abstinence society for students is the SCHWEIZERISCHE KATHOLISCHE ABSTINENTE STUDENTENLIGA ("Swiss League of Catholic Abstaining Students"), founded in 1899, which has 350 members in Swiss colleges and gymnasia, its president being Anton Breitenmoser, Horw, and its secretary Dr. Aug. Moser, Zürich.

Of other temperance societies in Switzerland the more important are the following: Allianz-Abstinentenbund, founded in 1900, which has 55 sections and 2,025 members, its president being H. Lüthi, Bern, and its secretary E. Gysi, Basel, and its publications being *Der Blaue Stern* and *Der Hoffnungsstern*; L'AVENIR, founded in 1891, which has fifteen sections, its president being Pastor Robert Curchod, Lausanne, and its periodical being

[illegible] "Schweizerischer Abstinentenbund und Schweiz. Liga gegen den Alkoholismus" ("League of Antialcoholic Societies of Switzerland") [illegible] in 1909, which has [illegible] Abstinence Societies, its military wing [illegible] Young Men's Christian Association, and its [illegible] Antialcoholic Committee, and its [illegible] Temperance Society, in conjunction with [illegible] in the general temperance movement and [illegible] Bernard (Chief), whose officers are [illegible] Antialcoholic Committee, President and [illegible] Secretary; [illegible], president of the Zurich section, and Emile Gyseler, President of the [illegible] section; [illegible] Secretary; [illegible] and Dr. H. Walter, Secretary.

Temperance Societies

for all the temperance societies here to be united. Accordingly a kind of antialcoholic parliament, the Consultative Commission, [illegible] consisting of delegates from all the above-mentioned societies, and also from a newly constituted league against narcotics and gambling. This body meets once or twice a year and discusses all questions which are of common interest to all the societies and further upon its greater authority on the whole of Switzerland. It set on foot, for instance, the initiative for a referendum which was passed by the Swiss electors on May 12, 1924, and thereby put the antialcohol legislation for

The Consultative Commission

[illegible] SALLE DE ARMES
[illegible] THE INTERNATIONAL CONFERENCE AGAINST ALCOHOLISM WAS HELD IN 1925

[illegible] Liga Internationale contre l'Alcoolisme ("Swiss Patriotic League against Alcoholism"), founded in 1902, with the authors, the officers of the German section being Alfred Amiet, president, and Dr. Emile Thomann, secretary, and those of the Neuchâtel section being G. Etter, president, and J. Bauler, secretary; Zugerischer Verein gegen den Missbrauch geistiger Getränke ("Zug Society against the Abuse of Spirituous Liquors"), founded in 1921, whose leader is Anton Gallmer; Zug [illegible] for the Consideration of Temperance Societies; "Swiss Association for Local Option", founded in 1917, whose secretary is H. Hermenjat, Bern. Switzerland is also the seat of the International Bureau against Alcoholism. The director of the Bureau is Dr. Hector I. Hierold of Lausanne.

If all these societies were to work separately, by attacking another's activity, conflicts would probably arise. Moreover, for certain tasks also it was [illegible] realized that it was [illegible] necessary

the suppression of alcohol was also organized by the antialcoholic societies in common. An antialcoholic parliament of this kind requires an executive office, and this exists in the form of the Swiss Temperance Bureau ("Schweizerisches Antialkoholisches Sekretariat"), founded in 1901, which coordinates the activities of all the various societies without of course interfering with their internal affairs. The temperance cause owes much to the Swiss Temperance Bureau, which is recognized not only by the temperance societies, but also by the Confederation and most of the cantons, as a connecting link between the authorities and the temperance movement. Its officers are: President, Pastor D. Junod, Neuchâtel; Secretary, Dr. Max Gerth, Lausanne.

There are now in Switzerland about 125,000 organized teetotalers, about one half of whom are members of juvenile societies. Compared with the situation in other countries this number, in a population of 4,000,000 may be considered as fairly

satisfactory, especially as there are besides a large number of people who are practically non-drinkers and who, while not belonging to any society, sympathize with the efforts of the abstainers and are ready to help them on special occasions.

No review of the temperance movement in Switzerland would be complete without mention being made of two special branches of activity which bear the mark of the practical character of the Swiss people. These are the movements for the opening of non-alcoholic restaurants and people's clubs, and for the production of non-alcoholic grape- and fruit-juice.

The Blue Cross society, in the early stages of its career, founded temperance coffee-houses in different places which were simply intended to provide reformed drunkards with the opportunity of obtaining meals or refreshments without being exposed to the temptation to drink alcohol. These coffee-houses were of a very primitive description and not adapted for any one with average ideas of comfort. This was observed by a lady at Zurich, the widow of a professor of theology at the university of that city, Mme. Suzanne Orelli, who realized that such places would never become popular enough to attract customers from the ordinary public houses, and that it was necessary to provide for the social needs of the people in non-alcoholic surroundings. With the help of some other Zurich women she started a non-alcoholic restaurant, and the experiment was immediately successful, owing largely to her devotion and organizing ability. Soon other restaurants were opened, each one larger than the last, and at the beginning of this century a large temperance hotel with restaurant was built on the hills above Zurich. Mme. Orelli's movement adopted the title "Frauenverein für Mässigkeit und Volkswohl," which was afterward changed to "Zürcher Frauenverein für Alkoholfreie Wirtschaften" (Zurich Women's League for Temperance Restaurants). When the Socialist party decided to institute the "People's Houses" and to exclude alcoholic beverages from the restaurants, the Zurich women's society was asked to cater for these establishments. But Mme. Orelli did not wish to confine her activity to Zurich: she is a good Swiss citizen, one might add, world citizen, and was anxious to extend her field of work. To her initiative is due the constitution of the Society for Creating People's Clubs (French, *Foyers Pour Tous*; German, *Gemeindestuben*), where meals and non-alcoholic refreshments are provided, and which also form social centers where games, concerts, and opportunities for reading can be enjoyed, and sometimes popular classes are held. This society, which has a permanent secretariate with a small staff at its disposal, applied to municipal authorities and industrial firms in large towns throughout Switzerland for support in opening such "people's clubs"; and now such clubs are to be found in many cities and even in small villages, and are greatly appreciated. (See FONDATION SUISSE POUR LE DÉVELOPPEMENT DE SALLES ET DE MAISONS COMMUNALES.)

Temperance Restaurants

Foyers Pour Tous

Another organization, working on the same lines as the people's clubs, is that of military non-alcoholic canteens, which rendered splendid service during the World War mobilization, when thousands of Swiss soldiers on guard at the frontiers remained for months half idle, often in lonely districts where drink would have been their only distraction had not these comfortable, home-like rooms been everywhere opened for them. See ORELLI, SUZANNE (RINDERKNECHT).

The great obstacle to the progress of the temperance movement in Switzerland has long been the hostility of the wine-growers and of the peasants who make cider from the surplus of their fruit crop and distill the fruit waste. To reconcile this important class of the population with the temperance movement it would have to be made possible for them to use their grapes and fruit for the production on a large scale of wholesome non-alcoholic beverages. That such production was practicable was shown more than 30 years ago, when Dr. Müller Thurgau adapted the discoveries of Pasteur on sterilization for the preparation of non-alcoholic grape- and fruit-juice. It seemed, however, at first impossible to overcome the prejudices of the peasants, who in Switzerland, as in other countries, are generally very conservative or, on the other hand, to induce the public to purchase and drink such beverages. The temperance workers, however, did not despair, being fully convinced that once they could popularize the use of fruit juice the hostility of the peasants would cease. They conducted a campaign of propaganda, giving lectures, publishing pamphlets and articles on the subject, and quite especially organizing practical courses demonstrating the simplicity of the process of sterilizing the fruit juice and preparing from it wholesome and palatable drinks. These efforts have not been in vain: gradually the peasants and the public in general have become converted and now *Süss-most*, sweet non-alcoholic cider, is beginning to compete successfully with beer: it is cheap, it can be drunk freely without bad effects, and women and children in particular are glad to have such a pleasant beverage at their disposal.

Non-alcoholic Cider Becoming Popular

Every season millions of liters of sweet cider and large quantities of grape-juice are produced; and it is significant that firms which formerly produced only alcoholic cider, and even some breweries and distilleries, are beginning to realize the new demand and to manufacture sweet cider also. The leader of the peasants' organization, Professor Laur, perhaps the most influential man in Switzerland, openly admitted some time ago that, whereas the population in general were the friends of the peasants in words only, the temperance party were true friends who, by procuring for them a better means of utilizing their fruit produce, had given practical proof of their interest.

This industry is of course still in its infancy, but it appears certain that its progress can not now be arrested, and that in years to come sweet cider, along with milk, will become the Swiss national beverage. The time will then be ripe for the introduction of more rigorous liquor legislation, and the fight against alcoholism will have victory within sight.

BIBLIOGRAPHY.—*Encyclopaedia Britannica*, 11th ed., *s.v.*; Dr. A. Koller, *La Production et la Consommation des Boissons alcooliques dans les différents pays*, Lausanne, 1925; *Statesman's Year Book*, London, 1929.
For the main part of this article the editors are indebted to the kindness of Dr. Robert Hercod, Director of the International Temperance Bureau, Lausanne, Switzerland.

SWIZZLE. Mixed drink, variously compounded of rum, sugar, lemon, spices, and seltzer. In British Guiana, whisky and Angostura bitters are among the ingredients; in the West Indies, guava jelly is added. In the West Indies swizzle was formerly a favorite noon-hour drink in the homes of planters and European settlers, where it was served in large punch-bowls. Morewood (1838) mentions it as much used in the island of St. Kitt's. There it was mixed with rum, water, and an infusion of spices, and was often an expensive beverage, as the water had to be brought from neighboring islands.

Swizzle is usually stirred to a froth with a swizzle-stick, a pronged twig whirled between the palms of the hands after the fashion of an egg-beater. In China and Japan, where a variety of swizzle is in use, these sticks are made of bamboo.

The name "swizzle," however, is no longer applied exclusively to a particular concoction, but is a colloquialism, designating in various countries rum, or even beer; and to "swizzle" means to guzzle, or drink to excess.

SWOIR. See Sowa.

SYD DAKOTA AVHOLDS-SELSKAB. The Norwegian name of the South Dakota Scandinavian Total Abstinence Association.

SYDENHAM PROHIBITION LEAGUE. A society formed at Sydenham, New Zealand, in 1890, and having for its primary purpose the advancement of temperance principles by political means. Its immediate object was the securing of No-license for Sydenham. Its success encouraged the formation of other Prohibition leagues and did much to promote No-license sentiment throughout New Zealand.

SYDNEY TOTAL ABSTINENCE BENEFIT SOCIETY. See New South Wales.

SYMPOSIARCH. The toastmaster at the drinking-bouts which followed formal dinners, or were a part of banquets, in ancient Greece. A similar official presided at drinking-feasts in ancient China under the Chou dynasty. See Greece (vol. iii, p. 1140); Symposium.

SYMPOSIUM. The drinking-bout, or *potos*, of the ancient Greeks. Like the Roman *comissatio*, it followed the dinner, the Greeks serving no wine with their meals. At the conclusion of the regular meal *(deipnon)*, those who did not wish to drink and make merry were expected to withdraw. The *symposium* was not only an institution for the enjoyment of drinkers; it also served as a stimulant for conversation and entertainment. Among the ancients liquor was regarded as one of the greatest blessings. According to Plato, Musaeus and Eumolpus even went so far as to make the reward of the virtuous in Hades to consist of perpetual intoxication.

Although the Greeks were not connoisseurs in wine, as were the Romans, the *symposium*, perhaps because it partook of the nature of an entertainment, was a more important occasion than the Roman *comissatio*. The drinkers, anointed with perfumes and ointments and crowned with garlands, reclined on couches. The wine was mixed with hot or cold water before being drunk. It was considered barbarian to drink unmixed wine. Indeed, the term *oinos* is commonly understood as meaning wine and water, rather than pure wine. The Greeks considered unmixed wine highly injurious to both mind and body and it was seldom partaken of, except as a forfeit at a feast or occasionally in a contest. The proportions of the mixture varied; but there was always more water than wine. A mixture of half and half was repudiated as too intoxicating: the usual proportions were six parts of water to two, three, or four, of wine.

The wine was mixed in a large bowl, called the *crater*, and distributed into the *cyathi*, or drinking-goblets. The *oinochoë*, a sort of tankard, served the purpose of the modern ladle. For the conduct of the *symposium* a leader *(symposiarch)* was selected by the host or elected by a throw of the dice. It was his duty to determine the proportions of the mixture, name the number of goblets to be consumed, and impose the fines and forfeits. He had charge of the servers, and could compel the guests to drink a prescribed quantity of wine.

The cups were carried from left to right by comely attendants, and the same order was observed throughout the entertainment. The company frequently drank to the health of one another, to absent friends, or to the gods. The one proposing a toast drank a part of the cup and sent the remainder to the person named, as a testimony of friendship *(propinare)*. The rules of good fellowship required the recipient to drink whatever remained in the cup. Sometimes the one proposing the toast drank the cup and then sent it to his friend, who must drink a like amount.

In Athens it was customary to begin with small goblets, afterward resorting to those of larger size. Many of the latter held about a quart, and the goblets of the heroes were so large as to be difficult to lift. Alexander is reputed to have drained a goblet holding a gallon and a half.

In spite of the immoderate nature of its potations, the Greek *symposium* was, unlike the Roman *comissatio*, a source of intellectual and social enjoyment. Lively and witty conversation, varied and unrestrained, characterized the Athenian feast. The Greeks did not devote themselves so placidly to their gluttony as did the Romans. If there were games or other pastimes, every one joined in. Enigmas and riddles were a favorite diversion. Each one in turn proposed one to his right-hand neighbor, who if he solved it, was rewarded with a crown, a garland, a honey cake, or perhaps a kiss. If he failed, the *symposiarch* imposed a forfeit, such as the drinking of a cup of unmixed wine or a cup of wine and salt water at one draft. Often the games and conversation were relieved by music and dancing, the drinking-bout being prolonged for many hours.

See Comissatio; Greece; Roman Empire.

SYNODICAL CONFERENCE. See Lutheran Church.

SYRA. According to MacKenzie, cited by Morewood ("Hist.," p. 142), "sour whey fermented in casks, kept and only deemed fit for drinking at the end of a year." Syra and Struig, another preparation of whey, were formerly in common use among the inhabitants of Iceland.

SYRIA. A State of Western Asia, formerly a province of Turkey, administered since 1923 by France, under mandate of the League of Nations. Formerly extending from the Mediterranean Sea to the Euphrates River and the Desert of Arabia, and from Egypt north to about 36° N. lat., the total area, including Palestine, was 600,000 sq. mi. As a result of the World War (1914-18), however,

this area was much reduced and the present State is bounded on the north by Turkey, on the east by Irak, on the south by Palestine, and on the west by the Mediterranean: area, 60,000 sq. mi.; population, about 2,500,000. It is divided into four territories: Syria, Lebanon, Alaouite, and Jebel Druse. The capital is Beirut (pop. 80,000), and the chief cities are Damascus (170,000), the former seat of government, and Aleppo (140,000). The principal industry is agriculture, about one tenth of the total area being under cultivation, and the chief crops are cereals, vegetables, and fruit. Other products are tobacco, cotton, hemp, sugar-cane, olives, oranges, and wine. The French High Commissioner is Auguste Henri Ponsot, appointed 1926.

Historical Summary. Syria was inhabited from a very early period, as evidenced by stone monuments and other prehistoric remains. Some historians regard it as the cradle of the human race. Within historic times a great number of nationalities have fought and settled within its borders, the majority being of Semitic stock. Little is known of the early political constitution of the country except that the unit of government was a State composed of a single city and its surrounding districts. Syria was the home of the Hittites, who are believed to have been its original inhabitants. They were allied with the Egyptians until the rise of the Assyrians, whose first historical king, Sargon, invaded the country about 3800 B. C. Later the Arameans became dominant and gradually occupied all Syria. Their origin is unknown, but at an early date they were living in the northern part of Palestine. The Aram dynasty, mentioned in the Bible, played a prominent part in the history of Israel. Damascus was conquered by David, king of Israel, 1055-15 B. C., but lost during the reign of Solomon (993-53). The country came under the domination of Assyria in 733, and subsequently under that of Babylon, Persia, and Macedon in succession, being subject continuously to one or another of the ancient world empires.

The Hittites

Syria was conquered by Persia in 530 B. C. and remained a Persian satrapy until its overthrow by Alexander the Great of Macedon, in 332. Alexander founded a number of Greek cities, of which the most important was Antioch. Macedonian rule was succeeded by that of the Arab Nabateans, who were in turn succeeded by the Armenians (83-69). Roman armies under Pompey conquered Syria in 64-63, and it was made a Roman province. Antioch, the seat of government, became the third city in importance in the Empire. In 616 A. D. Syria was subjugated by the Persians under Chosroes II; in 636 it was in turn conquered by the Saracens, after which the country became Mohammedan, and Damascus was made the seat of the Ommayad califs, who ruled the Mohammedan world. In 750 the Abbaside dynasty succeeded to the throne and moved the capital to Bagdad. During the Crusades a Christian kingdom was founded at Jerusalem, its dominion extending as far north as Beirut, and numerous Christian fortresses were built throughout Syria. The country suffered from the Mongol invasions in 1260, and never recovered its former prosperity. Mongol rule was ended by the Mameluke conquest, after which the country remained under Egyptian rule until 1516. In that year Syria was conquered by the Ottoman Turks, who held it till 1918, when the Syrians joined the Arabian revolt and with the help of the British and the French drove the Turks from the country.

Persian Conquest

Although only for a brief period the scene of actual hostilities, Syria suffered greatly during the World War from military requisitions and exactions. In 1918 the Turks fled before the onrush of the Allied armies. Damascus surrendered to the British and Arabs on October 1, and a French squadron occupied Beirut on October 5. A temporary government was set up by General Allenby; the Damascus sector was given to the Arabs under Emir Feisel, and Lebanon was placed under French control. In April, 1920, the General Council of the Allied Powers gave France the mandate for Syria. The mandate was approved by the Council of the League of Nations July 24, 1922, and became effective Sept. 29, 1923.

The inauguration of French rule brought on armed resistance in various parts of the country. Riots occurred in Damascus, raids were made in the north by tribesmen, while the Druses carried on intermittent guerilla warfare. In 1925 renewed riots broke out in Damascus, as a result of which the French, under Gen. Sarrail, bombarded the city. By 1927 order was restored; but the French mandate remained unpopular. In 1928 the High Commissioner dismissed for three months the Syrian Constituent Assembly upon its refusal to modify articles declaring Syria an "independent sovereign State."

The French Mandate

Syria was formerly the center of trade routes to the East; but with the opening of the Suez Canal most of these were abandoned, and the country is now important mainly as a repository of the holy places of Judaism and Christianity. It is also the point of departure for Mohammedan pilgrimages to Mecca. Since the World War Syria has been the scene of an elaborate program of Semitic recolonization.

Ancient Drinks and Drinking Customs. From the earliest times the vine has been cultivated in Syria and the people have been accustomed to the use of wine. Many historians regard Syria as the original home of the vine. Homer, one of the earliest of profane writers, recognized the vine as originally cultivated in Syria, and from that country introduced into Thessaly by King Oenus, from which it derived its Grecian name, *oinos.* A spot is still shown near Mt. Ararat where Noah is said to have planted the first vine. Arab traditions regard wine as the cause of the fall of man, and Arab historians relate many legends about the origin of the vine and its first planting (see PALESTINE).

The First Vine

The early inhabitants of Syria worshiped Baal, the sun-god, who is also identified with Bacchus, the god of wine; and one of the most ancient temples in existence is the Temple of Baal at Baalbek, Syria, which is regarded by many authorities as a temple of Bacchus. Morewood ("Hist.") states that Cadmus, the Phenician, reputed founder of Boeotia, first brought the worship of Bacchus to the Greeks, and that wine was introduced to them by the Syrians. Strabo records that the Arab farmers made palm-wine, which was much used among the inhabitants of Syria and Arabia.

The climate and soil of Syria are well adapted for the cultivation of the vine, and in Biblical times some of the most celebrated wines came from the

Syrian coast, from the neighborhood of Smyrna, from Troy, and from the island of Tenedos. Damascus was a center of viticulture, and the wines of Eldon and Lebanon were famous. The early nations of Syria were composed of scattered and nomadic tribes, and were naturally temperate. As they became more settled and cultivated the grape, intemperance grew. The people were accustomed to hold feasts, either to do honor to their gods, or to celebrate victories over their enemies, tribal business being transacted on such occasions. Wine flowed freely and these gatherings frequently degenerated into orgies of drunkenness.

The intemperance of the Syrians is frequently mentioned in the Bible. In I Kings xx. 16, it is recorded that when the Syrians, under King Benhadad, besieged Samaria with a great army and demanded the immediate surrender of its inhabitants and all their treasure, Ahab, under the direction of the prophet, went out of the city to give them battle, surprized and defeated Benhadad, and "slew the Syrians with a great slaughter." The reason of his success against such odds was that "Benhadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him." It is further recorded that when Isaiah denounced woe upon Samaria, it was because of the general drunkenness prevailing there, which was taught and encouraged by the unfaithful priests and prophets.

Syrian Intemperance

Morewood relates that ancient Syria was remarkable for its wine and the size of its grapes, and cites a statement of Paul Lucas that a single bunch of grapes produced in that country weighed 451 pounds. In the Bible (Num. xiii. 23) it is recorded that the grapes of Hebron were so large that one bunch had to be borne on a staff by two men.

Wine became an important article of commerce with the Jews, Solomon furnishing it to Hiram, king of Tyre, in exchange for timber. Herodotus mentions the traffic in Syrian wine between Phenicia and Egypt, and a similar trade was carried on with India and Arabia.

Although the wines of Syria were originally pure and mild, at an early date the practise of ADULTERATION became common. According to Dorchester ("The Liquor Problem in All Ages," p. 564), "long centuries before the Christian era the people who were addicted to the use of wine craved still more powerful intoxicants, and human ingenuity was taxed to invent vile compounds of drugged liquors to gratify vitiated appetites. Foreign substances of more intoxicating character, mixed with wine, produced greater revelry and drunkenness." Regarding the adulteration of Syrian wines Pliny (Book xiv. 34), writes: "As for the wine, Mesogites, it is known to make the head ache. Neither is the wine of Ephesus healthful and wholesome, because it is sophisticated with a kind of cruit, half-sodden." Shaw ("The Wine, the Vine, and the Cellar," p. 315) says that the Syrians have "an ancient custom in many places of mixing rosin, chalk, and tar with their new wine, which makes it very unpalatable to those not used to it."

Adulteration

In addition to wine the ancient Syrians made a sort of ale resembling the Egyptian *curmi*, which was fermented from maize, millet, barley, or rice. Xenophon mentions this drink and states that the Armenians made *curmi* out of barley. A kind of beer, called *zythum*, was also made from native grain. The drinking habits of the Syrians were intensified by the introduction of distilled liquors. Many early writers credit the Arabians with having discovered the process of distilling; others believe this process originated in the Far East, probably in China. If the Arabians did understand distillation, their use of the still was largely confined to the practise of alchemy. Distilled liquors, however, were undoubtedly in use in Syria in the twelfth century.

Down to the Saracen conquest no serious attempt was made to suppress drunkenness; but with the conversion of the country to Mohammedanism the use of intoxicating liquor was forbidden to the followers of the prophet. This prohibition was not universally observed. Several Mohammedan rulers were addicted to alcohol, while others issued strict regulations against spirits. The Bedouins and other nomadic tribes of the mountains always abstained from intoxicants; but the Druses cultivated vineyards and used wine freely, without regard to the dictates of the Koran. In many parts of Asia Minor Mohammedan farmers cultivated grapes but did not produce wine. The grapes were used as ripe fruit or made into raisins; from these was made a sirup called *petmez*, much used in sweetening sherbets and other beverages. There was also extracted from grapes a saccharin substance called *debs*, which, when diluted and fermented, formed the basis of the best Syrian brandy. Raisins were used in the distillation of an ardent spirit flavored with aniseed.

Under Turkish rule the privilege of manufacturing spirits was granted only to Christian and Jewish subjects of the Sultan on payment of a certain duty. Morewood (1838) relates that revenue was also raised from wine, vineyards being charged according to the number of vines they contained; each vine, if of good quality, was taxed 1 piaster (4 2/5 cents U. S.).

Vineyards Taxed

Modern Liquors. The principal alcoholic beverage or present-day Syria is RAKI, or ARAKI, a variety of grape brandy. It is highly distilled and is usually drunk diluted with water. It is frequently mixed with tincture of anise and forms a potent drink, whose addicts are recognized by a peculiar anise odor. Although *araki* is strongly intoxicating, it is usually taken in moderation, and drunkenness is not particularly prevalent in Syria. The use of this spirit is, however, becoming more frequent at weddings and holiday festivals. Much wine is likewise made from the Syrian grapes: some, in unclarified form, by the natives; and some, by lay workers of the Jesuit Order, into a highly clarified and valuable wine called "Shtoreh." European liquors are imported for the hotels and the foreign population. Coffee and sherbets are popular among Syrians; and the interdiction of intoxicants to Mohammedans has increased the use of hashish and other narcotics.

Raki, or Araki

Regarding methods of making intoxicating drinks in Syria, United States Consul G. Biehanndal, of Beirut, made the following report (1903) to the editors of the STANDARD ENCYCLOPEDIA:

Araki is made approximately in the following manner: One cantar (560 lbs.) of fresh grapes, properly cleaned, are pressed in some hollow receptacle of stone or other material by being trodden under men's feet until the juice is squeezed out. The juice as well as the res-

idue is poured into a tub of earthenware for 20 days until it ferments, and then emptied into a sieve from which the pure liquid subsequently runs into a large kettle with a convex lid. A tube proceeds from the cap of this lid into and through a barrel holding cold water, 3 or 4 feet away from the kettle. A fire is kindled under the kettle, and soon the *araki* begins to pass through the tube in the form of steam, which, when it is cooled off while traversing the water, becomes condensed and falls into the bottle at the end of the tube, in drops. The *araki* thus obtained is strong alcohol. It is now put back into a clean kettle and a pound of aniseed is added to every 5¾ pounds of *araki*. A quantity of water equal to one third of the quantity of alcohol in the kettle is added, and the whole is then distilled again. The product now possesses an alcoholic strength of 32 degrees. By adding more water it may be reduced to 25, 20, or 18 degrees. The latter is the quality usually consumed in Syria.

Methods of Distillation

Another kind of *araki* is produced by taking 100 okes (280 lbs.) of pure native wine to which is added 6 or 8 okes of aniseed (1 oke=2 4/5 lbs.). This mixture is placed in a kettle over a fire, and the process above described is followed in making "wine araki."

In making native wine, clean grapes are picked out and trodden under foot, as above described. The juice is placed in an earthen vessel filled to within a span below the brim, and left for 20 days in order to ferment. On the 20th day, the native wine maker lets down a lamp into the vessel. If the light is extinguished, the grape juice is left to ferment a few days more. If the light keeps on burning, the grape juice is removed into a sieve and then into a clean cask, kept in a dry, cool cave. The longer the wine is left in the cave, the better it grows.

No legislation has ever been passed in Syria restricting the sale or use of alcoholic liquors as a matter of temperance reform. Under modern Turkish rule, however, for purposes of revenue, regulations were adopted which forbade the preparation or importation of alcohol made from other substances than grapes, for use as a beverage. The importation of adulterated wine and beer was also forbidden; and customs taxes were prescribed. All alcohol made from substances other than grapes was required to be reported and denatured within six months after the regulations went into effect, or its owners were subject to fine and imprisonment.

Legislation

Temperance Organizations. Temperance reform has made slow progress in Syria and little organized temperance work has been attempted. The Protestant missions were for many years the only agencies for temperance teaching in the country; but in 1897 a branch of the Woman's Christian Temperance Union was organized in Syria, with Mrs. Alexander Bey-Baroody, of Beirut, as president. The total membership of this Union, in 1926, was 800. According to the *Union Signal*, of June 12, 1926, there is a flourishing branch of the W. C. T. U. in Damascus, organized by Mme. Faris Bey Khoury, wife of the Minister of Finance. Mme. Khoury is president of the Union, whose members are trying to banish the social drinking of alcoholic liquors. In a letter received in 1926 by Miss Anna A. Gordon, then president of the World's W. C. T. U., Mme. Khoury wrote regarding the Syrian Union:

> Owing to the disastrous state of our country these days, we have directed our efforts to the assistance of the poor. We hope that the mandatory power will in a short time succeed in settling the situation and putting an end to fear and panic. The drinking of liquor is decreasing in our country and the W. C. T. U. succeeds fairly well in its struggles against the drink habit.

The World's W. C. T. U. *White Ribbon Bulletin* for December, 1928, reported that the W. C. T. U. in Syria had lapsed. The *Bulletin* for April, 1929, stated that Miss Agnes Slack, honorary secretary of the World Union, was on her way to Beirut for the purpose of effecting a reorganization.

In the *White Ribbon and Wings* for July, 1929, Miss Slack reported that she had organized in Beirut three Unions, which would form a national Union.

BIBLIOGRAPHY.—William E. Curtis, *To-day in Syria and Palestine*, New York, 1903; Daniel Dorchester, *The Liquor Problem in All Ages*, New York, 1884; Richard Eddy, *Alcohol in History*, New York, 1887; *Encyclopaedia Britannica*, 11th, 12th, and 13th eds., *s.v.*; Harry A. Franck, *The Fringe of the Moslem World*, New York, 1928; Morewood, *Hist.*; James Samuelson, *History of Drink*, London, 1880; Thomas G. Shaw, *Wine, the Vine, and the Cellar*, London, 1863; Bayard Taylor, *The Lands of the Saracens*, New York, 1855; John G. Woolley and William E. Johnson, *Temperance Progress in the Century*, Philadelphia, 1903.

SYVERSEN, OLE. Danish temperance pioneer; born in Christiania, Norway, Oct. 31, 1801; died Aug. 23, 1847. In 1840 he was teaching in Copenhagen, when the Rev. Robert Baird visited Denmark in the interests of temperance reform. He was so impressed with Baird's "History of the Temperance Societies in America," which was translated into Danish, that he invited others to join him in the formation of a total-abstinence society. At first he was not successful, as only seven persons responded to his initial call, and the majority of those answering his second call favored abstinence from spirits only. On Sept. 3, 1843, however, he founded a total-abstinence society in Copenhagen, with C. W. Knudsen as president and himself as secretary. It was the first total-abstinence society on the continent of Europe, and, according to Dawson Burns ("Temperance History," ii. 431), was called the "Danish Total Abstinence Society." He also established a weekly paper, *Menneskevennen* ("The Philanthropist").

Syversen devoted the larger part of his time and income to the work of the Society and met with gratifying success. He founded a temperance restaurant, and organized a group of singers, who held concerts and assisted in his public meetings; but his petitions to the King and to town councils on behalf of temperance were looked upon as startling innovations and produced little immediate result. He was instrumental, however, in securing a Scandinavian congress to consider the drink evil. Branch congresses were held in various localities, all devoted to the principle of total abstinence.

In the midst of his labors Syversen died and in 1848 the Society he had founded was dissolved (Burns, *op. cit.*). In 1914 a grateful posterity erected a monument to his memory in Copenhagen.

SZÁNTÓ, MENYHÉRT. A Hungarian Government employee and temperance advocate; born at Kalocsa, Nov. 1, 1860; educated in a Hungarian grammar-school, at an agricultural college, and at the University of Budapest. He married Maud Williams, of Sligo, Ireland, on June 28, 1900. Since 1883 Dr. Szántó has been an employee of the Hungarian Government. In 1906 he became director of the Hungarian Museum of Social Service and Hygiene, which position he still holds. He founded a Museum of Alcoholism, which was presented for the first time in 1902 before a convention of Hungarian physicians and natural philosophers. Dr. Szántó is one of the presidents of the League of Temperance Societies in Hungary. He has written numerous pamphlets on the subject of alcoholism. He addressed the Fourteenth International Congress Against Alcoholism (Milan, 1913), on "The Question of the Preservation of Grapes." He resides in Budapest.

T

T. A sign formerly required by the English excise laws to be placed on barrels to indicate that the contents were table beer. Tuck, in "The Private Brewer's Guide" (London, 1822), says (p. 195): "Table beer to have a Roman T on the cask, on pain of having it charged X beer, and forfeiting £50."

The sign X indicated beer of strength and quality. The law relating thereto read: "Strong or X beer, to be kept separate from table; if found in the same room or store, £50 for each and every barrel."

TABERNA. Originally a booth or rude shelter where merchants' wares were sold in ancient Rome; later, a term applied to shops surrounding public buildings, such as the Roman baths; still later, to taverns where refreshments and liquors were served.

The modern *taberna* is the wine-shop of Spain, where liquor is served, cards are played, and feast-days are celebrated. It corresponds roughly to the English public house, the German *weinstube*, and the former American saloon.

TABRAHAM, RICHARD. English Wesleyan Methodist minister and temperance pioneer; born in London about 1791; died there Dec. 22, 1878. Entering the Wesleyan Methodist ministry in 1815, he remained active in that denomination for 54 years. He was superannuated in 1869, at which time he was the oldest minister in the Church.

Tabraham entered the abstinence ranks in 1834. His views were so different from those held by his denomination that he was kept out of important city charges; but he repeatedly visited the towns and villages within reach of his rural pastorates and preached temperance.

Tabraham annually summarized his activities for the *Temperance Advocate* (published in the Isle of Man), frequently recording the holding of from 50 to 100 meetings. He participated in the World's Temperance Congress in London in 1846 and there defended the employment of the "long pledge." In 1868 he was one of the temperance speakers at the Wesleyan Conference at Liverpool. He was among the first to join the old British and Foreign Temperance Society, and he lived to see the establishment of a temperance organization under the official sanction of the Wesleyan Methodist Conference.

TACITUS. See GERMANY, vol. iii, p. 1089.

TAENIOTIC WINE. See TENIOTIC, or TAENIOTIC, WINE.

TAFIA or TAFFIA. A West Indian rum distilled from impure molasses; from the fermented skimmings of cane-juice; or from brown and refuse sugar. Morewood ("Hist.") reports that this rum was so popular in the island of San Domingo in the early part of the nineteenth century that the island's entire sugar-cane crop was used in its manufacture. In 1826, 81 small distilleries on the island utilized 2,000,000 lbs. of sirup, affording an output of 180,000 gals. of *tafia*. It was unrestrainedly consumed by the natives, whom it frequently reduced to a state of stupefaction.

TAFT, WILLIAM HOWARD. Twenty-seventh President of the United States; born at Cincinnati, Ohio, Sept. 15, 1857; educated in the public schools of Cincinnati, at Yale University (B. A. 1878), and at the law school of the University of Cincinnati (LL.B. 1880). He has received the following honorary degrees: LL.D., Yale (1893), University of Pennsylvania (1902), Harvard (1905), Miami University (1905), University of Iowa (1907), Wesleyan (1909), Princeton (1912), McGill University (1913), Cambridge (1922), Aberdeen (1922), and the University of Cincinnati (1925); D.C.L., Hamilton College (1913), and Oxford (1922). In 1922 he was made an honorary bencher of the Middle Temple, London. He married Helen Herron, of Cincinnati, June 19, 1886.

After completing his legal studies Taft was admitted to the Ohio bar in 1880, and began the practise of law in Cincinnati. During 1880 he was law reporter for the Cincinnati *Times*, and later for the Cincinnati *Commercial*. He served as assistant prosecuting attorney of Hamilton County, 1881-83; assistant county solicitor, 1885-87; judge of the Superior Court of Cincinnati, 1887-90; Solicitor-general of the United States, 1890-92; United States Circuit Judge, 6th Circuit, 1892-1900; and as professor and dean of the law department at the University of Cincinnati, 1896-1900.

In 1900 he was appointed by President Roosevelt president of the United States Commission to investigate conditions in the Philippine Islands, and in the following year he was made first civil governor of the Islands, serving until February, 1904. In 1902, as President Roosevelt's emissary to Pope Leo XIII, he arranged for the purchase by the U. S. Government of the agricultural lands held by religious orders in the Philippines. In 1903 he declined an appointment by President Roosevelt as Supreme Court Justice; and in the following year he was appointed Secretary of War in President Roosevelt's cabinet, serving until 1908. During 1906 he was sent to Cuba by President Roosevelt to adjust an insurrection there, and he served for a time as provisional governor of the island. In 1907 he went to Panama, Cuba, and Porto Rico to investigate conditions for the President, and later he made an extended visit to Japan, the Philippine Islands, and Russia.

In June, 1908, Taft was nominated for President of the United States at the Republican Na-

tional Convention held in Chicago, and was elected the following November. In 1912 he was renominated by the Chicago Convention, which the Roosevelt delegates bolted, splitting the party and causing Taft's defeat.

After his retirement from the Presidency, Taft became Kent professor of law at Yale University, where he served until 1921. In that year he was made Chief Justice of the United States Supreme Court, which position he still holds (1929).

Taft's views on the temperance question, prior to the passage of the Eighteenth Amendment, were scarcely satisfactory to Prohibition advocates. Personally he discredited liquor, declaring: "He who drinks is deliberately disqualifying himself for advancement. Personally, I refuse to take such a risk. I do not drink." In the White House he was an abstainer; but he had frankly been opposed to Pro-Prohibition as a national policy.

WILLIAM HOWARD TAFT
—Copyright Baker Art Gallery, Columbus, O.

As a Government official, Taft was not particularly dry. While Secretary of War (1904-08), he made the following recommendation with regard to the reimbursement of California's liquor-dealers for liquor destroyed under Government orders at the time of the San Francisco earthquake:

War Department,
Washington, December 21, 1906.

Sir:—A case has been presented to the Department which is believed to be worthy of legislative consideration. While efforts were being put forth in the city of San Francisco with a view to check the spread of the fire which followed closely upon the earthquake shock of April 18, 1906, representations were made, that to minimize the danger from fire and prevent mob violence the contents of certain saloons and liquor stores which were located in the path of the conflagration should be destroyed as a measure of necessary police precaution.

The suggestion was approved by the civil and military authorities, and as a result intoxicating liquors to the value of about $30,000 were destroyed by the troops, acting under close personal supervision and direction of officers detailed for that purpose. In the light of recent events it appears that this destruction might possibly have been avoided. There can be no question, however, that the measure was resorted to in entire good faith, and at the time of its adoption appeared to be a necessary precaution with a view to the preservation of public order.

Claims have been submitted by the owners for reimbursement of the value of the property destroyed. I am unable to see, in view of the circumstances of the case, that the Government of the United States is chargeable with any legal responsibility in connection with the destruction of any property, real or personal, under the conditions of emergency which existed in the city of San Francisco between April 18 and 21, 1906.

The funds supplied by Congress have been applied to the uses for which they were appropriated. The most rigorous supervision has been exercised in their expenditure, with a view to prevent abuses and to carry into effect the legislative will in that regard. In the case presented there is an equitable claim for relief, which I should be glad to recognize if I were permitted to do so by the language used in the several acts and resolutions of Congress which regulate such expenditures.

There remains on hand an unexpended balance of appropriation out of which these claims can be paid, and it is recommended that authority be given to allow such of the claims above referred to as appear to be meritorious.

A copy of the report of the Judge-Advocate-General, in which the facts are fully set forth, accompanies this communication.

Very respectfully,
WM. H. TAFT,
Secretary of War.

The Speaker of the House of Representatives.

As this recommendation was made in opposition to his own legal opinion, as set forth in the letter, his position was scarcely considered consistent.

While President (1909-13), he permitted his Secretary of Agriculture, James Wilson, to act as honorary president of the International Brewers' Congress, held in Chicago in 1911. His Secretary of State, Philander C. Knox, sent letters to United States consular representatives, asking them if they would request the governments to which they were accredited to give publicity to the Congress and recommend to trade organizations that they send delegates. The following year Secretary Wilson attended the U. S. Brewers' Congress at Milwaukee and presided as honorary chairman. This action caused great indignation among Church people, particularly among Methodists, whose Conference passed a resolution censuring the President for permitting a member of his cabinet to identify himself with the liquor interests.

Temperance forces also criticized the War Department's attitude with regard to the sale of liquor at army posts, and the lack of support given to Chief Officer William E. ("Pussyfoot") Johnson of the Indian Service in suppressing the illicit sale of liquor to the Indians. Nor was President Taft's popularity among temperance advocates increased by his veto of the Webb-Kenyon Law (1912).

In February, 1911, the President attended a memorial service in honor of Abraham Lincoln at Springfield, Ill., where he met the survivors of the first Lincoln "Pledge Day," and heard from their own lips the story of the Lincoln Pledge. On this occasion he addressed to the Sunday-schools of the United States the following letter, which was read to approximately a half million children on the anniversary of Lincoln's birth:

My dear young Friends:

The excessive use of intoxicating liquor is the cause of a great deal of the poverty, degradation and crime of the world, and one who abstains from the use of liquor avoids a dangerous temptation. Abraham Lincoln showed that he believed this in writing out for his boy friends the pledge of total abstinence, so often quoted. Each person must determine for himself the course he will take in reference to his tastes and appetites, but those who exercise the self-restraint to avoid altogether

the temptation of alcoholic liquor are on the safe and wiser side.

After the Eighteenth Amendment was adopted, ex-President Taft changed his attitude toward Prohibition and has since advocated the strict enforcement of the law. He acknowledged this change of opinion in an article entitled "Is Prohibition a Blow at Personal Liberty?" published in the *Ladies' Home Journal* for May, 1919. In his discussion of personal liberty he said:

All will admit that the State may properly pass laws to preserve the morals of the community by punishing murder, rape, and such crimes. The more doubtful question is where the line is to be drawn as to acts not intrinsically vicious and immoral, but having a tendency, if unrestrained, to lead to demoralization in society.

After discussing the evil social and political effects of the liquor traffic, he concluded:

This array of the immoral and vicious effects of the free manufacture and sale of liquor upon the community can leave no doubt that the curtailment of personal freedom in effective prohibition is small as compared with its benefits to society. This settles its conformity to true principles of personal liberty.

He then explained his former attitude toward Prohibition:

But some may ask: If this is true, why were you personally opposed to the national prohibition amendment? Because I thought prohibition would not prohibit throughout the country, in localities where the community did not favor it.

I thought it was properly a state matter and not a Federal matter.

I feared that it would increase the power of the central government, already too much swollen. The danger of the possible sinister use of the army of new officials needed in politics would be great. Moreover, the failure to enforce the law might demoralize the influence of all laws. The regulation from Washington of personal habits in states opposed to the law might strain the union between the states.

The issue of rigid or lax enforcement, injected into every election, would divert calm public judgment from other great and critical national issues upon which the minds of the people should be concentrated.

But in spite of all this, the people have spoken. This is a democracy. The amendment has been adopted, and with all good citizens I am strongly in favor of the enactment of the most practical laws to secure the rigid enforcement of the declarations of the amendment. This is the duty of every citizen in a democracy. . .

In a letter to the Chicago *Tribune*, published July 26, 1920, he declared:

I am not in favor of amending the Volstead Act in respect to the amount of permissible alcohol in beverages. I am not in favor of allowing light wines and beer to be sold under the Eighteenth Amendment. I believe it would defeat the purpose of the amendment. No such distinction as that between wines and beer, on the one hand, and spirituous liquors, on the other, is practicable as a police measure. Any such loophole as light wines and beer would make the amendment a laughing stock.

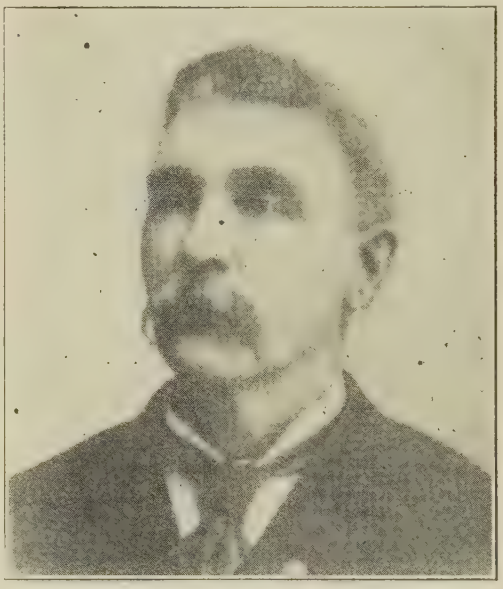
At about the same time the ex-President made the following statement with regard to enforcement:

It is now the duty of every good citizen, no matter what his previous opinion of the wisdom or the expediency of the amendment, to urge and vote for all reasonable and practical legislative measures adapted to secure the enforcement of this amendment. Those who oppose the passage of practical measures to enforce the amendment, which itself declares the law and gives to Congress the power and duty to enforce it, promote the non-enforcement of this law and the consequent demoralization of all law. Such a course is unpatriotic and is not playing the game of self-government fairly.

TAHITI. See SOCIETY ISLANDS.

TAIT, WILLIAM F. Scotch-American surgeon, professor, and temperance advocate; born near Creetown, Kirkcudbrightshire, Scotland, June 21, 1836; died in St. Louis, Missouri, U. S. A., Nov. 8, 1905. In 1839 his parents emigrated to America, where he was reared on a farm in Illinois. He was educated at Knox College, Galesburg, Ill.; at Monmouth (Ill.) College: at Lee-Center (Ill.) Institute; and at the Physio-Medical Institute, Cincinnati, Ohio (M.D., 1866). He was professor of anatomy and physiology at the Cincinnati Institute, 1866-70, and professor of surgery there, 1870-94. During the Civil War he served in the Union army. On June 21, 1866, he was married to Rhoda Orianna Sperry, at Camden, New York.

Dr. Tait was actively interested in temperance work throughout the major portion of his lifetime and was a member of several of the leading temperance organizations of his day. In 1859 he united with the Sons of Temperance; in 1866, with the Independent Order of Good Templars; and in 1881, with the Templars of Honor and Temperance. For two years he was Grand Treasurer of the Illinois Good Templars; and he also served for several years as Grand Worthy Templar of the Illinois Templars of Honor and Temperance. In 1883 he was initiated into the Supreme Council of the Templars of Honor and Temperance, and in 1896 he was elected Supreme Templar for a term of two years.



WILLIAM F. TAIT

TALMUD. The compilation of laws and ceremonial regulations pertaining to Rabbinical Judaism. It is divided into two parts: The Mishna, or text, and the Gemara, or commentary. The Mishna is in Hebrew; the Gemara, in Aramaic. The compilation of the Mishna is attributed to Rabbi Judah, the Holy (d. about A. D. 220), but was preserved only in the memory of scholars; and was not reduced to writing until the fifth century.

The Palestinian Talmud (*Talmud Jerushalmi*, or Jerusalem Talmud) was compiled at Tiberias about A. D. 350. The Babylonian Talmud (*Talmud Babli*) was finished at Babylon about A. D. 550.

For an account of references relating to the use of alcoholic beverages found in the Talmud, see the article JEWS.

TALON, JEAN-BAPTISTE. A French administrator; born in Picardy in 1625; died at Versailles

in 1691. After a short political career in France, he was sent to America in 1663 as chief officer of justice, police, and finance in the French possessions in North America. Talon was the second intendant of New France, the colony waxing prosperous under his administration. He built ships, established trade relations with the West Indies, developed cod-fisheries, and laid out roads in eastern Canada. In 1672 he returned to France to take a high post in the household of Louis XIV. His memoirs form an invaluable source of information on early Canadian affairs.

JEAN-BAPTIST TALON
—*Colby, Canadian Types of the Old Régime*

Talon was intendant of New France during the quarrel between the Canadian bishops and the King over the sale of liquor to the Indians. Brandy had been introduced into the St. Lawrence region by the first French traders. Early ecclesiastics were protesting its sale to Indians when Talon came to assume control over New France. When the King decided against the Church, the new intendant immediately removed all restrictions against the sale of liquor and started a brewery, the first in North America.

This act soon created a shameful state of affairs in New France, as all the idlers in the colony went into the business of tavern-keeping. They not only refused to till the soil but kept incoming settlers from doing so. Johnson, in "Temperance Progress in the Century" (London, 1903), comments as follows upon the intendant's policy:

> At any rate, two things are undisputed: (1) That the years following the order of Talon formed a period of dissipation never before nor since equalled in the history of Canada; and (2) that the final breaking down of the regulations against selling liquor to Indians was brought about through the direct influence of the military authorities and against the furious opposition of the clergy.

TALWAGEN. A very strong variety of arrack used by the natives of Ceylon. It is distilled from palm-wine and native bark, has a heavy odor unpleasant to Europeans, and resembles VELLIPATTY.

TAMMANY HALL. An American political organization, controlling the Democratic party habitually in New York city, frequently in New York State, and at times in the entire United States. The present organization is the outgrowth of the Society of Tammany, a secret organization founded on May 12, 1789, by William Mooney, an upholsterer of Irish birth, for the purposes of opposing centralization of the Government and of combating the influence of the so-called "aristocratic" societies founded at the close of the Revolutionary War (1775-81).

The Tammany Society was modeled on the Sons of Saint Tammany, a Philadelphia order founded in 1772. The name was taken from that of a noted chief, or sachem, of the Lenni-Lenape Indians, a branch of the Delaware tribe. The Society was conducted along aboriginal lines, with tribes, wigwams, sachems, sagamores, winskinskies, etc. Parades in full Indian regalia became a frequent feature of its later political phases. The complete name was the "Society of Tammany or Columbian Order," the discoverer of America being included as a patron of the organization. While the modern factional Tammany Hall is not, strictly speaking, identical with the Tammany Society, the leading members of both are the same, and the Society has always controlled the meeting-place of the Hall, the cornerstone of the first Hall, or Great Wigwam, having been laid in 1811.

While the Society was presumably formed for the support of abstract governmental principles, these soon assumed concrete political form; and ten years after its founding Tammany was one of the strongest partizan factions in the new republic. It opposed the Federalist party, then under the leadership of Alexander Hamilton and John Jay, and affiliated with the party of Thomas Jefferson, whence its modern motto of "Jeffersonian democracy." One of its first political acts was the support of Aaron Burr for the Vice-Presidency of the United States.

Among Tammany Hall's early avowed principles were: Free speech; freedom of worship and of the press; universal manhood suffrage; and, in gubernatorial elections, the nomination of candidates in convention and by delegates elected by direct vote of the people. These were excellent pronouncements; but the practical politics by which they were put into operation were often not so praiseworthy.

Tammany was at first opposed to foreigners, especially the Irish; but the Hall soon realized that immigrants were potential "votes," and as early as 1827 it attempted to secure a reduction in the five-year period of residence necessary for naturalization. It was not long before the foreign-born element began to swell the ranks of its henchmen and to form the "gangs" which became the source of its strength in New York city's elections.

During the Civil War Tammany sent to the Union front a regiment (the Forty-second New York Infantry) recruited from its ranks and commanded by Col. Wm. D. Kennedy, its Grand Sachem. Its valiant services are commemorated by a monument on the field of Gettysburg. In 1868 the Democratic party held its National Convention in Tammany

Hall in New York city. Thus was cemented a partnership that Tammany has exploited for its own local and State purposes and that has frequently embarrassed the party throughout the nation. At this period the organization vigorously opposed the Government's reconstruction measures in the South.

Tammany Hall reached the apex of its power about 1870 under William M. Tweed, an ex-fireman of New York city, who became the first "boss" of the organization, which had formerly been controlled by committees, and who established a "Ring" that perpetrated gross election frauds and robbed New York city of many millions of dollars. In less than three years from the beginning of 1869 the bonded debt of the city was increased by $61,000,000, and a floating debt of $20,000,000 was incurred. Tweed, who kept himself in a subordinate political position, controlled the mayoralty and board of aldermen of New York, exercised undue influence over the State executive and the Legislature, and even corrupted the judiciary. The Tweed Ring was finally exposed by the *New York Times*, aided by the powerful cartoons of Thomas Nast in *Harper's Weekly*.

Tammany Hall, however, returned to power in New York city under the leadership (1872-1886) of "Honest John" Kelly, and has since controlled the city's politics about one half of the time, being intermittently displaced by "reform" mayors or non-Tammany candidates. Its political irregularities, which have included financial levies on candidates and appointees, tribute exacted from gambling and disorderly houses, favoritism in the administration of the excise laws, padding of payrolls and appropriations, and illegal letting of contracts, have frequently incited the displeasure of the Democratic party, but have not, in recent years, been the cause of open scandal.

Prominent among Tammany's chiefs since Kelly have been: Richard Croker, Charles F. Murphy, and Judge George W. Olvany. In 1928 John R. Voorhis was Grand Sachem. During the Presidency of Woodrow Wilson Tammany's power in the Democratic party was at a low ebb, as President Wilson owed nothing to Tammany Hall and gave it no recognition. As a Tammany man, Alfred E. Smith was Charles A. Murphy's candidate for governor of New York in 1918; but in the later years of his political career he frequently acted independently of the organization.

The Tammany Society was organized in the days when clubs were unknown and the public house was the usual meeting-place of convivials. It is recorded that, at a banquet celebrating the tercentenary of the discovery of America by Columbus, Tammany braves drank no less than fourteen toasts to their heroes and forebears. Many of the Society's early meetings were held in the "Long Room" of "Brom" Martling's tavern on Nassau Street. Indeed several Tammany factions were said to have taken their names from the taverns they frequented. No less a person than William Mooney, founder of the Society, was accused, as superintendent of the city almshouse, of manipulating the supply of liquor. In a report of the Common Council it was stated that during his incumbency the consumption of rum in the almshouse had been doubled, while six times as much gin and four times as much brandy had been used as in former years.

Saloon-keepers fitted naturally into Tammany's political machine, and several of them rose to positions of power and patronage. Under the "Big Boss" there were assembly districts, which sent representatives to the General Committee of Tammany Hall; each district had its own "boss" and a committee, these "bosses" forming the Executive Committee; each voting precinct had its captain, who distributed local patronage and handled election money. In each assembly district party headquarters took the form of social clubs, which were almost invariably located over or near saloons, whose proprietors became the natural confidants of the precinct's politicians.

While not a few of Tammany's big braves have been connected with brass-railed bars, the personal habits of the Grand Sachems as regards liquor, have, however, usually been above suspicion. Hammell, in the "Passing of the Saloon" (Cincinnati, 1908) says: "It's [Tammany's] politicians for half a century have graduated into public affairs through the common school of the saloon. Tammany's motto, as ascribed by its opponents, has been, "Rule or ruin," and as early as 1854 the organization itself was accused of being ruled by "Rum and Romanism." During the incumbency of one of Tammany's mayors, A. Oakey Hall, a New York newspaper remarked, "New York is now governed by Oakey Hall, Tammany Hall, and Alcohol." During the early years of the twentieth century Tammany's district associations gave many picnics and clambakes at College Point, which were distinctly wet affairs. In the latter years prior to national Prohibition the organization levied tribute from liquor-dealers, whose licenses were at the mercy of the party in power. Throughout its long history Tammany Hall has never been able to free itself from the stigma of close association with, and unjustifiable use of, alcohol.

In the election of 1929, New York city's Tammany mayor, James J. ("Jimmie") Walker, was elected by a majority of approximately 500,000.

BIBLIOGRAPHY.—*Current History*, November, 1928; *Encyclopaedia Britannica*, 11th ed., xix. 623, xxvi. 391; George M. Hammell, *Passing of the Saloon*, Cincinnati, 1908; M. R. Werner, *Tammany Hall*, New York, 1928.

TANEY, ROGER BROOKE. Fourth Chief Justice of the United States; born in Calvert County, Maryland, March 17, 1777; died in Washington, D. C., Oct. 12, 1864. He was educated at Dickinson College, Carlisle, Pa., and in the law office of Jeremiah Chase, of Annapolis, Md. In 1799 he was admitted to the bar, and in that same year became the youngest member of the Maryland House of Delegates (1799-1800). He married Anne Phebe Key, sister of Frances Scott Key, in 1806. For five years (1816-21) he served in the Maryland Senate, and in 1827-31 was attorney-general of Maryland. He supported Andrew Jackson, who in 1831 appointed him Attorney-general of the United States. In 1833 Jackson made him Secretary of the Treasury, but the U. S. Senate refused to confirm his appointment. After practising law for a short time in Baltimore, Md., he succeeded John Marshall as Chief Justice of the United States Supreme Court (March 15, 1836). His earlier decisions were strongly in favor of State sovereignty, the most striking example of which was the Dred Scott decision. During the Civil War he endeavored to protect personal liberty from the encroachments of the military authorities.

In January, 1847, Chief Justice Taney rendered the following written opinion on the right of the States to regulate the liquor traffic:

> Every State, therefore, may regulate its own internal traffic, according to its own judgment, and upon its own views of the interest and well-being of its citizens. I am not aware that these principles have ever been questioned. . . Although a State is bound to receive and permit the sale by the importer of any article of merchandise which Congress authorizes to be imported, it is not to furnish a market for it, nor to abstain from the passage of any law which it may deem necessary or advisable to guard the health and morals of its citizens, although such law may discourage importation, or diminish the profits of the importer or lessen the revenue to the general government.
>
> And if any State deems the retail and internal traffic in ardent spirits injurious to its citizens, and calculated to produce idleness, vice and debauchery, I see nothing in the Constitution of the United States to prevent it from regulating and restraining the traffic, or from prohibiting it altogether, if it thinks proper.

TANGAH. See HOOCHINOO OR HOOCH.

TANGANYIKA TERRITORY. A British mandate under the Treaty of Versailles, formerly a part of German East Africa. Extending from the Umba River on the north to the Rovuma River on the south, it is bounded on the north by the Uganda Protectorate, Lake Victoria Nyanza, and Kenya Colony; on the east by the Indian Ocean, on the south by the Territory of the Nyasa Company, Lake Nyasa, Nyasaland, and Northern Rhodesia, and on the west by Northern Rhodesia, Lake Tanganyika, and the Belgian Mandate; area, 373,000 sq. mi.; population (1926), 4,314,330. The seat of government is Dar-es-Salaam (pop. 25,000), the principal port. The chief industry is agriculture, and the principal crops are sisal, cotton, coffee, groundnuts, copra, and sim-sim.

From the middle of the sixteenth century to the nineteenth, the coast of Tanganyika was under Arab control; but the interior was not penetrated until about 1800, after which the country came under the nominal rule of the Sultan of Zambezi. The first white man to visit the country was Dr. Karl Peters, a German explorer, who in 1884 made several treaties with native chiefs and brought the country under German influence. In the following year the German Government established a protectorate over the region, which was recognized by the British Government in 1886.

After the outbreak of the World War, in 1914, hostilities took place between the German and British forces on the northern frontier of German East Africa; early in 1916 the German forces were defeated by Lt.-Gen. Jan Smuts at the foot of Kilimanjaro, and British forces occupied Moshi on March 13. By the end of 1916 the entire northern region was in the hands of British or Belgian troops, and on Jan. 1, 1917, a provisional Civil Administration was established under Mr. (now Sir) H. A. Byatt. In November, 1917, the Germans were driven out of the territory into Portuguese East Africa, and in March, 1918, the jurisdiction of the Administration was extended to include the greater part of German territory. After the surrender of General von Lettow-Vorbeck and upon receipt of the news of the Armistice, the military forces were withdrawn and on Sept. 25, 1920, the Tanganyika Order in Council, 1920, constituting the office of Governor and Commander-in-Chief, was proclaimed at Dar-es-Salaam. The Governor is assisted by an Executive Council.

The natives of Tanganyika have long been accustomed to the use of fermented liquor, which is made from various materials such as the coconut palm, honey, grain, etc., and its consumption at most tribal ceremonies is demanded by custom. While its sale in townships can be controlled, prohibition or restriction in the villages is almost impossible. Native beer, taken in moderation is comparatively innocuous and is part of the daily food ration of adults; but overindulgence in it leads to quarrels and is responsible for the majority of crimes of violence.

Native chiefs are empowered to prevent the supply of liquor to young people and to restrict drinking bouts. A few of these, uneducated and uncivilized, and accustomed from time immemorial to beer-drinking and bhang-smoking, are unwilling to report or suppress the evils to which they themselves are addicted. Such are in the minority, however, and many tribes possess energetic and progressive rulers. Among these, native tribunals have been established and District Officers serve in an advisory capacity.

The art of distilling was unknown to the natives before the arrival of the whites; but spirits were imported for the use of the early settlers, and soon became an article of commerce. Prior to the World War (1914-18) great quantities of trade spirits were brought by foreign shippers to the East African Coast, resulting in the debauchery of the natives. During the War the importation of trade spirits practically ceased, and a situation favorable to reform was created. Under the prevailing mandate intoxicants are under strict control, customs duties are severe, and the sale of distilled liquors to the natives is prohibited. Sporadic attempts of the Bantus to distil spirits from the banana and other fruits have been summarily suppressed. Missionary and temperance forces, however, consider the situation unsatisfactory, believing that alcohol should be prohibited to natives and whites alike.

According to the official "Report on Tanganyika Territory for the year 1922," wines and beer to the value of £13,927, and spirits, including brandy, whisky, gin, liqueurs, and rum, valued at £31,122 were imported into the Territory during the year. Of these, the greater portion—£27,573—were imported from the United Kingdom and the British Possessions, the remainder coming from France, Holland, Belgium, Germany, and the Portuguese possessions. This was a decrease of £2,659 in beer and wines, and £5,481 in spirits, from the value of liquors imported in 1921, due largely to the increase in the tariff duties imposed in 1921. Under the tariff published in December, 1922, the duties on spirits were fixed at £2 per proof gallon. In 1927, spirits to the value of £40,648 were imported.

No organized temperance work has been undertaken in Tanganyika and no temperance societies exist. Mohammedan missionaries have preached against drunkenness in the Territory and Christian missionaries have exerted a private influence against the use of drink. Some of the more progressive chiefs have recognized the evils of alcohol and have admonished their people to let liquor alone; while the native press, alarmed at the situation, has urged the abolition of the traffic in the interest of the people.

TANKA. A beverage distilled by the inhabitants of ancient India. See BRAHMANISM, vol. i, p. 393.

TANNAHILL, ROBERT. A Scottish poet and weaver; born at Paisley, Renfrewshire, June 3,

1774; died at Paisley May 17, 1810. At the age of twelve he was apprenticed to his father's trade of silk-weaving. Inspired by the poetry of Robert Burns, he wrote verses, and later composed many of his best songs to the music of his shuttle. Occasionally he visited Glasgow and he spent one year at Bolton, Lancashire. In 1805 he commenced to write for Paisley and Glasgow publications, and in 1807 he published an edition of his "Poems and Songs," of which over 900 copies were sold in a few weeks. When a publisher declined a revised edition he sank into despondency, and his body was discovered in a canal near Paisley, he evidently having committed suicide.

Tannahill's poems were full of a love for nature and were so happily set to music that a number of his songs have retained their popularity to the present time. Three of the best known are: "Loudon's Bonnie Woods and Braes," "Jessie, the Flower o' Dunblane," and "Gloomy Winter's Noo Awa'."

Tannahill lived before the temperance movement had originated in Scotland. The first total-abstinence society was formed at Manchester in 1810, the year of his death. Although he knew well the damage drink had done to Robert Fergusson and Burns, he prostituted his genius to singing the praises of the "caggie." However, in a thoughtful moment, he wrote:

Hail, Temperance, thou'rt wisdom's first, best love,
The sage, in every age, does thee adore;
Within thy pale, we taste of every joy,
O'erstepping *that*, our highest pleasures cloy;
The heart-enlivening, friendly, social bowl,
To rapturous ecstacy exalts the soul;
But, when to midnight hour we keep it up,
Next morning feels the poison of the cup.

TAP. (1) Originally a tap-room where beer was served from the tap. The term is now often applied to a room in which persons may sit and drink. Many large hotels have taps.

(2) A hole or pipe through which liquor is drawn from a cask.

(3) The liquor drawn through a tap.

(4) A plug to stop a hole in a cask.

TAPAI. A fermented beverage made from rice by the natives of British North Borneo. Certain tribes, after the rice harvest, hold a feast which usually lasts for several days, in which large amounts of this beverage are consumed, with demoralizing results. The extending influence of the government has considerably checked these practises and the conversion of many coast natives to Mohammedanism has done much to discourage these excesses. Another native name for the beverage is *tuak*.

See BRITISH NORTH BORNEO, under BORNEO; TOAKA OR TUAK; MADAGASCAR.

TAPANA. Same as PAIWARRI.

TAPE. Slang term for gin or other spirituous liquor.

TAPPING THE ADMIRAL. An English expression for sucking liquor from a barrel or cask by means of a straw. It is asserted by Hotten that this was first done with the rum-cask in which the body of Admiral Lord Nelson was brought to England, and that when the cask arrived the Admiral was found "high and dry," the sailors having drunk the liquor in which the body was preserved.

Compare SUCKING THE MONKEY.

TAPPIT-HEN. A pewter measuring-pot for liquor, holding two Scotch pints, or about three English quarts. In Sir Walter Scott's "Waverley" (chap. xi), *Baron Bradwardine* drinks a tappit-hen of claret from Bordeaux.

To have "a tappit-hen under the belt" is to have swallowed three quarts of liquor. The term is used, also, by Burns to denote a liberal allowance of liquor. Compare JEREBOAM and REHOBOAM.

TAPSTER. A person employed in a tavern to tap or draw beer, or ale, or other liquor, to be served to guests; a bartender.

The term is from the Anglo-Saxon *taeppestre*. As the suffix *-estre* is feminine, tapster properly means a bar*maid*. The word was in use in its Middle English spelling, *tappestere*, in English coffee-houses and taverns of the fourteenth century. Chaucer uses it in his prolog to the "Canterbury Tales" (1388):

He knew the tavernes wel in every toun,
And everich hostiler and tappestere.

The tapster is an English institution long celebrated in song and story, and even in the arts. On the under side of a hinged seat in the parish church at Ludlow, Shropshire, is carved the famous figure known as Simon the Cellarer, or the Jolly Tapster: it represents a grotesque tapster holding a huge flagon to a cask of ale. The hinged seat was turned up and used as a support by worshipers during periods of standing in the service. See illustration under CELLARER, vol. ii, p. 536.

TAP-UP SUNDAY. The Sunday preceding the annual fair held Oct. 2, on St. Catherine's Hill, near Guildford, England. The date was so designated because on that day any one, with or without a license, was permitted to open a "tap," or sell beer on the Hill.

TAPUY. An Ilocano word, the equivalent of the English "wine," the Tagalog *alak*, and the Spanish *vino*. It is used in the Philippine Islands, like *vino*, to designate any sort of native alcoholic liquor.

TAQUEALAW. Name given to the fermented sap of the oil palm by the Cossas tribe of Liberia.

TAR-ASUN. A Chinese native beer, made from barley and mentioned by travelers as early as the eighteenth century. The process of manufacture was as follows: The malted grain was ground and placed in a vat, moistened, and closely covered; boiling water was repeatedly added and the mass stirred, until a glutinous consistency was attained; this mixture was treated with prepared hops and placed in the earth for fermentation; as soon as fermentation ceased, the liquor was expressed through coarse sacks, tightly barreled, and immediately stored in cellars to prevent souring.

Its flavor, although sweet, was usually distasteful to foreigners. The Englishman Bell, who accompanied the Russian ambassador to Peking in 1720, received a cup of tar-asun, served warm, from the hands of Emperor K'ang-hi.

TARI. The fermented juice of the palmyra palm (*Borassus flabelliformis*). See BURMA.

TASCHEREAU, ELZEAR ALEXANDRE. Canadian Catholic cardinal; born at Sainte Marie de la Beauce, Quebec, Feb. 17, 1820; died in Quebec April 12, 1898. He was educated at the Seminary of Quebec; and in Rome, where he studied canon law. He was ordained a priest in 1842. For twelve years he was a professor of moral philosophy in the Seminary of Quebec; in 1860 he became rector of Laval University, of which he was one of the founders; in 1862 he was appointed vicar-general of the diocese of Quebec; he attended the ecumen-

ical council at Rome in 1870; in 1871 he was made archbishop of Quebec; and in 1886 he became the first Canadian cardinal.

Cardinal Taschereau was at all times a friend of temperance, actively supporting the policies of both Canadian and American temperance societies. Shortly after his elevation to the cardinalate he issued a circular letter forbidding the use of spirituous and fermented liquors at church bazaars and prohibiting the holding of bazaars on Sunday.

CARDINAL E. A. TASCHEREAU

TASMANIA. An island in the South-Pacific Ocean, forming a State of the Commonwealth of Australia. It includes several small islands and is separated from the southeastern extremity of the Australian continent by Bass Strait: Its area is 26,215 sq. mi.; its population in 1927 was 208,179. The principal cities are: Hobart, the capital (pop. 1928, 52,600); and Launceston (pop. 28,400).

Mining, farming, and the development of hydroelectric power, are important industries. In 1926-27 the net value of all agricultural products was £4,815,000; of manufactures, £3,593,000; of mining products, £1,301,000. Tasmania exports wool, has valuable hop crops, and is a center of the fruit-preserving industry. In 1926-27 the value of exported fruits (fresh and preserved) amounted to £1,577,000. In the same year food, drink, and tobacco, to the value of £2,552,130, were imported. The equable climate of the island is rapidly increasing its popularity as a summer resort. Legislative power is vested in a Parliament consisting of a Legislative Council of eighteen members, elected on a property qualification, and a House of Assembly, elected by adult suffrage. Executive power is exercised by a governor appointed by the Crown, assisted by a cabinet of ministers. Sir James O'Grady is the present executive.

Historical Summary. Tasmania was discovered in 1642 by the Dutch navigator, Abel Jan Tasman, who believed it to be a part of the mainland of the southern continent and named it Van Diemen's Land in honor of his patron, Anthony Van Diemen, governor of the Dutch East Indies. It was visited in 1777 by Captain Cook. The next recorded exploration is that of George Bass, an Englishman, who, in 1798 explored the strait which bears his name and discovered that Tasmania was not a peninsula but an island.

No colonization was attempted until 1803, when the island was formally taken possession of by England and made an auxiliary to the penal settlement at Botany Bay. Two small ships landed a party of three officials, seven soldiers, six free civilians, and twenty-five convicts. In 1804, 375 convicts, sent from England, laid out Hobart, the present capital. In the same year a settlement was founded in the northern part of the island by colonists from Sydney. In 1807 Port Dalrymple was occupied. Shortly afterward the life of the colonies was threatened by lack of provisions and by the increasing hostility of the native blacks. This state of unrest lasted until 1831, when the blacks, reduced in number from 5,000 to about 200, took refuge on Flinders Island, where the last pure-blooded Tasmanian died of old age in 1876.

A Penal Colony

Until 1823 the island was under the authority of New South Wales. In that year it received a separate lieutenant-governor and, in 1825, a separate governor. The opposition to convict labor, always deep-seated, notwithstanding the scarcity of laborers, led to its abolition in 1853. In that year, also, the colony received its present name. In 1856 a responsible local government was established, and on Jan. 1, 1901, Tasmania became a member of the Commonwealth of Australia.

Production and Consumption. No native intoxicating liquor is known in Tasmania, and no wine or distilled liquor is produced there. Beer is made locally; all other liquors are imported from Australia or foreign countries. According to the "Australian Prohibition Year Book" for 1929, the amount expended in drink in Tasmania from 1921 to 1928 was as shown in the accompanying Table I. The quantities of liquor consumed per capita during the same period are given in Table II.

TABLE I
TASMANIAN DRINK BILL

YEAR	TOTAL EXPENDITURE	PER CAPITA EXPENDITURE
1921-22	£555,240	£2 11 10
1922-23	552,174	2 11 0
1923-24	494,000	2 8 0
1926-27	519,619	2 9 11
1927-28	500,285	2 7 6

TABLE II
PER CAPITA CONSUMPTION OF LIQUOR IN TASMANIA
(in gallons)

YEAR	SPIRITS	BEER	WINE	TOTAL
1921-22	0.09	6.64	0.25	6.98
1922-23	0.24	6.78	0.11	7.13
1923-24	0.28	7.28	0.17	7.73
1926-27	0.13	4.48	0.50	5.11
1927-28	0.17	5.23	0.49	5.89

Statistics of drunkenness, crime, etc., are given as follows:

Persons summoned for drunkenness were: 1923, 506; 1924, 473; 1925, 364; 1926, 333. Drunkenness convictions per 10,000 inhabitants, 1922-1926, totaled: 1923, 22.9; 1924, 21.6; 1925, 16.9; 1926, 15.6. In 1926 the total number of liquor licenses

in Tasmania was 365, of which 333 were publicans', 19 spirit merchants', 2 brewers', 4 packet, and 7 railway rooms'.

According to the "Australian Prohibition Year Book" for 1929, the drink bill for Tasmania from 1918 to 1928 was as follows:

YEAR	TOTAL EXPENDITURE	PER CAPITA EXPENDIT'R
1918-19	£435,192	£2 1 8
1919-20	569,833	2 12 7
1920-21	632,281	2 19 5
1921-22	555,240	2 11 10
1922-23	552,174	2 11 0
1923-24	494,000	2 8 0
1926-27	519,619	2 9 11
1927-28	500,285	2 7 6

During the years 1921 to 1928 the quantities of liquor consumed per capita in Tasmania were as follows (in gallons):

YEAR	SPIRITS	BEER	WINE	TOTAL
1921-22	0.09	6.64	0.25	6.98
1922-23	0.24	6.78	0.11	7.13
1923-24	0.28	7.28	0.17	7.73
1926-27	0.13	4.48	0.50	5.11
1927-28	0.17	5.23	0.49	5.89

Early Drinking Conditions. Intoxicating liquor played a prominent part in the early annals of Tasmania, and throughout its history the island has suffered keenly from the effects of drink. Alcohol was introduced with the arrival of the first penal colony, consisting of Colonel Collins and his company of 307 male convicts, their guard of 50 marines, and 17 married women. For many years thereafter the island was a huge prison, with the ocean for its walls. Drinking was customary among the governors and guards; and their example was followed by the convicts, as far as possible. Winskill in "The Temperance Movement" (iii. 284), says the governors were, as a rule, "men more remarkable for animal passions and drinking habits than for any virtues calculated to elevate and improve the people under their charge, until Colonel Sorrel was appointed governor." W. B. Dean, in "Temperance in Australia" (1889), says that under the second governor, Colonel Davey, grog was served to the convicts as a regular ration and, on occasion, when they had conducted themselves properly, the governor declared a fortnight's holiday, when extra and double allowances of grog were doled out. Dean also records that in one instance "the revels lasted for six weeks, and drunkenness extended down from the governor to the lowest menial." At first there was but one chaplain for the entire settlement, and he was more inclined to congenial mirth than to a routine of piety.

Rum Rationed to Convicts

There were no free people on the island, except those in government service, until 1810-11, when Governor Bligh, of New South Wales, compelled the settlers on Norfolk Island to remove to Tasmania because of their immoral habits. According to Dean (*id.*):

> These settlers received liberal grants of land according to the number of their families, and the privilege of drawing rations for three years from the commissariat, including two gills of rum for an adult and one gill of rum for their children above the age of ten years.

Conditions were improved somewhat under Governor Sorrel, who encouraged traders and urged the British Government to promote free emigration by giving liberal inducements to persons of small means. During his administration the colony received a group of worthy Scotch immigrants and made a great increase in wealth. The free population was further increased by numbers of prisoners whose terms had expired, and others who by reason of good behavior were allowed their freedom.

Money was scarce in Tasmania and individuals were allowed to issue their own I. O. U.'s for sums as low as threepence. Rum was greatly in demand and was used as a medium of exchange. Dean relates that "penny leather dumps were issued, and a bottle of rum bearing the commissariat's seal passed as a guinea," while it was a common circumstance to dispose of an allotment of land for a bucket of rum, men even selling their wives and farms for so many bottles of grog.

Liquor Used as Currency

A licensing system was introduced, public houses became prevalent, and drunkenness and immorality predominated when Colonel Arthur was appointed governor in 1824. He was a man of strict discipline, who increased the number of clergymen and catechists, divided the colony into police districts with resident magistrates, stopped the issue of I. O. U.'s and opposed the circulation of rum as a medium of exchange. No attempt was made by the Government to stop the sale of liquor. In 1833 Tasmania's population was 22,000, of whom 17,000 were free people. There were 13 public houses, and by 1837, according to Burns ("Temperance History," i. 132), one house out of every nine in Hobart had a liquor license.

Liquor Legislation. One of the first restrictions imposed upon liquor in Tasmania was a law passed in 1858 requiring the Sunday closing of bars. In 1862 at attempt to secure a two-hour Sunday opening was defeated by the Legislature, and the closing law was repeatedly amended in ensuing years, until full Sunday closing for public houses was secured in 1884. Despite this early restriction, habitual drunkenness was common enough to necessitate the passage in 1873 of an Inebriate's Act, which was supplanted in 1885 by a new Act (No. 17), which provided for the establishment of retreats for habitual drunkards and stipulated that a justice of the peace might order the apprehension of a drunkard on his own application, or he might be summoned upon the application of a relative or friend, and committed for one year, on two doctors' certificates.

First Sunday Closing Law

In 1889 the liquor laws were amended and consolidated by a new act, by which publicans were forbidden to supply liquor to anyone under sixteen years of age, and barmaids were forbidden to sell after 10 P. M. The doors might be kept open till 11:30 P. M., but any person other than a lodger found inside a public-house after those hours was liable to a fine of £5. A husband, wife, parent, child, or other relative or guardian of a person addicted to drink, might apply to the chief police officer for a prohibition order, and any publican serving him for a year after it was granted must pay a fine of £50, two thirds of which the bench might delegate to the relative or guardian who had made the application. The publican was not allowed to permit the prohibited person to loiter in or about his house; and such a person, should he purchase drink, was liable to a fine of £5 for the first offense, and imprisonment for three months, in a place to be appointed by the governor, for any subsequent offense. The licensing was placed in the hands of magistrates appointed annually for that purpose. A

majority of rate-payers in any locality could petition the bench and prevent the granting of a new license, while the person making such application was debarred from a license for three years unless favored by a majority of the rate-payers.

In 1902 a new Licensing Act was passed. The following summary of its provisions and amendments has been kindly furnished by Miss Jean Andrews, secretary of the Tasmanian Prohibition League:

Licensing Courts. For every licensing district there shall be a Licensing Court consisting of three persons to be appointed by the Governor; one of these must be the Police Magistrate. The other two members must be Justices residing in the licensing district and one of them shall be a member of the municipal council. Members hold office for three years.

An Annual Licensing Court is held in each district for consideration of renewal of all licenses. Special sittings may be held at any time appointed by the Court, seven days' notice being published in the newspapers.

Granting of New Licenses. Every person intending to apply for a certificate shall advertise in the newspapers 7 days before applying for such certificate and lodge application 14 days before the court sits.

The Licensing Court, after hearing any objections that may be made, may grant a Provisional certificate and thereby impose any conditions it thinks fit.

Petitions and Objections. The objections which may be taken to the granting of a certificate for a hotel to any person may be one or more of the following:—

That the applicant is of bad fame or character, or of drunken habits.

That the applicant has within the previous year been deprived of a hotel license by the licensing court;

That the applicant has been convicted of selling liquor without a license within a period of three years;

That the House does not afford the accommodation required by the Act;

That the hotel is not required in the neighborhood;

That the quiet of the place in which such house is situated will be disturbed if an hotel is opened there.

A petition signed by a majority of resident ratepayers within a radius of 200 yards in a city, 800 yards in a town, and 2 miles in the country is sufficient to prevent the granting of the license.

Hours of Trading. No liquor to be consumed in any licensed house on any week-day between the hours of 6 o'clock in the evening and 6 o'clock next morning; Good Friday and Christmas Day, between half-past 12 o'clock in the afternoon and 6 o'clock in the evening.

Number of Licenses. The number of hotel licenses in any district shall not exceed the present number except where a petition of the majority of the electors living within a mile radius shows:

1. That there has been a large increase of population since the number of the licenses was fixed and that such increase was likely to be permanent;

2. That there are sufficient licensed houses to meet public requirements within such area.

Local Option Vote. A local option vote is to be taken every three years in every licensing district, on the following resolutions:

A. That the number of licenses in the district continue;

B. That the number of licenses existing in the district be reduced.

Resolution A or B is carried if a majority of the votes given is in favour of any such resolution, provided that 25 per cent or more of the number of electors on the roll for the district vote upon such resolution.

Sale to Minors. Any person holding an hotel license found guilty of selling or supplying or allowing to be sold or supplied to any person under the age of 21 years shall on conviction forfeit a penalty not exceeding £10.

"Temperance Bars." No licensed person shall keep his licensed house open for the sale of non-intoxicating liquor during any day or time when the sale of liquor is prohibited by law unless such non-intoxicating liquor is sold, supplied, or consumed in a room licensed as a Temperance Bar Room by a permit granted by the Licensing Court.

Lodgers and Travellers. Every person not a lodger, traveller, servant, or inmate who purchases, obtains, or is found drinking liquor on any licensed premises after hours is liabel to a penalty not exceeding £5.

A "Lodger" shall mean a bona fide lodger in the licensed premises; and shall include a weekly boarder. A "Traveller" shall not be deemed a bona fide traveller unless the place where he lodged the preceding night is at least 7 miles distant from the place where he demands to be supplied with liquor.

Other provisions of the law of 1902 disqualified from sitting on a licensing bench: maltsters, brewers, distillers and importers of liquor for sale, shareholders in any business of manufacturing or selling liquor, owners, mortgagees, or managers of licensed premises (sec. 21); fixed the following fees for licenses: hotel or public-house £25, packet £10, railway refreshment-room £5, wholesale £25 for each premises, importer's, £10, theatre refreshment-room £5, night or booth license, 5 shillings (sec. 95); provided penalties of a fine of £20 to £50 for unlicensed selling and £50 to £100 for a second offense, and £5 to £50 for irregular selling (secs. 111, 112); numerous penalties for improper conduct of licensed premises, such as permitting cock-fighting, boxing, etc., being drunk or having a drunken servant, permitting women of ill fame upon the premises (sec. 119), taking pledges for liquor, keeping open during prohibited hours, allowing riotous conduct, music, dancing, or gambling, etc. (sec. 120); fixed the requirement that a hotel, to be licensed in any city, must have 16 rooms, in any town, 12, and outside the boundary of any city or town, 10 (sec. 26); provided for night licenses for hotels on special occasions (secs. 65-66); and prohibited the payment of wages in liquor (sec. 132) or their payment in licensed premises (sec. 133).

The most important provision of this Act, as finally amended in 1917, deals with local option. The option is limited, however, providing only for a vote every three years on continuance or reduction of licenses, and the fact that 25 per cent of the qualified electors (ratepayers) must vote, largely nullifies the enactment.

In December, 1921, a measure was introduced in the Assembly to amend the local-option law by removing the 25 per cent handicap, giving the vote to the elector instead of the ratepayer, and adding the option of "No-Licence." The Labour party dropped the measure during the second reading.

Licensing Courts have power to reduce the number of licenses in overcrowded areas, and during recent years many houses have been delicensed in this way; in such cases no compensation is paid the owners. In 1921 a measure was introduced providing compensation for delicensed houses; but it was defeated by the Legislative Council, owing to a fear of the Temperance party that a precedent might be established which would embarrass them later on when the abolition of all licenses was discussed.

Results of Local-option Polls

The first local-option poll was taken in 1917; but with unfavorable results as to discontinuance of licenses, as less than 25 per cent of the ratepayers voted in any municipality. Little interest was manifested in the poll of 1920, in some country districts less than half a dozen votes being recorded. In this poll Hobart cast 499 votes for Continuance and 1,498 for Reduction, a total of less than 2,000 votes out of 11,147 electors on the roll.

In the 1927 poll, Continuance was carried by vote in one municipality, New Norfolk, and remained by default in the rest of the State. The next poll will be held in 1930.

Results of the 4 polls in Launceston are shown in the accompanying table:

YEAR OF POLL:	1917	1920	1923	1926
For Continuance:	534	535	579	858
For Reduction:	1,118	1,242	1,252	1,511
Majority for Reduction:	654	707	673	653

In no case was 25 per cent of the qualified vote cast.

In 1926 a bill was introduced into the House of Assembly, providing for amendment and consolidation of the existing licensing act, and containing provisions with regard to the repeal of local option that caused great uneasiness to temperance forces and made the holding of the next poll uncertain. Various temperance and religious organizations passed resolutions of protest, and, at a public meeting in Hobart on November 18, the following resolution was adopted:

That this meeting, representing a large number of the citizens of Hobart, views with the greatest concern the insidious amendments proposed by the Licensing Bill under the cloak of a Consolidating Bill, in that without any regard for the wishes of the majority of the electors, such amendments are solely in favour of the extension of the liquor interests, and limit to a very serious extent the principle established in this State for many years of allowing the people of a community the right of regulating the liquor trade in its midst; and strongly protests against the total abolition of the world-wide principle of Local Option, and with it the right of the people to decide at the ballot box the number of licenses in their respective municipalities; and also against the elimination of many provisions contained in the Licensing Acts now in force in favour of temperance reform and obtained after many years of effort by the majority of the electors.

The opposition to the repeal of the local option clauses brought about the defeat of the bill at the hands of the Legislative Council and to some extent increased public interest in the poll held in May, 1927. Aldermen John Soundy and W. H. Connor were among those active in helping to defeat the bill.

In 1916 a referendum was taken in Tasmania on the early closing of bars, at which time 6 o'clock closing was carried. The vote was as follows:

6	o'clock.....	42,713
7	"	427
8	"	1,093
9	"	1,871
10	"	26,153
11	"	560

The Six o'Clock Closing Law is poorly observed, however, its enforcement being difficult, owing to the system of temperance bars. Licensed houses which close their bars for the sale of intoxicating liquors at 6 o'clock, may remain open for the sale of temperance drinks until 10 o'clock, and this provision gives opportunity for wholesale law-breaking and practically nullifies early closing. In some towns the Licensing Courts refused to grant licenses for temperance bars, notably in Launceston, where in 1924, a firm attempt was made to enforce the Six o'Clock Law.

Bars Evade Six o'Clock Closing

Agitation for a referendum on Prohibition was sufficiently strong to force the adoption of a Liquor Referendum plank in the platforms of two of the three national political parties in 1920, and as the result of a promise made before the election, the Government introduced a bill providing for a poll on several issues, including that of Prohibition without compensation. In this bill a nine-sixteenths majority was required to carry, and the system of preferential voting was provided. In December, 1920, the House of Assembly by a vote of 14 to 11 carried a motion in favor of a Referendum on Prohibition with compensation, but the bill was not popular and nothing further was done.

The fight for a referendum on Prohibition was renewed by the Premier, Sir Walter Lee, in 1922. The Nationalist party was committed to the measure; but there was strong opposition on the part of hotel owners and liquor interests, who claimed that with the passage of a Prohibition law, Tasmania would lose its tourist trade. The introduction of a referendum bill, however, was prevented by the defeat of the Government. Under the Labour party, which came into power, a Referendum Bill was at last introduced; but the attorney-general moved an amendment which led to its defeat, the entire Government party, with some Nationalist members, voting against it.

Referendum on Prohibition

Notwithstanding this defeat, the temperance forces, under the leadership of the Prohibition League, have been untiring in their efforts to secure the referendum and the reform of the Six o'Clock Closing Law.

In 1928 the return to power of the Nationalist party brought about a tightening up of liquor laws, which had not been rigidly enforced under the Labour Government. Regarding this situation the *Christian Science Monitor* (Boston) printed the following dispatch from Hobart:

Hotel keepers have expressed much concern over the steps taken by the new Tasmanian Nationalist Government to tighten up the enforcement of the liquor law.

During the régime of the Labor Government, recently defeated at the polls, the 6 o'clock closing hour for houses selling intoxicating liquor was not enforced. The excuse was that the police force was not adequate, and that the cost of strengthening it was not warranted. A sort of compromise was made with the hotel keepers. They were given to understand that no action would be taken if they closed down promptly at 10 o'clock, and if the houses were conducted in such a way as not to call for police interference. The extraordinary arrangement is that the 6 o'clock closing hour was the result of a referendum of the people, and the referendum is a prominent plank in the Labor Party's platform.

Enforcement in 1928

The New Nationalist Government had not been long in power when attention was called to the lax administration of the law. The Premier, Joseph McPhee, is leader of the Temperance Party, and the Minister of Works, Sir Walter Lee, and the Attorney-General, Henry Baker, are also in favor of temperance, so that the entreaty found a ready response. The administration of the law has been tightened up, preceded by a police visit to clubs and hotels. Naturally, hotel keepers are very much perturbed, as the enforcement of the law means a heavy financial loss.

When the Labor Government decided not to enforce the 6 o'clock law it brought into Parliament a bill to impose a liquor tax. This was passed, and has been bringing in about £12,000 a year to the State Treasury. Since the decision of the Nationalist Government to enforce 6 o'clock closing, the hotel keepers have taken counsel's opinion as to the constitutionality of the tax, and it is understood that following the ruling of the High Court of Australia, which declared the New South Wales newspaper tax illegal, they have been advised that the collection of the liquor tax is unconstitutional. Should they take action, and decision be given in their favor, the State Government would be under the necessity of returning to the hotel keepers some £40,000.

According to the law only inmates, lodgers and travelers have the right to be on licensed premises during the hours at which they are closed to the public.

According to the *Christian Science Monitor* of Sept. 25, 1929, attention has recently been called in Parliament to a slackening in the enforcement of the law. It is generally admitted, however, that enforcement is very difficult, since a hotel is allowed a temperance license, and citizens may lawfully be on the premises up till 10 o'clock to be served with non-intoxicating liquor.

Proposals to have the liquor law amended to provide for 10 o'clock closing, instead of 6 o'clock, have been strongly opposed by the Tasmanian Temperance Alliance.

5. *The Temperance Movement.* The first attempt at temperance reform in Tasmania was made by George Washington Walker and James Backhouse, missionaries of the Society of Friends, through whose efforts the first temperance society was formed at Hobart (then called Hobart Town) May 2, 1832, the members pledging themselves "to abstain entirely from the use of distilled spirits." As rum was the principal liquor used, this was considered a great step in the promotion of temperance. Governor Arthur became patron of the society, and the committee comprised well-known members of the civil service, military officers, ministers of the different churches, and a number of medical men. For some years Walker and Backhouse preached the Gospel and lectured on temperance throughout the colony. As a result of their efforts, according to a letter written by Walker to England on Oct. 2, 1833, requesting £50 worth of temperance literature, temperance societies had been formed in Launceston, Campbellston, Ross, Bothwell, and Hamilton.

First Temperance Society

In 1832 temperance work was begun in Launceston also by the Rev. Charles Price, an independent minister, who, on Oct. 4, 1832, organized the first temperance society in Launceston. Henry Jennings was chairman of the meeting. Rev. Price was made president, and among the members was W. B. Dean, a man of great energy and ability, whose long life was devoted to the moral and economic betterment of Tasmania. The early progress of the movement is shown in a letter written by Rev. Price in 1845 to the editors of the *Bristol Temperance Herald:*

Launceston, March 1st, 1845.

To the Editors:—I am much indebted to you for the kindness of forwarding to me the BRISTOL TEMPERANCE HERALD. It will afford you satisfaction to learn that it has often been of considerable service here in conveying information at our meetings to hundreds of attentive hearers, and no doubt has induced many to sign the pledge.

The cause of teetotalism has gained a firm footing in this place, and is advancing in a steady and satisfactory manner. There has been much opposition from various classes, but this has been overcome, in a great measure, by perseverance in writing and speaking the plain truth respecting alcoholic liquors, and not allowing the question of temperance to be mixed with any other.

In the year 1832 I had much difficulty in persuading one person to sign the old temperance pledge. The society which adopted that pledge died away when teetotalism was introduced. The teetotal society is based upon the long pledge, and has now on its books about sixteen hundred members. Many of these are reclaimed drunkards, who have not only regained a respectable standing in society, but become humble disciples of the sinners' friend.

CHARLES PRICE, Independent Minister,
and President of the Tasmanian Temperance Society.

Although these early societies did a great deal of local good, it was a number of years before really effective methods were adopted for the promotion of temperance. In the meantime, breweries were established, fermented drinks became popular, and intemperance grew apace.

The idea of total abstinence was first introduced to Tasmania by Archdeacon Jeffreys, of Calcutta, who in 1834 visited the island and on Nov. 5, according to W. B. Dean, "electrified his audience at Launceston by declaring that the surest and best way to avoid the evils of intemperance was to abstain from intoxicating drinks, and to sign a pledge for the mutual benefit and support of each other." His first convert was a Government woman named Bridget Sullivan, in the service of J. Sherwin, and the next converts were two soldiers belonging to the 50th Regiment, Privates Potter and Small, and Mr. and Mrs. I. Sherwin. The Archdeacon wrote the pledge in a book, which is still in the possession of the Sherwin family.

Total abstinence was soon accepted by many leaders of the temperance movement. In 1841 George Washington Walker, who had spent several years in England, returned to Tasmania and began to advocate this principle. In 1842 he organized and became president of the first total-abstinence society on the island, the **Hobart Town Total Abstinence Society.** He was aided in this work by a number of young men who had arrived from England, but he met with little local encouragement. In the early stages of the movement he wrote to a friend: "O the lukewarmness and indifference of too many, even high professors! Not a minister in the whole town has joined us." The Society encountered determined opposition from publicans and their friends, who created disturbances at meetings, damaged the buildings in which they were held, and sometimes threatened the speakers with personal violence. The press of the colony also opposed the movement.

First Total-abstinence Society

At first the Society met in the Brisbane Street Independent Chapel; eventually it bought a building in Bathurst Street, which it converted into a hall. Among the early workers were: James Bonwick, the Tasmanian historian; Thomas J. Crouch; A. Biggs; W. Hodgson; W. Evans; Peter Facy; J. Rothwell; J. Dickenson; E. C. Rowntree; and George J. Crouch, the latter a prominent total-abstinence lecturer.

In later years dissension arose and some of the prominent members, including Thomas J. Crouch and James Bonwick, withdrew and formed the Van Diemen's Land Total Abstinence Society, which held its meetings chiefly in the Infant Schoolroom, Hobart Town. In 1854 the policy of the new organization was altered and its name changed to **Van Diemen's Land Total Abstinence and Temperance Society,** which comprised two sections, total abstainers and moderate drinkers.

This was a period of great temperance-reform activity. In 1858 a Conference lasting four days was held in Hobart Town; it was attended by 57 delegates, representing 22 temperance societies. In 1862 Hobart Town had a population of 20,000, and there were 5 temperance organizations holding weekly meetings. They were active in frustrating an attempt to weaken the Sunday-closing law by permitting public houses to remain open for an hour's sale at noon and night.

International temperance organizations were introduced to Tasmania with the formation of a branch of the **Independent Order of Rechabites** in 1843. Among its first members was Peter Facy, who was actively connected with every temperance movement in Tasmania. The Order has exerted a wide influence and maintained a strong organization down to the present time (1928). There are now 23 adult Tents and 15 juvenile Tents. The present officers of Southern Cross District are: D.C.R.,

Rechabites

TASMANIA

Wilfrid Wallace Osborne; D.S.J.T., S. H. Williams; and D.S., J. B. Stevens; and the officers of Tasmania District are: D.C.R., Rev. F. J. Barnes; D.S.J.T., F. A. Masters; D.T., D. Storrer; and D.S., E. H. Mitchell.

In 1856 the **Tasmanian Temperance Alliance** was formed by a number of members of the Victoria Tent of the Order of Rechabites, and from its inception the Alliance has been an active agent in the advocacy of temperance, both by personal efforts and through the medium of the press. The leaders in the organization of the Alliance were

Tasmanian Temperance Alliance

From the first the Alliance recognized the principle laid down by Neal Dow, the author of the Maine Law, that a country must be sowed knee-deep with temperance literature if progress is to be made, and, as its means have allowed, it has used the agency of the press in its work. From 1869 it has published a monthly paper, the *People's Friend*, which is outspoken regarding the drink traffic and from month to month supplies information concerning the progress of the temperance cause in other countries. The first

TASMANIA: THE TEMPERANCE HALL, MELVILLE ST., HOBART

George Washington Walker, Peter Facy, James Bonwick, Captain William Fisher, Thomas J. Crouch, George Arnold, W. Evans, W. J. F. Andrews, John Andrews, and Lorenzo Lodge.

At about this time considerable public attention was directed to the subject of Prohibition by the enactment of a prohibitory law in Maine, U. S. A., and an agitation, led by Walker and other members of the Alliance, was started to secure a Maine Law for Tasmania. Two petitions were drawn up, one by women, which contained 4,100 signatures, and presented to the Legislature which refused however, to take action.

editor was Lorenzo Lodge, and the present editor is Harry Andrews, of Hobart.

The Alliance is established on the following principle:

That strong drink is [illegible] to the human system: [illegible] tom which, [illegible]

Its membership is open to anyone above sixteen years of age who agrees to sign and adhere to the following pledge:

We, the undersigned, do agree that we will not use intoxicating liquors as a beverage or traffic in them; that we will not provide them as an article of entertainment, or for persons in our employment; and that in all suitable ways we will discountenance their use throughout the community.

In 1857 the Alliance, through the instrumentality of Walker, purchased a building in Macquarie Street, which for some years was known as the Tasmanian Alliance Temperance Rooms, the funds being obtained by popular subscription through the efforts of Peter Facy. Later the building was sold and a hall erected at the cost of £8,000.

The **Independent Order of Good Templars** was introduced into Tasmania in August, 1872, and the Grand Lodge was organized in 1874. Interest in the Order was created by the visit of the Hon. Samuel D. Hastings, P.R.G.W.T., from the United States, who spent more than a year traveling through Australia and Tasmania, visiting the larger towns, and addressing large audiences on abstinence and Prohibition. On his return to America in 1876 he reported the existence of 8 Grand Lodges in Australia, with an aggregate membership of between 35,000 and 36,000.

I. O. G. T.

In his report to the R.W.G. Lodge, Hastings said:

The spirit of the Order in all the Colonies is good. The Grand Lodges are officered generally with able, good and true men and women, who seem to appreciate the importance of the work in which they are engaged, who are doing what they can to carry it forward. . .

. . . I am sure our brothers and sisters at the Antipodes are doing a good work, and, all things considered, the Order there will compare favorably with the Order in any other part of the world.

The Order was successful for a number of years, then gradually declined. In 1875 it numbered 4,000, while, according to Turnbull ("Hist. of I. O. G. T.," p. 156), in 1899 there were but 10 lodges, with about 400 members, in Tasmania; and 188 children were enrolled in the five juvenile temples. Interest was revived by a visit from Joseph Malins, R.G.W.T., of England, in 1900. Malins was granted a visitor's pass on all State railways, and accorded official receptions by the civic authorities. Welcoming meetings and other notable demonstrations were organized by the Grand Lodges. At this time there were 550 Lodges and 20,000 Good Templars in Australasia. In an account of the temperance movement in Tasmania in the "British and Colonial Temperance Congress" (1886), Lorenzo Lodge states that "the tendency of the Order to encourage recreation rather than actual work has to some extent marred its usefulness, and the unfortunate schism which exists in the Order has been somewhat disastrous to it."

The **Blue Ribbon Movement** was introduced into Tasmania in 1884 by the Rev. E. Tucker, of Yarmouth, England, who had settled in Queensland. Shortly after its introduction, a Blue Ribbon Mission was established by R. T. Booth and T. W. Glover, as a result of which a temperance wave spread over the island. Matthew Burnett, the Yorkshire evangelist, traveled for nearly a year over Tasmania, visiting almost every district, and by his advocacy induced many to adopt temperance principles. Others engaged in the work throughout the country, especially in the Heron district, where the Heron Temperance Alliance was formed.

In the decade of the eighties, many **Bands of Hope** were organized in connection with the churches, imparting temperance instruction and insuring a new generation of abstinence advocates.

The **Woman's Christian Temperance Union** was introduced in Tasmania in 1885 by Mrs. Mary Clement Leavitt, on her round-the-world tour of organization. After her departure, the work was carried on by the Rev. Philip Moses, under whose sponsorship several local Unions were formed. Among the first were those at Launceston and Ulverstone. The Launceston Union was formed in March, 1888, with an initial membership of 60. The Union organized the **Loyal Temperance Legion** for children, several branches of which were established in various districts, while a **Young Women's Union** was also founded. A visit from Miss Jessie Ackermann in 1889 greatly stimulated interest in the movement.

At the fourteenth convention of the Tasmanian Union, held in Launceston Oct. 14-18, 1906, it was reported that two new Unions had been formed in Hobart and two reorganized, giving a total membership of 234 active and 27 honorary members in that city; and that there were 8 Young Women's Unions, with 128 members. At this meeting resolutions were adopted to petition Parliament to prohibit employment of barmaids and to enact complete local option; to petition the Minister of Education to provide scientific temperance teaching in the schools; and to appeal to the Anglican Synod for the use of unfermented wine at the sacrament in Anglican churches.

W. C. T. U.

In 1926 there were 16 branch Unions and a State Union in Tasmania. The officers of the State Union were: President, Mrs. Blee, of Ross; corresponding secretary, Miss E. C. Cox, Hobart; recording secretary, Mrs. Breaden, Launceston; and treasurer, Mrs. Fisher, Hobart.

Toward the close of 1921 there was organized the **Tasmanian Prohibition League**, a society which united practically all of the temperance organizations of Tasmania in the fight against the liquor traffic. The League is active in all parts of the State. It seeks to influence both public opinion and legislation; it distributes literature, and conducts propaganda work through the press. Its president in 1929 was the Rt. Rev. R. S. Hay, D.D., Bishop of Tasmania; and its secretary, Miss Jean Andrews. Headquarters of the League are at 1, A. P. A. Building, Macquarie Street, Hobart. The *People's Friend* is its official organ. The League has a Young People's Department, and organizes **Bands of Hope.** In 1925 there were 28 Bands with a membership of 800. The Rev. E. V. Bond is president of the Tasmanian Band of Hope Union; Miss D. Doolan is its secretary.

Prohibition League

BIBLIOGRAPHY.—*Australian Prohibition Year Book*, 1923, 1924, 1929; *British and Colonial Temperance Congress*, London, 1886; *People's Friend*, Hobart, Dec. 15, 1926; *Temperance in All Nations*, New York, 1893; *Temperance in Australia*, Melbourne, 1889; *Union Signal*, Oct. 4, 1888, Dec. 20, 1906.

TASMANIAN PROHIBITION LEAGUE. See TASMANIA.

TASMANIAN TEMPERANCE ALLIANCE. See TASMANIA.

TAURY. Same as SOURA.

TAVERN-HAUNTER or **TAVERN-HUNTER.** A New England term applied in colonial times to an idle lounger about taverns and inns. The State of Vermont passed stringent measures against such

TAVERNS AND INNS: INNS AT THE SOUTHWARK ENTRANCE TO LONDON IN SHAKESPEARE'S TIME
—*Hackwood, "Inns, Ales, and Drinking Customs of Old England,"* p. 56

offenders. Thus by a law enacted in 1779 persons haunting taverns were to be posted therein, and no liquors were to be sold to them under penalty of a fine of £3 ($15). If any such person refused to discontinue his objectionable practises, he was to find surety for his good behavior, or pay a fine of twenty shillings ($15), or sit in the stocks for two hours (see Laws of Vermont 1779-86, p. 370).

TAVERNS AND INNS. Houses where food and drink, with or without lodging, are obtainable on payment. The word "tavern" is derived from the Latin *taberna*. The term "inn," which is Saxon, signifies a lodging- or dwelling-place, but it is often employed to denote widely differing places of entertainment. For example, in England the village inn is frequently a mere public house, or saloon, as it would be called in America. On the other hand, in the days of stage-coaches many of the so-called taverns were really inns. Speaking strictly, the term "inn" does not apply to a tavern or ale-house, but is a place where only food and drink are provided. Further, many inns, in order to appear more up-to-date, have adopted the style "hotel." At many hotels and inns a separate room or building is appropriated to the sale of beverages to casual customers, not necessarily guests in the hotel itself; and this is called the "tap" or "tap-room." "Pot-house" is a colloquial term for a tap-room, an ale-house, or a tavern.

In Biblical usage the word "inn" denotes a lodging-place for the night. The inn in which "there was no room" for Jesus (Luke ii. 7) was probably one of those *khans* common in the Orient, consisting of a court surrounded by apartments in which provision of a rude sort was made for the traveler, his baggage, and his animals. The traveler bought his own food where he chose.

In Ancient Times

In ancient Greece both inns and innkeepers had an evil reputation. Among the Romans inns existed along the great highways radiating from the capital. Cicero (106-43 B. C.) in his "Letters" (*Ad. Att.* ii. 12) refers to a station, called "The Three Taverns," on the Appian Way. This was the place where the "brethren" from Rome met Paul (Acts xxviii. 15). Horace (65-8 B. C.) also speaks of inns in the account of his journey to Brundisium ("Satires," i. 5). On the main roads they were usually established at a distance of about twenty miles apart. The innkeeper was responsible under the law for his guests' property. On p. 2606 is reproduced a relief on the tomb of a Roman innkeeper, found at Aeseria.

The ancient Britons, in the time of the Druids, had their BEATACHS and BRUIGHNIBHS, keepers of open houses intended for the express purpose of hospitality. The Romans in Britain established along their principal roads houses of entertainment for man and beast. The classical names for these roadside refreshment-houses were "diversoria," "cauponae," and "tabernae diversoriae," and those who kept them were "diversores" or "caupones." These *tabernae*, or taverns, were the earliest of the British roadside inns, and food and a night's lodging were always procurable at them.

In Roman Britain it is probable that both inns and public houses existed, as in Italy at that time. It is known that Herculaneum had no fewer than 900 public houses, and that the dining-room was in the upper story. The Roman inns in Britain were doubtless swept away by the Anglo-Saxon invaders, and it is probable that for a long time no places of rest and refreshment for travelers existed. Hospitality was, however, enjoined upon the priests.

England. The English monk Beda (the "Venerable Bede," 673-735) speaks of the arrival of a traveler at a *hospitium*; and in a Northumbrian gloss of the Psalms, the Latin words of Psalm liv. *in hospitiis eorum* are rendered by *in gest-husum heara*, showing that the *hospitium* was really a guest-house *(gest-hus)*.

Bede states, also, that the first act of hospitality was washing the feet and hands of the stranger. Then refreshment was offered, and he was permitted to remain two nights without being questioned, after which period the host became answerable for his character. The ecclesiastical laws limited the stay of a priest to one night, for if he stayed longer it was a proof that he was neglecting his duties.

In a collection of Anglo-Saxon laws appears the following:

> It is also very needful to every mass-priest that he diligently exhort and teach his parishioners that they be hospitable, and refuse not their houses to any wayfaring men, but do for his comfort, for love of God, what they can... but let those who, for love of God, receive every stranger desire not any worldly reward.

According to Hume, among the Danes an ale-house was regarded as a privileged place, and when quarrels arose there they were more severely punished than elsewhere.

In the course of time these guest-houses, like caravansaries in the East, were established near the highroads for the reception of travelers. Ordinary taverns, mere drinking-places, with no accommodation for travelers, seem to have been common among the Anglo-Saxons. The inn *(cumen-hus)* was not, however, always easy to find on a journey, and travelers were wont to inquire for hospitable persons on their route.

Traveling in the middle ages being equally dangerous and difficult, it was a common practise for travelers to associate both for company and for protection, and an inn was frequently the place of meeting for travelers bound upon the same journey. Thus Chaucer, in his "Canterbury Tales," was at the "Tabard" in Southwark, London (see below) when, at night there arrived a company of pilgrims also bound for the shrine of St. Thomas at Canterbury. Chaucer obtains permission to join the company; the host of the "Tabard" likewise becomes one of the party; and at daybreak the pilgrims are on their way (see illustration in vol. ii, p. 562). To enliven the journey each one in turn is to tell a story. When the *Pardoner* is called upon for his tale he agrees to tell it, but first, he says,

> here, at this ale-stake
> I will both drynke and byten on a cake.

The ALE-STAKE projected from a roadside ale-house, where drink was sold to travelers. At Canterbury the pilgrims put up at the "Checquers of the Hope," which was in Mercery Lane.

Hospitality, which in the East had from time immemorial been regarded as a sacred duty, was a feature of the middle ages in Europe also. The "Encyclopaedia Britannica" (11th ed., xiv. 575) says:

> ...provision for travellers was regularly made in the monasteries. People of rank were admitted to the house itself, others sought the guest-chamber, which sometimes stood (as at Battle Abbey) outside the precincts. It consisted of a hall, round which were sleeping-rooms, though the floor of the hall itself was often utilized. Again, hospitality was rarely denied at the castle or country house. The knight supped with his host at the daïs or upper part of the great hall, and

retired with him into his own apartment. His followers, or the meaner strangers, sat lower down at meat, and after the tables had been removed stretched themselves to rest upon the floor. In desolate parts hospices were erected for the accommodation of pilgrims. Such existed in the Alps and on all the great roads to the Holy Land or to famous shrines, notably to that of Canterbury. The still impressive remains of the Travellers' Hospital at Maidstone, founded by Archbishop Boniface in 1260, give an idea of the extent of such places.

At Glastonbury, in Somerset, the number of pilgrims was so large that they could not be accommodated in the Abbey itself: the "Pilgrims' Inn" was, therefore, erected for their entertainment. This hostelry, now called the "George Hotel," was built in the reign of Edward IV (1442-83), probably on the site of an older inn. Henry VIII slept here when he visited the famous abbey. (See illus., p. 2610.)

In the reign of Edward I (1239-1307) inns were still uncommon, so much so that Lord Berkeley's farmhouses were used to accommodate travelers.

In the thirteenth and fourteenth centuries in the city of London the persons who received guests on payment were termed "hostelers" and "herbergeours": the distinction between them is not very clear. A city ordinance of 1356 reads:

> No hosteler or herbergeour shall make bread for his guests in his house, but shall buy of common bakers . . . all the hostelers and herbergeours who keep hostelrys and herbergerys in the City of London, and in the suburbs thereof shall sell hay and oats at a reasonable price, that is to say, they shall not take more than two pence for finding hay for one horse for a day and a night, and if they sell their hay by boteles [*sic*] they are to make them in proportion to the same price.

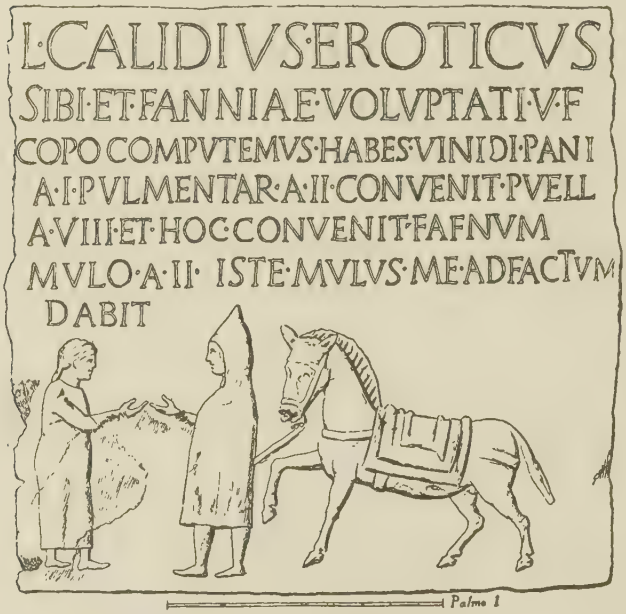
Like other trades, the hostelers had their gild. The City Company of Innholders in London (which still exists) was known in 1446 as "The Misterie of the Hostillars of the City." A petition in 1473 complained that "the members of the fraternity in being called hostellers and not innholders, have no title by which to distinguish them from their servants, and pray that they may be recognized as the misterie of innholders."

In the course of time the word "inn" came to be applied, like the French word *hôtel*, to a mansion.

TAVERNS AND INNS

Thus Clifford's Inn, London, was once the mansion of De Clifford; Gray's Inn, the town house of the Lords Gray; Lincoln's Inn, the family residence of the Earls of Lincoln. In ancient times the town house of the Earls of Warwick was known as "Warwick Inn." It stood in Warwick Lane; and when Richard Neville, the Earl of Warwick, known in history as the "Kingmaker," came to London in 1458 he brought with him a retinue of 600 men, all of whom, clad in red jackets embroidered with the Bear and Ragged Staff, the family badge, were lodged in the house.

The country houses of the nobility, also, were used, during the absence of the owners, as inns for the accommodation of travelers and wayfarers. At such guest-houses it was usual to hang out as signs the coats of arms of the owners. To this practise the heraldic signs of many public houses owe their origin.



RELIEF ON TOMB OF L. CALIDIUS EROTICUS, ROMAN INNKEEPER, FOUND AT AESERIA, NOW AT NAPLES

The dialogue between the host and the guest is as follows:

> Guest: "Host, let us figure my bill."
> Host: "You are down for one pint of wine, and bread—one as; and relish—two asses." [1 as=.12½ to .01 cent U. S.]
> Guest: "That's correct."
> Host: "Maid—eight asses."
> Guest: "That's correct, too."
> Host: "Hay for your mule—two asses."
> Guest: "That mule will pay me for that!"

Before the erection of colleges at Oxford and Cambridge the "inns" or "halls" were merely lodging-houses for the scholars, regulated, of course, by the college authorities. In the same way the Inns of Court in London afforded lodging for the law-students there.

According to the historian Spelman,

> In the raigne of King Edward the Third [1312-77] only three taverns were allowed in London: one in Chepe, one in Walbrook, and the other in Lombard Street.

This restriction applied to the common ale-houses and wine-shops.

Fifteenth-Century Inns

In the fourteenth and fifteenth centuries public inns were as a rule very poor affairs. There were several beds in each room; the fare was meat, bread, and beer, with fish on Fridays; and extortion was common. The illustration "A Hostelry at Night," from Wright, taken by him from the fifteenth-century manuscript "Cent Nouvelles Nouvelles," in the Hunterian Library, Glasgow, and reproduced here, gives a good representation of

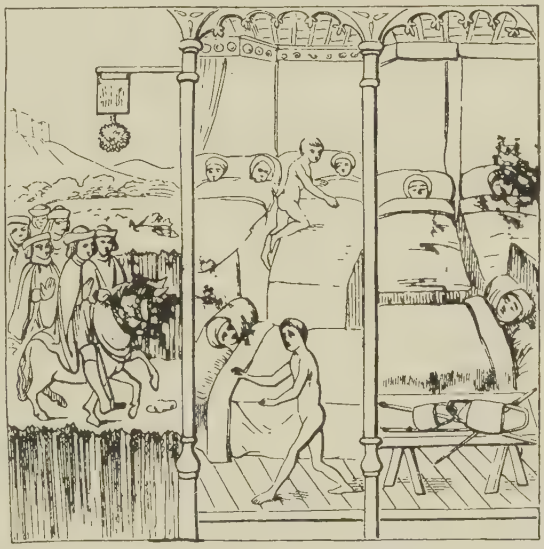
both the exterior and the interior of an inn or hostel. A company of travelers is shown arriving at the inn, from the sign of which depends the usual bush. Within are a number of bedchambers, illustrating not only the custom of lodging several persons in the same bedroom, but also the practise, common at that time, of sleeping in a state of perfect nudity.

If an innkeeper refused to give lodging to a traveler, a justice of the peace might compel him to do so; but the landlord could not be compelled to sell victuals to the guest "unless the traveller tender the money upon being required to do so."

The Statute of Edward VI (1552), restricting the number of taverns in London to 40, did not extend to inns, "for these are for lodging travellers." If, however, the innkeeper allowed tippling, the house was "taken to be an ale-house." Vintners, as their name indicates, kept wine-shops, but these were often called "taverns." (See VINTNERS' COMPANY.) As early as 1572 Bishop Grindal in his Injunctions to the clergy, issued at York, had ordered:

> Ye shall not keep, or suffer to be kept in your parsonage or vicarage houses, tippling houses or taverns, nor shall ye sell ale, beer, or wine.

In a little book entitled "Anecdotes and Manners of a few Ancient and Modern Oddities" (York, 1806) there is an account of a parson-publican, the Rev. Mr. Carter, curate of Lastingham. He had a family of thirteen children to support on his stipend of £20 ($100) a year, so his wife kept a tavern to make both ends meet. He himself amused his guests with his violin. When brought to book the curate defended his position on the ground of the inadequacy of his stipend. He went on to say:



A HOSTELRY AT NIGHT

> My wife keeps a public-house, and as my parish is so wide that some of my parishioners have to come from ten to fifteen miles to church, you will readily allow that some refreshment before they return must occasionally be necessary; and when can they have it more properly than when their journey is half performed?
>
> ...To divert their attention from foibles over their cups, I take down my violin and play them a few tunes, which gives me an opportunity of seeing that they get no more liquor than is necessary for refreshment; and if the young people propose a dance I seldom answer in the negative...
>
> Thus my parishioners enjoy a triple advantage of being instructed, fed, and amused at the same time.

The result of this defense was that the reverend gentleman was acquitted of any impropriety.

From time to time measures were taken by the Privy Council, corporations, and other bodies to bring about Sunday closing of taverns. Under Queen Mary, in 1555, "all taverns, ale or beer houses, etc." were ordered to be closed "on Sonday or other festeyvall or hollyedaye duringe all the several tymes of mattyns, highe mass, and even songe, or of any sermon to be songe or sayde within their severall parishe churches upon payne of ymprysonmente."

In the seventeenth century the following entries were made in the books of St. Giles's parish, London:

1641.	Received of the Vintner at the Catt in Queen Streete, for p'mitting of tipling on the Lord's Day	£1.10.0
1648.	Received from Isabel Johnson at the Cole Yard, for drinking on the Sabbath Day	4.0
1655.	Received of a Scotchman drinking at Robert Owen's on the Sabbath	2.0

Charles II issued a proclamation (Jan. 29, 1660) forbidding any one to keep an ale-house unless he attended his parish church every Sunday, and could produce a certificate that he had "at least twice in the year past received the sacrament of the Lord's Supper, according to the usages of the Church of England."

Until the period of the Reformation inns where travelers might lodge remained comparatively few. It was not uncommon for a country parson to have in his house "a convenient chamber for guests."

Gradually the old methods of hospitality began to disappear. In 1577 William Harrison, later Canon of Windsor, in his "Description of England," wrote "Of Our Innes and Thorowfaires" thus:

> These towns that we call thoroughfares have great and sumptuous inns for such travellers and strangers as pass to and fro. . .
>
> The manner of harbouring is not like to that of some other countries, in which the host or goodman dooth challenge a Lordlie authoritie over his ghests. . . Here in England everie man may use his inne as his owne house, and have for his monie how great or little variety of victuals, and what other service himself shall thinke expedient to call for. . . Each comer is sure to be in cleane sheets. If the traveller have an horsse his bed dooth cost him nothing... If his chamber be once appointed he may carie the kaie with him. If he loose ought whilst he abideth in the inne, the host is bound by a generall custome to restore the damage. The horsse is attended to by hostelers or hired servants...They [the inns] abound in beer, ale, and wine, and some of them are so large that they are able to lodge two or three hundred persons and their horsses at ease.

Candor compels this writer to add that the inns of London are not as good as the country inns, "but even they compare well with those abroad."

Fynes Moryson, a student at Peterhouse, Cambridge, writing in 1617 says:

> The world does not afford such inns as England hath, either for good, cheap entertainments for passengers, even in poor villages.

After 1600, "minstrells, musicians, and chawntors" were to be had, and players were continually moving about among the inns, giving dramatic and musical shows and entertainments of all sorts.

About this time the inn attracted the notice of

TAVERNS AND INNS

the poets. Francis Quarles (1592-1644) in his "Divine Emblems" (ed. 1678, p. 121), depicts a sojourn at an inn when he says

> Our life is nothing but a winter's day,
> Some only break their fast, and go away;
> Others stay dinner and depart full fed;
> The deepest age but sups and goes to bed;
> He's most in debt who lingers out the day,—
> Who dies betimes, has less and less to pay.

Dryden (1631-1700) wrote:

> Like pilgrims to the appointed place we tend;
> The world's an inn, and death the journey's end.

Without enlarging upon the benefits of inns and taverns or denouncing the evils connected with them, it may safely be stated that they exercised a very potent influence on the domestic lives and habits of one's forefathers. William Shenstone (1714-63) wrote:

> Whoe'er has travel'd life's dull round,
> Where'er his stages may have been,
> May sigh to think he still has found
> The warmest welcome at an inn.

And Samuel Johnson (1709-84), of "Dictionary" fame, asserted that

> There is nothing that has yet been contrived by man by which so much happiness is produced as by a good tavern or inn.

Archbishop Leighton expressed the wish "were I to choose a place to die in, it should be an inn." Strange to relate, his wish was fulfilled.

In bygone times town-meetings were usually held at public houses, where town matters were discussed over pipe and glass. Vestry-meetings, also, were quite commonly held at inns and taverns. Several instances are on record of inns beings used as jails.

In North Britain taverns were largely used for the transaction of municipal business. After every execution at Paisley, says the Rev. Charles Rogers, LL.D., the town authorities had a municipal dinner. When Thomas Potts was hanged, in 1797, the cost of the civic feast was £13.8.10. At Edinburgh, on the evening prior to an execution, the magistrates met at Caxton's Tavern, and made their arrangements over liquor. These gatherings were known as "splicing the rope."

Freemasons used frequently to hold their meetings at inns and taverns. J. F. Sachse, in his book "Benjamin Franklin as a Free Mason" (Philadelphia, 1906), p. 9, cities the following item from the *Pennsylvania Gazette*, No. 86, 1730:

> London, April 22. On Tuesday last (April 21, 1730) there was a quarterly Communication of the Antient Society of Free and Accepted Masons, held at the Devil Tavern within Temple Bar, where were present the most Noble, His Grace the Duke of Norfolk, Grand Master, with his Grand Officers, the most Noble, his Grace the Duke of Richmond, the Right Hon. The Earl of Inchiquin, the Lord Kingston, the Lord Colerain, and many other Persons of Worth and Quality...

Limitation of space prevents notice here of more than a few of the famous inns of England. The borough of Southwark was the chief thoroughfare to and from London for the southern counties of England and for the Continent of Europe. It was naturally, therefore, the site of many inns. Indeed a State paper of 1619 says that the borough "consists chiefly of innkeepers." Reference has al-

TALBOT INN IN 1810

TAVERNS AND INNS

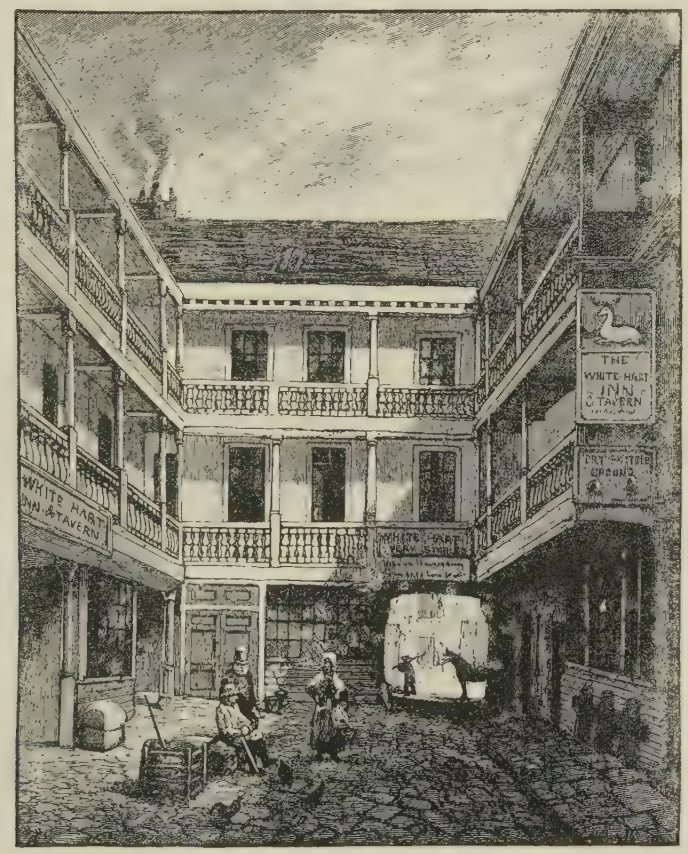
ready been made to the "Tabard." John Stow, in his invaluable "Survey of London," written in the year 1598, has the following notice of this famous "inn":

From thence [the Marshalsea] towards London bridge, on the same side, be many fair inns, for receipt of travellers, by these signs, the Spurre, Christopher, Bull, Queene's Head, Tabarde, George, Hart, Kinge's Head, &c. Amongst the which, the most ancient is the Tabard, so called of the sign, which, as we now term it, is of a jacket, or sleeveless coat, whole before, open on both sides, with a square collar, winged at the shoulders; a stately garment of old time commonly worn of noblemen and others, both at home and abroad in the wars, but then (to wit in the wars) their arms embroidered, or otherwise depict upon them, that every man by his coat of arms might be known from others: but now these tabards are only worn by the heralds, and be called their coats of arms in service; for the inn of the tabard, Geffrey [*sic*] Chaucer, esquire, the most famous poet of England, in commendation thereof, writeth thus:—

"Befell that in that season, on a day,
In Southwarke at the Tabard, as I lay,
Readie to wenden on my Pilgrimage
To Canterburie with devout courage,
At night was come into that hosterie,
Well nine-and-twentie in a companie,
Of sundrie folke, by adventure yfall,
In fellowship, and pilgrimes were they all,
That toward Canterburie woulden ride...

Stow adds that "within this inn was also the lodging of the Abbot of Hide (by the city of Winchester), a fair house for him and his train, when he came to that city to parliament, &c." The Abbot had his chapel there, also. The house was built in 1307. The pilgrimage sung by Chaucer is supposed to have occurred in 1383. In 1673 the sign of the inn was changed by an ignorant tenant from "Tabard"—which signified a sleeveless coat worn by heralds—to "Talbot," a dog.

But "how are the mighty fallen!" On the site of the famous hostelry has been built a modern public house, in the front window of which, says a writer of 1885, may be seen the following bill of fare in large print: "Ye old Tabard. One shilling dinner. Cut from the joint, two vegetables, suet pudding, bread, and a glass of ale or stout."



WHITE HART INN IN 1827
—*Rendle and Norman, "The Inns of Old Southwark"*

Hackwood cites (p. 154) a black-letter poem, which contains a list of the notable taverns of London in the sixteenth century. It reads:

There hath been great sale and utterance of wine,
Besides beere, and ale, and ipocras fine,
In every country, region, and nation,
But chiefly in Billingsgate, at the Salutation;
And the Bore's Head, near London Stone,
The Swan at Dowgate, a taverne well known;
The Mitre in Cheape; and then the Bull's Head,
And many like places that make noses red;
Th' Bore's Head in Old Fish Street, Three Cranes in the Vintry,
And now, of late, St. Martin's in the Sentree;
The Windmill in Lothbury; the Ship at th' Exchange,
King's Head in New Street, where roysters do range;
The Mermaid in Cornhill, Red Lion in the Strand,
Three Tuns, Newgate Market; Old Fish Street, at the Swan.

The "Boar's Head," near London Stone, was the

scene of the revelries of *Prince Hal* and his fat friend *Sir John Falstaff*, in Shakespeare's "Henry IV." In the time of Henry IV, its full title seems to have been the "Blue Boar's Head."

The "Mermaid" in Cornhill was the rendezvous of many geniuses in Shakespeare's time. Here met the celebrated Mermaid Club, which originated with Sir Walter Raleigh, and among whose members were Shakespeare, Ben Jonson, Beaumont, Fletcher, Cotton, Selden, and many others.

Beaumont once wrote to Jonson:

What things have we seen
Done at the Mermaid! heard words that have been
So nimble, and so full of subtle flame,
As if that any one from whence they came,
Had meant to put his whole wit in a jest . . .

There was another "Mermaid," in the borough of Southwark, of which the poet Taylor wrote:

This Mayd is strange (in shape) to man's appearing
She's neither Fish nor Flesh, nor good Red-hearing
[Red herring],
What is shee then? a Signe to represent
Fish, Flesh, good wine with Welcome and Content.

Just as the "Tabard" was rendered famous by Chaucer, so another London inn has been immortalized by both Shakespeare and Dickens. This is the "White Hart," in High Street, Southwark.

TAVERNS AND INNS

The history of the original inn can be traced back to 1400. Here were the headquarters of Jack Cade, who with a more or less disciplined force of 20,000 men for a short time in 1450 dominated London. In the yard of the inn he executed "divers persons, some for infrynging his rules. . ." The "headless, maltreated body of Lord Say was drawn at horsetail and so presented before the capitayn [Cade] at this inn."

In the great fire of 1676 the old "White Hart" was destroyed, one Edmond Geary being occupier or leaseholder. With the aid of some of his friends he rebuilt the inn at a cost of £2,400 ($12,000). In 1720 the new inn was described by Strype as "very large and of a considerable trade, being esteemed one of the best inns in Southwark." Readers of the "Pickwick Papers" will remember that it is in the courtyard of the "White Hart" that Dickens first introduces them to *Sam Weller*. In a water-color by Shepherd, made in 1840, the galleries of the inn are shown intact, running round three sides of the yard. In 1865-66 the south side was replaced by a modern tavern. In 1884 some of the galleries were still let out in tenements. In 1888 the inner yard was finally closed.

THE GEORGE HOTEL
ANCIENT PILGRIMS' INN, GLASTONBURY, SOMERSETSHIRE

(ABOVE) FRAUNCES'S TAVERN, NEW YORK CITY

(BELOW) KITCHEN, WAYSIDE INN, SUDBURY, MASS.

—Elise Lathrop, "Early American Inns and Taverns"

A century ago more than 80 stage-coaches a day passed through Highgate, then just outside London. Although "nothing more than a quiet and sleepy old village," there were nineteen inns in the place in 1826. At these houses the quaint custom known as SWEARING ON THE HORNS prevailed. "Ye Olde Red Lion," in the North Road, Highgate, which was particularly famous for this performance, was demolished in September, 1904.

Swearing on the Horns

In modern times, with the multiplication of commercial travelers and "drummers," it became the custom of many innkeepers and hotel proprietors to set apart for them a room, which was known as the "Commercial Room." Here meals were served, often at a reduced price; and the oldest habitué usually took the head of the table. If a newcomer presumed to join the company without permission of the "president" he was fined a bottle of wine.

In recent years considerable attention has been devoted to the reform of the public house in England, with the idea of making it a place in which the working man may take his wife and family. At CARLISLE the experiment of government control has been tried.

America. A map of 1642 shows a tavern on Manhattan Island, near the East River, not very far from Bowling Green. Mrs. Van Rensselaer says Governor Kieft became tired of having to entertain travelers in his own home so he built this tavern for the West India Company, and leased it to one Philip Giraerdy (or Gerritsen) with the stipulation that the landlord sell only the Company's liquors. Later this became New York's City Hall. At the close of the Dutch occupation there were two taverns on the west side of Bowling Green.

In colonial times, according to Elise Lathrop, the inn or tavern was the place where people went to warm and refresh themselves after long services in meeting-houses, as, during cold winter months, the only heat came from foot-warmers brought by members of the congregation. This explains why the tavern was always in close proximity to the church.

Two of the old New York taverns still remain, "Ye Olde Chop House" and "Fraunces.'" The latter, after being known for some time as the "Queen's Head" and the "Free Masons' Arms," was first called "Fraunces' Tavern" in 1783. Many important gatherings were held in the Long Room of Fraunces'.

As the stage-coach lines multiplied, the number of taverns increased also. The accommodations for travelers were, however, very often most inadequate. John M. Duncan, of Glasgow, writing as late as 1820, says he paid $8.00 a week for his room in New York, and if he wished to have a fire in his bedroom he was obliged to lay in his own wood.

There was great rivalry between two stage-lines which operated between Boston and Providence; one advertised it would carry passengers for nothing, whereupon the other announced that it would do the same and, in addition, serve its customers with a free dinner at the tavern.

One of the familiar taverns on the road from New York to Boston is the "Wayside Inn," Sudbury, recently bought by Mr. Henry Ford, and now refilled by him with fittings and furniture of its original period. An inn stood here earlier than 1820.

In certain places in Massachusetts landlords were hampered by many restrictions. In 1692 at Andover, for instance, a landlord was forbidden to permit "playing at Dice, Cards, Tables, Quoits, Loggets, Bowls, Ninepins, Billiards, or any other unlawful Game or Games in his House, Yard, or Backside"; and he was not allowed to have on his premises "any person or persons not being of his own family upon Saturday night, after it is Dark, nor any time on the Sabbath Day or evening after the Sabbath."

For an excellent description of the old taverns and inns of America the reader is referred to the exhaustive work of Elise Lathrop, "Early American Inns and Taverns," New York, 1926.

Sign-boards. The use of signs by taverns and inns is of very ancient date. In Rome certain streets derived their names from such signs. The bush was the tavern's sign of the Romans, giving rise to the proverb, "Good Wine needs no Bush." Fabius thus referred to the sign of the Cock: "There were, namely, taverns round about the Forum, and that picture [the Cock] had been put up as a sign." In Pompeii a wine merchant had a sign representing Bacchus dangling a bunch of grapes. There can be little doubt that the common use of sign-boards was adopted from the Romans.

In the middle ages, when the residences of the nobility were used as hostelries, the family arms were always hung in front of the house. The vernacular names of these coats of arms gave rise to such signs as the "Red, or Blue, Lion," from the heraldic "lion gules or azure." The town residence of the Duke of Suffolk was called "The Rose," from the badge hung in front of the house. The "Three Pelicans," at Lewes, in Sussex, were the arms of the House of Pelham, while "The Cats" originated in the two leopards appearing in the arms of the Dorset family.

Many of the tavern signs were historic or commemorative. Of "King's Heads" Henry VIII is the oldest on record. The "Martyr's Head" in Smithfield, London, was a portrait of Charles I. Queen Elizabeth was often portrayed in the "Queen's Head." As early as 1655 there was a (Ben) "Jonson's Head" tavern in the Strand. "Shakespeare's Head" was found in almost every town where there was a theater.

Other sign-boards took their names from animals, often it must be confessed of wondrous hue, such as the "Blue Boar," the "Hedgehog," the "Bull and Mouth," the "Stag," the "Flying Fox," the "Swan with two Necks," etc.

Biblical subjects were not unknown, as, for example, the "Adam and Eve," in Newgate Street, London. "Balaam's Ass" was also represented on a sign-board in 1722.

The sun, moon, and stars, were, of course, often to be met with on sign-boards. Pepys, writing under date of Dec. 22, 1660, says:

> Went to the Sun Tavern on Fish Street Hill...where we had a very good dinner, good music, and a good deal of wine. I very merry—went to bed, my head aching all night.

Humorous and comic signs were plentiful. Of these, perhaps Hogarth's "A Man Loaded with Mischief, or Matrimony" should take first place. It was painted for the tavern at 414 Oxford Street, and represented a man carrying a woman, a monkey, and a magpie, the woman with a glass of gin

in her hand. "The Good Woman" or the "Silent Woman" represented a headless woman.

Not a few eminent artists have painted signboards, sometimes for a freak. Richard Wilson, the noted Royal Academician (d. 1782), painted the "Three Loggerheads" for an ale-house in North Wales at the village of Loggerheads, near Mold. George Morland painted the "Goat in Boots," at Fulham, and the "White Lion," at Paddington. David Cox painted the "Royal Oak" for the inn at Bettws-y-Coed, Denbighshire.

TAVERNS AND INNS: SIGNBOARD OF THE "BOAR'S HEAD," NEAR LONDON STONE, LONDON

The reader who is further interested in signboards cannot do better than consult Larwood and Hotten's work on the subject, from which much of the foregoing material has been taken.

BIBLIOGRAPHY.—Frederick W. Hackwood, *Inns, Ales, and Drinking Customs of Old England,* New York, n.d.; Jacob Larwood and John Camden Hotten, *The History of Signboards,* London, 1868; Elise Lathrop, *Early American Inns and Taverns,* New York, 1926; William Rendle and Philip Norman, *The Inns of Old Southwark and their Associations,* London, 1888; Leopold Wagner, *London Inns and Taverns,* London, 1924.

TAYLOR, EDMUND HARVEY. British Congregational clergyman and Prohibition leader; born in Cornwall, England, in 1855; died in England Sept. 30, 1927. He was educated in parish and national schools, at Dobwall's Academy, and at Cheltenham, where he studied homiletics and divinity. In 1880 he was ordained to the ministry of the Free Church at Torquay, Devonshire. Taylor was twice married: (1) To Miss S. A. Randall of Cheltenham (about 1880); and (2) to Miss C. Cropp, of Thames, New Zealand, in 1885.

Early in the eighties Taylor went to South Africa and thence to the Australian colonies, settling in New Zealand in 1882. For more than 40 years he served a continuous pastorate in the Thames goldfields. In 1925 he was in charge of the Western Springs Road Congregational Church at Morningside, Auckland. Taylor was deeply interested in the Boy Scout movement in New Zealand and served as chaplain of the Ponsonby troop.

In 1909 Taylor became a Member of Parliament and served in that body for two years. He was defeated for reelection in 1911 and again in 1914. He was chairman of the Thames Deep Level Mining Board.

In March, 1886, Taylor assisted in the founding of the New Zealand Alliance for the Abolition of the Liquor Traffic, at Wellington. He also served from 1899 as one of the vice-presidents of the Alliance, and was, too, a member of its executive committee. He had been actively identified with the cause of Good Templary for many years. In 1872 he became a member in Gloucestershire, England, and later affiliated himself with the Order in Australia. In 1896 he was elected Grand Chief Templar of New Zealand. He had been interested in the Auckland Prohibition League for years, serving for a time as its secretary and in 1925 as its president. For some years Taylor was a local Licensing Commissioner, and while acting in that capacity, succeeded in closing several undesirable hostelries.

TAYLOR, EDWARD THOMPSON. American Methodist Episcopal clergyman and Prohibition advocate; born about 1793; died in Boston, Mass., April 6, 1871. Born in humble circumstances and left an orphan in infancy, he went to sea at the age of seven. In 1819 he was ordained to the ministry of the Methodist Episcopal Church and became known in Boston as "Father Taylor, the seamen's chaplain." He was a preacher of singular power, and no more vigorous advocate of total abstinence was ever known than this eccentric but devoted friend of seafaring men.

Dr. Charles Jewett, in his "Forty Years' Fight with the Drink Demon" (New York, 1876), says:

> Father Taylor's name and fame had reached distant states and cities, and distinguished scholars and statesmen would, when in Boston on the Sabbath, find their way to the Mariners' Chapel to listen to the man of the sea, who got his diploma before the mast, whose theology was about as variable as the wind and the weather, and yet whose earnestness and native eloquence had power to captivate and hold in rapt attention, often for a full hour, the most gifted and highly cultivated in the land, while bringing tears to the eyes of bronzed and hard men, as he cheered the desponding, startled the thoughtless and indifferent, and awakened in the breasts of many of the charmed circle before him aspirations for a higher and better life.

During a session of the New England Methodist Conference at Newburyport, Mass., in 1851, he spoke for nearly two hours on temperance, holding his hearers spellbound. He charged the liquor-seller with being responsible for all the crimes committed under the influence of the poison he sold and declared that Satan himself would protest against the companionship of such a miscreant.

Father Taylor was actively interested in the Washingtonian Movement at the time of its introduction into Massachusetts. An immense temperance gathering was held at his church (Bethel Church) in Boston in April, 1841, at which enthusiasm for the new movement ran high and resulted in the formation of the Boston Washingtonian Society eight days later. On the occasion of a public reception in Boston (July 24, 1849) to Father Theobald Mathew, celebrated Catholic temperance advocate, Father Taylor delivered one of the welcoming addresses.

TAYLOR, JEREMY. British divine, author, and temperance advocate; born at Cambridge, England, in 1613; died at Lisburn, Ireland, Aug. 13, 1667. He was educated at the Perse Grammar School and at Gonville and Caius College of Cambridge University (M.A., 1633), where he matriculated as a sizar in 1626. In 1633 he was made a Fellow of his college and took holy orders. He was for a time lecturer at St. Paul's; secured a fellowship at All Souls, Oxford, in 1636; and soon afterward became

chaplain to Archbishop Laud and chaplain in ordinary to Charles I, whom he supported during the civil war.

In 1638 he was appointed rector of Uppingham, in Rutlandshire, and the next year was married to Miss Phoebe Langsdale. His "Episcopacy Asserted" appeared in 1642, and earned for him his D.D. In the same year Parliament confiscated his rectory of Uppingham as he was not only a Royalist, but was suspected of a leaning toward the Papal communion. For a time he supported himself by teaching school in Carmarthenshire, after which he was presented in 1643 to the rectory of Overstone, Northamptonshire, by Charles I. During the civil war he was imprisoned several times by the Parliamentary party. At the Restoration he was not recalled to England, but was assigned to the Irish bishopric of Down and Connor. His first wife having died, he married Joanna Bridges, said to have been a natural daughter of Charles I. He was made a member of the Irish Privy Council and vice-chancellor of the University of Dublin. He remained in this episcopate until his death and was buried in the cathedral of Dromore, Ireland.

While serving as chaplain to the King, Taylor made a number of statements derogatory to drink. In a sermon on "Christian Prudence," he said:

> Temperance hath an effect on the understanding, and makes the reason sober, and the will orderly, and the affectations regular, and does things beside and beyond their natural and proper efficacy; for all the parts of our duty are watered with the showers of blessing, and bring forth fruit according to the influence of heaven, and beyond the capacities of nature.

In his funeral discourse on the Countess of Carbery, he declared:

> In all the process of our health we are running to our grave: we open our own sluices by viciousness and unworthy actions; we pour in drink and let out life; we increase diseases and know not how to bear them; we strangle ourselves with our own intemperance; we suffer the fevers and the inflammations of lust, and we quench our souls with drunkenness: we bury our understandings in loads of meat and surfeits, and then we lie down on our beds, and roar with pain and disquietness of our souls.

TAYLOR, JONATHAN KIRKBRIDE. American teacher, business man, and temperance advocate; born near Purcellville, Va., Sept. 3, 1838; died Aug. 6, 1916. He was educated in the public schools of Loudoun County, Va.; at the Friends' School, Wilmington, Del. (1855); and at Allen's Normal School, West Chester, Pa. (1860-61). From 1861 to 1867 he conducted Chester Valley Academy, at Coatesville, Pa.; from 1867 to 1869 he was in business in Hamilton, Va.; from 1869 to 1874 he was principal of Loudoun Valley Academy at Hamilton; from 1874 to 1876 he conducted Taylor Academy, at Wilmington, Del. Due to increasing defective eyesight, he permanently relinquished the teaching profession, and, for the remainder of his life, engaged in a business career in Baltimore, Md., where he became identified with the temperance cause.

He was first elected to membership in the board of trustees of the Maryland State Temperance Alliance, which had been organized in 1872. He became a platform speaker for the Alliance, and throughout Maryland did much to create a sentiment that demanded a direct vote on the Prohibition issue. It was largely through his influence that the Maryland Alliance was converted into the Anti-Saloon League. He was a member of the Headquarters Committee and also first vice-president of the Maryland League. He was chairman of the Committee on Temperance of the Baltimore Society of Friends. In 1915 the Anti-Saloon League of Maryland, in commemoration of Taylor's half-century of temperance work, published a volume containing his biography and excerpts from his speeches.

TAYLOR JUG. A jug, of which the bottom has been knocked out. Miss E. P. Gordon in "Women Torch-bearers" (p. 25) writes:

> A prominent minister met an emigrant family going west. On one of the wagons there hung a jug with the bottom knocked out. "What is that?" asked the doctor. "Why, it's my Taylor jug," said the man. "And what is a Taylor jug?" asked the doctor again. "I had a son in General Taylor's army in Mexico and the general always told him to carry his whisky jug with a hole in the bottom; and that's it. It is the best invention I ever met with for hard drinkers."

TAYLOR, THOMAS EDWARD. New Zealand statesman, reformer, and Prohibition leader; born at Kirton Lindsey, Lincolnshire, England, June 16, 1863; died at Christchurch, New Zealand, July

THOMAS EDWARD TAYLOR

27, 1911. When Taylor was ten years of age he emigrated with his parents to New Zealand, where he resided for a number of years at Avonside and Addington, two suburbs of Christchurch, attending the West Christchurch district school. When a mere lad, he had become interested in temperance, signing a Band of Hope pledge before his removal from England. Immediately upon his arrival in New Zealand, he joined the Addington Free Methodist Band of Hope. At fourteen he joined the Free Methodist Church. About 1878, after leaving school he became an accountant with Messrs. J. M. Heywood and Co., Custom House Agents, remaining with this firm until he became general manager. On April 18, 1892, he was married to Miss Elizabeth Best Ellison, of Dunedin and Christchurch.

In 1895 Taylor went into business for himself as an importer and customs agent. Later he became assistant editor, with the Rev. L. M. Isitt, of the *Prohibitionist* (now known as the *Vanguard*), the official organ of the Prohibition party in New Zea-

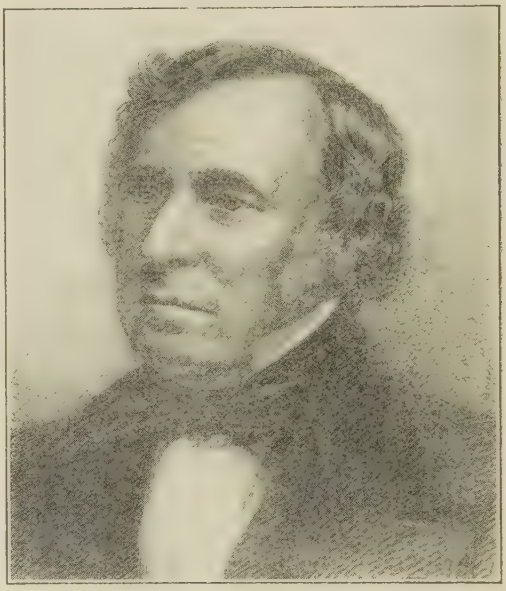
land. Throughout this period he lectured in various parts of the colony on questions of political and social reform, especially with reference to temperance and Prohibition. He took a leading part in bringing about all of the political reforms connected with the granting of a referendum on the liquor question in New Zealand. In 1896 he entered the colonial House of Representatives as a Member from the City of Christchurch, serving until 1899; and in 1902, and again in 1905, he was reelected for three-year terms. He was a Member of the New Zealand Parliament at the time of his death. He also served one term as mayor of Christchurch (1911). As a member of the House of Representatives, he forced an investigation which resulted in the reorganization of the New Zealand police.

At fifteen he was actively engaged in rescue work among the people of Christchurch. His adult connection with organized temperance work began in 1890 when he was chosen organizing secretary for Sydenham, Christchurch, in the first Prohibition campaign to be waged in New Zealand. In that year he induced the Rev. L. M. Isitt, of Sydenham, to join with a number of other influential men of the community in contesting the licensing committee election. Largely due to his organization and inspiration of the temperance forces, the defeat of 1890 was changed into a victory the following year, and from that time Taylor was recognized as one of the leaders of the colonial Prohibition party.

Taylor was a member of the New Zealand Alliance for the Abolition of the Liquor Traffic, and greatly assisted its work, addressing its meetings throughout the country. He also belonged to a number of temperance and Prohibition reform bodies in New Zealand. A vigorous speaker, he was much in demand at all of the councils of the Prohibition party in New Zealand, and he labored untiringly for the cause up to within one week of his death. As a politician he was of the opinion that the solution of the drink problem was also the solution of many other problems, and for that reason he made Prohibition the great aim of his life. Woolley and Johnson, in "Temperance Progress in the Century" (London, 1903), rank Taylor as one of the six great temperance leaders of New Zealand prior to 1900. He was also popular in England, his mother country, where he conducted a temperance lecture-tour.

Taylor is buried in the Addington Cemetery, Christchurch, New Zealand, where in 1913 a memorial obelisk was erected by his friends in the ranks of temperance and social reform. One of his last sick-bed utterances will long be cherished by his friends and coworkers throughout the Antipodes: "National Prohibition is worth living for, and worth dying for." His temperance ideals are carried on by **Mrs. Taylor**, who is a member of the Advisory Administration Committee of the World's W. C. T. U.

TAYLOR, ZACHARY. Twelfth President of the United States; born near Orange Court House, Orange County, Virginia, Sept. 24, 1784; died in Washington, D. C., July 9, 1850. He was reared on a farm in a new settlement, located near what is now Louisville, Kentucky, and so had few educational opportunities. In May, 1808, he was appointed a first lieutenant in the 7th United States Infantry, a new regiment authorized by Congress. Two years later he was promoted captain, and in that same year was married to Miss Margaret Smith, of Calvert County, Maryland. He commanded Fort Harrison in the War of 1812 with England, and succeeded in holding the Vincennes section of the Wabash Valley (Indiana) against the Indians until relieved by General Hopkins in October, 1813. For this service to the Government, he was brevetted major, an honor seldom conferred in Indian warfare, and in May, 1814, he received a regular major's commission. At the close of the War he resigned from the army and returned to his Kentucky home to become a farmer. In May, 1816, he reentered the army as major, was promoted to lieutenant-colonel of the First Infantry in 1819, and was placed in command of Fort Snelling, then the advanced post in the Northwest. In 1832 he became colonel of the same regiment and was stationed at Fort Crawford, Prairie du Chien (Wisconsin). He participated in the Black Hawk War, and was the officer to whom the defeated chief surrendered. He was ordered in 1836 to Florida for service in the Seminole War, during which, in 1837, he defeated the Indians at Okechobee, for which he was brevetted brigadier-general, and the next year was appointed to the chief command in Florida. In 1840 he was placed in charge of the Army of the South-west, making his home at Baton Rouge, Louisiana. Upon the annexation of Texas in 1845, he was ordered to defend it as part of the United States, and constructed Fort Texas, afterward called "Fort Brown," opposite the Mexican town of Matamoras. Repulsing the Mexican forces who had crossed the Rio Grande River to drive him out, in the battles of Palo Alto and Resaca de la Palma, he seized Matamoras and in September, 1846, captured Monterey, a strongly fortified Mexican town. Polk's Democratic administration, fearing the popularity of Gen. Taylor, who was a Whig, withheld reinforcements and placed General Scott in command of a new Mexican expedition.



ZACHARY TAYLOR

On Feb. 22, 1847, General Taylor with 5,000 volunteers repulsed at Buena Vista an attack by Santa Anna with 20,000 Mexicans, and thereby increased his popularity in the United States. During the War he had been brevetted major-general (May, 1846), and he was three times presented by Congress with votes of thanks and commemorative gold medals.

In 1848 he was selected by the Whig party as their candidate for the Presidency, was elected in November of that year, and was inaugurated in March, 1849. The most important happenings during his administration occurred with reference to the struggle over the slavery question. He favored the admission of California as a free State, though his Democratic Congress opposed it. The famous Compromise of 1850 was introduced by Henry Clay to avert the threatened danger to the Union, but the President remained firm and impartial, even though his son-in-law, Jefferson Davis, headed the extreme proslavery faction. Before any definite action could be taken, he died of a bilious fever, and was buried in the family cemetery at Springfield, near Louisville, Kentucky.

President Taylor was the seventh chief executive of the United States to sign the Presidents' Declaration, which stated that it was their belief that ardent spirits were not only needless, but hurtful.

When Father Theobald Mathew visited Washington, in 1849, President Taylor gave a banquet in his honor.

TCHOULA. A native name for KAFIR BEER.

TCHWALA. A variety of KAFIR BEER.

TEARE, JAMES. British total-abstinence leader; born at Rye Hill, parish of Kirk Andreas, Isle of Man, in February, 1804; died in Manchester, England, March 16, 1868. The family removed to the vicinity of Ramsay in 1812, and in that town James received the rudiments of a common English education. On leaving school he was bound apprentice to a shoemaker.

In 1823 his master emigrated to America, and James went to Preston, county of Lancaster, England, to make his home with an elder brother. He resumed his trade in Preston, and at length became interested in the remarkable temperance movement originating there, the fame of which has become almost world-wide. Uniting with the Wesleyan Church, he made himself useful in many ways, particularly in visiting the sick and caring for the poor, and this work showed him the misery and wretchedness caused by drink. His name does not appear in the list of the SEVEN MEN OF PRESTON, who have been credited with starting the famous temperance movement; but he soon became known as one of the most devoted and effective of the group of temperance evangelists who, starting from that renowned center, carried the banner of total abstinence into almost every community of the United Kingdom.

His claim to have been the first of the temperance leaders of his time to advocate publicly total abstinence was denied by other equally ardent supporters of the cause and led to an unfortunate and profitless controversy, the chief result of which was to make it probable that the idea, and even the public advocacy of total abstinence did not originate with any single individual, but had long been in practise by various groups of earnest and widely separated leaders in the temperance movement.

James Teare developed the qualities of the thorough-going temperance evangelist. He was a man with a message; and most communities, after having once heard him, gave him an eager hearing again and again. In 1846 he published a pamphlet entitled "Origin and Success of the Advocacy of the Principle of Total Abstinence." It is certain that James Teare was among the earliest and most successful of the advocates of total abstinence in the British Isles. Thirty-two years of his life were devoted to temperance work. He traveled about 200,000 miles —often on foot—and delivered about 8,000 temperance addresses.

JAMES TEARE

TEESWIN. See TISWIN.

TEETOTAL. A word implying total abstinence from alcoholic drinks. There are two stories as to its origin. The English account relates that at a meeting held in England, in 1833, it was first used by the eccentric Dickie Turner (see TURNER, RICHARD), during a fit of stammering.

The other origin ascribed to the word is American. In 1818 a temperance society was established at Hector, N. Y., the preliminary meeting being held in a barroom, and several deacons and elders being in the company. The innkeeper himself was admitted to membership on his promising to sell only to travelers. Mr. Jewell was elected secretary, and proceeded to mark the roll of members, prefixing the letters O. P. to the names of those who adhered to the old pledge of moderate drinking, and T. against those who wholly abstained. "This course," wrote Mr. Jewell, in a letter dated 1885, "I followed about two years, until we all stood on the platform of teetotalism. By constantly explaining that T was for 'total' we were directly called 'T-totallers,' and this was the origin of the word five years before it was coined in England." This statement was also made by Mr. Jewell at the celebration of the fiftieth anniversary of the foundation of the temperance society. Two of the original members were present and permitted the statement

to pass unchallenged, thereby apparently giving it their approval. (H. K. Carroll, in "One Hundred Years of Temperance," p. 129, New York, 1886.)

TEIL, Baron JOSEPH du. French temperance leader, vice-president of the LIGUE NATIONALE CONTRE L'ALCOOLISME; born November, 1863; died Jan. 21, 1918, from disease contracted in the World War.

Baron du Teil was general secretary of the Société Antisclavagiste. He gave special attention to the question of alcoholism among natives in the colonies. He was secretary of the Committee on Colonial Propaganda of the Ligue Nationale contre l'Alcoolisme, and initiated several Prohibition measures which were secured as the result of his tireless effort, such as the progressive extension of zones prohibiting alcohol in the colonies, the gradual increase of taxation and duties, the strict regulation of the quality of spirits, the prohibition of domestic distillation, the limitation of the alcoholic strength of spirits sent to the colonies, and the prohibition there of the sale of absinth.

The Baron attended the Fourteenth International Congress Against Alcoholism, held at Milan, Italy, in 1913.

TEJ. An Abyssinian drink fermented from honey and herbs.

TELEMACHUS. A figure in Greek mythology; son of Ulysses (Odysseus) and Penelope. His father went to Troy when he was still an infant. Upon reaching manhood Telemachus searched Pylos and Sparta for Ulysses, who had been absent for nearly twenty years. Returning to Ithaca, he found that Ulysses had preceded him; and the two, assisted by Eumaeus and Philoetius, slew or drove away the suitors of Penelope.

According to M. de Fénelon, in his "Adventures of Telemachus, Son of Ulysses" (Paris, 1796), Telemachus, in a conversation with Adoam, asked the latter whether the people of Baetica (the modern Spain and Portugal) drank wine. Adoam replied:

> They have not cared to drink it because they have never desired to do so. This is not because they lacked grapes, for no other country produces more delicious ones; they are content to eat the grape like other fruits, and they fear wine as the corrupter of men. "It is a species of poison," they say, "which produces madness: it does not cause men to die, but it makes them stupid." Men can conserve their health and their strength without wine: with wine they run the risk of ruining their health and losing their good morals.

TEMBO. The juice of the coconut-palm used as a beverage by the inhabitants of Zanzibar. When fermented it is known as *tembo kali.*

TEMETUM. A Latin word for wine, in use as early as the third century B. C. In ancient Rome wine was prohibited to women, and Plautus (254-184 B. C.) wrote: *"Cato ideo propinquos feminis osculum dare jussit, ut scirent an temetum olerent; hoc tum vino nomen erat"* (For this cause Cato bade the relatives of women to kiss them that they might know whether they bore the odor of wine; this was the name by which wine then went). Pliny the Elder (A. D. 23-79) stated that *temulentia*, the term then current for drunkenness, was derived from *temetum.*

TEMPERANCE. The quality or state of being temperate; specifically the practise and principle of abstinence from intoxicating liquors. Xenophon ("Memorabilia," II, i. 1) gave two meanings to the word: One, "moderation in healthful indulgence"; the other, "abstinence from things dangerous, as the use of intoxicating wines."

Liquor-dealers and others interested in the beverage alcohol trade contend that true temperance consists in moderation; but it has been proved beyond question that one of the commonest developments of moderate drinking is the creation and acquirement of an intemperate habit (see MODERATION SOCIETIES; PLEDGE). Moreover, what is moderation for one drinker may be excess for another.

In general usage, the term "temperance," as employed with reference to temperance societies and the temperance movement, has come to be recognized as the synonym of "total abstinence."

TEMPERANCE ADVOCATES' ASSOCIATION. An English organization, formed in London in November, 1853, for the purpose of providing a fund for the benefit of recognized temperance agents. Twenty such agents immediately joined it, but various difficulties prevented the accomplishment of the Association's aims and it was eventually dissolved.

TEMPERANCE AND GENERAL PROVIDENT INSTITUTION. See UNITED KINGDOM TEMPERANCE AND GENERAL PROVIDENT INSTITUTION.

TEMPERANCE AND SOCIAL WELFARE DEPARTMENT. See WESLEYAN METHODIST CHURCH.

TEMPERANCE BEER. See BREWING (vol. i, p. 413).

TEMPERANCE BROTHERHOOD. See GERMANY (vol. iii, p. 1092).

TEMPERANCE CADETS. See CADETS OF TEMPERANCE.

TEMPERANCE COLLEGIATE ASSOCIATION. A British organization, founded at Birmingham, England, in 1901 for the purpose of promoting temperance education in the British Empire. Sir GERMAN SIMS WOODHEAD was first president of the Association (1901-21), and prominent among its original sponsors were the Revs. R. Markes and J. H. Richards, both of Birmingham, and J. Lawson. It was incorporated in 1904.

The Association's prospectus states that its objects are: To promote the systematic study of the temperance question in all its aspects; to fix a standard of temperance education for workers in all branches of temperance work; and to encourage the teaching of hygiene and temperance subjects in colleges and schools. It issues text-books on physical fitness and hygiene, outlines courses of study for adults and juveniles, and conducts essay competitions and examinations, with prizes, scholarships, and certificates as awards. Holders of its advanced certificates are qualified to speak, write, and instruct on temperance subjects.

The Association is non-political and non-sectarian, and it cooperates with other organizations having similar aims. It examines the papers for the Cadet's Examination, a national competition organized by the Sons of Temperance; and, in conjunction with the National British Women's Temperance Association, it has conducted essay contests for school-teachers. It is regarded as the national examining body of the temperance movement.

Its officers are (1929): President, Sir Alfred T. Davies, K.B.E.; honorary secretary, W. McAdam

Eccles, M.S., F.R.C.S.; organizing secretary, Robert Mains; and its headquarters are at 14 Crediton Road, London, N. W. 10. From this address is issued the *Young Abstainer*, the official organ of the Young Abstainers' Union Section.

TEMPERANCE COMMISSION OF FEDERAL CHURCH COUNCIL. See NATIONAL TEMPERANCE SOCIETY AND COMMISSION ON TEMPERANCE OF THE FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA.

TEMPERANCE COUNCIL OF THE CHRISTIAN CHURCHES OF ENGLAND AND WALES. A Council instituted in June, 1915, by representatives of the temperance organizations of the Christian denominations of England and Wales for the purpose of cooperation in securing legislative and other temperance reform. The Council was formed chiefly at the instigation of the Rev. HENRY CARTER, who became one of its original honorary secretaries. At its first meeting, held in London, eleven denominational temperance bodies were represented. Later three others were added, the Council now consisting of the following organizations:

Baptist Total Abstinence Association.
Baptist Union of Wales and Monmouthshire.
Catholic Total Abstinence League of the Cross.
Church of England Temperance Society.
Congregational Union Temperance Committee.
The Society of Friends.
The Moravian Church.
Presbyterian Church of England.
Presbyterian Church of Wales.
Primitive Methodist Temperance Committee.
The Salvation Army.
United Methodist Temperance Committee.
Welsh Congregational Union.
Wesleyan Methodist Temperance Committee.

The first officers of the Council were: Presidents, the Archbishop of Canterbury, the Cardinal Archbishop of Westminster, the Rev. W. B. Selbie, and Gen. Bramwell Booth; chairman, the Lord Bishop of Croydon; treasurer, Sir George Toulmin; honorary secretaries, the Revs. Henry Carter, W. H. Monk, and Gerald A. Thompson.

It has been the fundamental policy of the Council to advocate only such measures of reform as are approved by all of its constituent organizations. Its original program was embodied in an "Agenda of Reforms," which contained the following points:

1. Sunday Closing.
2. Restriction of hours for the sale of drink on weekdays.
3. Reduction of the number of licensed premises.
4. Increasing powers for local licensing authorities.
5. The control of clubs.
6. Abolition of grocers' licenses.
7. Prohibition of the sale of intoxicating liquor to young persons.
8. Local Option.
9. The provision of alternatives to the liquor tavern.

In addition to its original "Nine Points," the Council later supported a second group of legislative reforms, called the "Six Minor Reforms," which included:

1. The closing of licensed premises on election days.
2. The abolition of treating.
3. Prohibition of the "long pull" (over-measure of beer).
4. Abolition of the retail sale of liquor on credit.
5. Prohibition of the employment of women in the retail sale of liquor.
6. Strengthening of the Children Act.

Organized during the trying period of the World War, the Council at first concentrated its activities on sustaining the restrictive measures imposed by the Government's Liquor Control Board and appealing to the nation to maintain self-discipline. With the close of the War, it sought to make permanent the Liquor Board's restrictions. Local Councils were organized in Birmingham, Liverpool, Leeds, Newcastle, Oxford, and other large centers; prior to the general election, a lightning campaign was conducted in which the candidates in almost every constituency in England and Wales were approached and their replies to questions on the liquor issue circulated; and a deputation, introduced by the Archbishop of Canterbury, visited Downing Street and presented the Council's Agenda to the Prime Minister.

While the reforms sought were not immediately obtained, many of them were embodied in the Licensing Act of 1921; and the Council, while still adhering to its nine-points program, decided to concentrate upon a smaller number of well-defined objectives for immediate legislation. These included:

1. Sunday closing.
2. The fuller control of the supply of intoxicating liquor in clubs.
3. Local option.
4. No sale of intoxicants to young people.

The fourth point on the Council's program was soon won. Its Bill, prohibiting the sale of intoxicating liquor to persons under eighteen years of age, was sponsored in the Commons by Lady Astor, was supported by the churches and the teaching profession, and passed both Houses of Parliament, becoming a law on July 31, 1923.

In support of the remaining points on its intensive program the Council inaugurated a temperance crusade of two years' duration, holding in all the great centers of population a series of assemblies, sponsored by local churches and organized by local committees. Campaign days were held in various localities, which included conferences with physicians and teachers, ministers, and trade leaders. Lists of test questions on the liquor issue were submitted to Parliamentary candidates, and temperance groups were formed in both Houses. Latterly the Council's attention has been particularly directed toward the troublesome question of intoxicants in private clubs.

Among the Council's auxiliary activities may be mentioned the introduction of a satisfactory manual of temperance instruction into the public schools. In 1920 the Council approved a treatise entitled "The Hygiene of Food and Drink," and has been unremitting in its efforts to extend the use of this work as a text-book. For several years a successful Temperance Summer School has been conducted, its lecturers including Viscount Astor, the Rev. Henry Carter, who in 1929 was appointed by the Labor Government to the Royal Licensing Commission, the Rev. E. Benson Perkins, and Miss Monica Whately.

The official organ of the Council, the *New Campaigner*, is published quarterly and is edited by the Rev. C. F. Tonks, who is also chairman of the Literature Committee, through which many tracts and pamphlets for use in temperance campaigns have been issued.

Headquarters of the Council are at Abbey House, Westminster, London, S. W. 1, and its present officers (1929) are: Presidents, The Archbishop of Canterbury, The Cardinal Archbishop of Westminster, The Rev. Dr. A. E. Garvie, and General

Bramwell Booth (d. 1929); honorary secretaries, Rev. Fr. J. A. Worsley, Col. Edgar Tucker, Rev. C. F. Tonks, and Rev. Henry Carter; chairman, The Bishop of Bradford; chairman of Executive, The Rt. Hon. Sir Donald Maclean; and secretary, Mr. Charles F. Nye.

TEMPERANCE EDUCATION. See SCIENTIFIC TEMPERANCE INSTRUCTION.

TEMPERANCE EDUCATION BOARD (IRELAND). An organization, formed in Belfast June 17, 1918, for the purpose of coordinating the teaching of hygiene and temperance in day-schools and of promoting temperance education generally. It was effected at a conference of various Irish temperance societies held at the Presbyterian Church House, Fisherwick Place, Belfast. The Board consists of 100 members representing the following churches and societies: The Church of Ireland Temperance Society, 36 members; Temperance Committee of the Presbyterian Church in Ireland, 36 members; Methodist Conference Committee on Work among the Young, 6 members; Irish Temperance Alliance, 12 members; Hibernian Band of Hope Union, 8 members; and Derry Temperance Council, 2 members. The work of the Board is carried on by an executive of nineteen members chosen proportionately from the constituent societies.

The Board conducts examinations in temperance subjects, and awards prizes and diplomas to successful pupils, students, and teachers. At the first meeting a plan for examination was decided upon; "Alcohol and the Human Body," by Horsley and Sturge, and "Alcohol and Life," by Dr. J. A. Hunter, were adopted as text-books; and a fund was raised by members of the organization to enable every student to secure a copy of these books. A program of instruction and examination was drawn up which covered the Syllabus of Temperance Instruction issued by the Board of National Education. In the first year a total of 5,248 children entered for the examinations, and in the second year, ending September, 1920, a total of 7,000 children entered, and over 25,000 children studied the temperance lessons prescribed in the program of the Board. In 1921 the number of pupils taking the examinations had increased to 8,810, and 100,000 had studied the temperance syllabus during the year.

The Rev. John Macmillan has been president of the Board since its establishment. Its offices are at 20 Lombard St., Belfast.

TEMPERANCE FLYING ARTILLERY. An American organization, formed in Chicago, Illinois, in 1860. Its members were chiefly young men, through whose activity "squadrons" were organized in many Illinois cities and towns. The initial impulse of its founders was not sufficient to carry it beyond State confines, and within a decade it passed out of existence.

TEMPERANCE HEROES AND MARTYRS. All great reform movements have been carried forward by the heroism of their adherents. This has been especially true of temperance reform, a cause in which both leaders and workers have been continuously exposed to the hostility of the liquor interests and the lawless elements. To suffer personal indignity and pecuniary loss has been the frequent lot of Prohibition's advocates. Equally heroic sacrifices have been required of the leaders and of those in the ranks. The record herewith presented includes, for the most part, only those who met with personal violence, imprisonment, or death in the United States, and is necessarily incomplete. It does not include the many cases of heroic discharge of duty, some involving even the supreme sacrifice, among the Government's enforcement officers since the passage of the Federal Prohibition Amendment.

Banks, Rev. Louis A., a Methodist Episcopal clergyman of Vancouver, Wash., was shot and seriously injured during the State campaign of 1881 by a Vancouver saloon-keeper, as the result of his aggressive temperance activity on the lecture platform and in the *Pacific Censor*, of which he was editor.

Beal, Dr. J. W., a physician of Malden, Mo., was shot and killed on Feb. 18, 1907, on account of his leadership of a successful local-option campaign in Dunklin County. His assassin was killed by a shot fired while he was being taken to jail.

Bonnett, E. J., of Berlin Mills, N. H., was attacked by liquor men on Oct. 17, 1890. A part of his residence was wrecked by a dynamite bomb, but he was not injured.

Bowman, Robert L., a deputy of Tulsa, Okla., was shot and killed on Sept. 19, 1912, south of Caney, Kans., while destroying seized liquor. His murderers were sentenced to the Federal penitentiary at Fort Leavenworth, Kans.

Brown, Harvey K., sheriff, of Baker City, Ore., was killed by the explosion of a dynamite bomb as he entered the gate of his home on Oct. 10, 1909. His murder was a deed of revenge on the part of liquor men and gamblers.

Carmack, Edward W., U. S. Senator from Tennessee, was shot down in the streets of Nashville on Nov. 9, 1908, because of his fearless leadership of the forces of civic righteousness and his attacks on the liquor traffic in the *Nashville Tennesseean.* His murderer was convicted; but was later pardoned by Governor M. R. Patterson.

Cathey, Randolph W., a deputy under former Chief Officer William E. Johnson of the Indian Service, was shot and killed on Nov. 3, 1907, at Paul's Valley, on the Chickasaw Indian Reservation, Indian Territory, by a joint-keeper whose premises he had just raided.

Congleton, Osborne, while speaking in the interests of the Sons of Temperance in San Francisco on May 30, 1890, was attacked and thrown into San Francisco Bay. His assailants believed him dead; but he revived sufficiently to save himself.

Connett, Dr. J. H., an Alaskan physician, was tarred and feathered by masked men in 1892 for his activity in securing evidence against the murderers of the Rev. Charles H. Edwards, a missionary at Kake Island, who was shot by whisky smugglers.

Cowen, Isaac, a Prohibition candidate for Congress, was beaten almost into insensibility by a drunken mob at Cleveland, O., on Oct. 1, 1892.

Cox, Judge D. R., a lawyer of Malden, Mo., was shot down on the evening of Feb. 18, 1907, because of his leadership in a successful local-option campaign in Dunklin County. His fellow townsman, Dr. J. W. Beal, was killed on the same date and by the same assassin.

Davidson. Holmes, deputy U. S. marshal and deputy special officer of the Indian Service, was shot and killed at Tulsa, Okla., on July 23, 1914, by a former chief of police of Tulsa who had turned bootlegger, because of his activity in enforcing the

legislation enacted by Congress to protect the Indians against the liquor traffic.

Dial, R. C., a newspaper man of Greenville, Tex., about 1895 was assaulted on a train by saloon-keepers of Greenville, because of his published dry sentiments. He was locked in a compartment and would have been killed if the conductor had not come to his rescue.

Edwards, Rev. Charles H., a missionary at Kake Island, Alaska, was murdered on Jan. 11, 1892, by Malcolm Campbell, a liquor-dealer and smuggler, while endeavoring to prevent the sale of smuggled whisky to the natives. Campbell was acquitted, although a confessed criminal.

Escalanti, Charles, a Yuma Indian and assistant to Chief Officer Johnson of the Indian Service, was stabbed to death on May 18, 1909, at the Yuma Indian Reservation, California, by two bootleggers whom he had arrested.

Etherington, Carl, an officer of the law, who in the discharge of his duty was compelled to shoot the proprietor of a speak-easy in self-defense at Newark, O., was taken from the county jail on July 8, 1910, and, without interference from the authorities, was lynched on the public square of Newark by a liquor mob.

Gambrell, Roderick D., editor of the *Sword and Shield*, a Prohibition paper of Jackson, Miss., was assassinated in Jackson on May 5, 1887, because of his editorial excoriation of the wets and his political opposition to the candidacy for the State Senate of Col. J. S. Hamilton, leader of the liquor element in Hinds County. Hamilton was tried for his murder, convicted, retried, and acquitted by a packed jury.

Garry, Daniel B., manufacturer, of Zanesville, O., had his home and his plant both dynamited on Oct. 16, 1909, because he espoused the cause of temperance and headed the Civic League of Zanesville.

Glover, William K., a marshal, was shot and killed on May 1, 1893, near Lithia Springs, Ga., while arresting the proprietors of a "blind pig."

Haddock, Rev. George C., a Methodist Episcopal clergyman of Sioux City, Ia., was murdered in cold blood on the night of Aug. 3, 1886, by a brewer and his confederates, because he had signed complaints and given testimony against them as law violators. John Arensdorf, who was tried for firing a pistol into the pastor's face, was acquitted by a bought jury and only one of the eleven conspirators received even a light sentence.

Johnson, William E. (''Pussyfoot''), special representative of the Anti-Saloon League of America, director for the World League Against Alcoholism, and former Chief Special Officer of the U. S. Indian Service, has had his life placed in jeopardy many times during his long fight against the liquor traffic. While in the Indian Service he was arrested and repeatedly threatened, and rewards were placed on his head by bootleggers and cattle thieves. Later, a temperance debate in which he participated in London, England, in November, 1919, was broken up by students, and in the riot that ensued Johnson lost an eye.

Lawler, Judge William T., a probate judge of Madison County, Ala., was found murdered near Huntsville on June 23, 1916, as the outcome of his efforts to enforce the law against illegal whisky-selling. The sheriff who permitted his murderer to escape after he had been sentenced to be hanged committed suicide.

Lewis, Omer D., a deputy in the Indian Service during the incumbency of William E. Johnson as Chief Officer, was stabbed in the throat while in the performance of his duty on the Flathead Indian Reservation in Montana, loss of speech resulting.

Logan, S. E., an officer of the law, while attempting to arrest liquor violators, was shot and killed at Des Moines, Ia., on March 7, 1888, by employees of a firm of liquor-dealers.

McClure, Rev. R. E., a Presbyterian minister of Blairsville, Pa., had his life saved by a Bible which he carried in his breast pocket when, in 1913, he was shot for his activity in liquor-law enforcement in Blairsville (see illustration in vol. v, p. 2133).

McCracken, L. E., sheriff of Butler County, Kans., was shot and killed while arresting a bootlegger in 1898.

Mahin, John, editor of the *Muscatine* (Ia.) *Journal*, had a narrow escape from death when his residence in Muscatine was dynamited on May 11, 1893, because of his personal and editorial activity against lawless rumsellers. At the same time the residences of E. M. Kissinger, treasurer of the county Temperance Alliance, and N. Rosenberger, prosecuting attorney, were bombed.

Mandt, G. G., a Wisconsin editor, was shot at Mt. Horeb on Jan. 31, 1899, by a representative of the liquor interests, on account of his dry editorials in the Blue Mounds *Press*.

Mellett, Don R., editor of the Canton, O., *News*, was shot from ambush and killed at the door of his garage early in the morning of July 16, 1926, because of his journalistic activities against the rum, vice, and gambling ring of northeastern Ohio.

Moffett, Rev. John R., a Baptist clergyman of North Danville, Va., was shot and killed on Nov. 13, 1892, by an ex-barkeeper, because of his activity in securing indictments against local-option violators and his attacks on the saloon in *Anti-Liquor*, the organ of the Prohibition party in Virginia.

Moore, Rev. W. J., of Carbondale, Ill., district superintendent of the Anti-Saloon League, was brutally beaten by a liquor mob at Percy, Ill., in 1916, while attempting to prevent illegal polling of wet henchmen.

Morris, W. O., editor of the *Journal* of Groesbeck, Tex., was assaulted by a saloon-keeper on Aug. 2, 1894, as a result of the opposition of his paper to the liquor interests, sustaining a broken arm and a severe head wound.

Morrison, John, a deputy in the Indian Service, was shot and killed near Sasakwa, Indian Territory, July 19, 1907, while pursuing a bootlegger.

Murphy, Father Patrick J., a Roman Catholic priest, was assaulted by a bartender with a revolver at Henrietta, Tex., where he was making a fight against the saloons in his parish. Although badly beaten up, he overcame his assailant and marched him to court at the point of his own gun.

Nation, Mrs. Carry A., Kansas temperance reformer, whose unique method of raiding saloons with stones, iron bars, and hatchets, attracted worldwide attention, was many times threatened and several times imprisoned in the course of her fearless career.

Park, Charles, of Marion, Ind., had his residence wrecked by dynamite on Nov. 20, 1893, liquor men being responsible for the crime.

Pinkney, John M., U. S. Congressman from Texas, was shot and killed while attending a mass-meeting of Prohibitionists at Hempstead about 1890, and in the mêlée that followed, his brother, **Tom Pinkney**, was killed.

Plank, Edward, a deputy U. S. marshal, was shot and killed at Tulsa, Okla., on July 23, 1914, because of his aggressiveness in enforcing liquor legislation enacted by Congress to protect the Indians. His murderer, William J. Baber, former chief of police of Tulsa, killed deputy marshal Holmes Davidson at the same time.

Reed, Walter, a deputy in the U. S. Indian Service, was shot to death at Bishop, Cal., on April 13, 1912, while trying to arrest a Chinaman who had sold liquor to an Indian woman. His murderer was killed by the local marshal who accompanied him.

Roberts, Sam, a deputy in the U. S. Indian Service, was shot down at Porum, Indian Territory, on July 5, 1907, by Jack Baldridge, who declared in court that for $3,000 he had been hired by a local liquor ring to assassinate William E. Johnson, Roberts' superior officer.

Rohrer, Fred, president of a publishing company and postmaster of Berne, Ind., during a local fight against the saloons under the Nicholson Law in 1903, was several times assaulted and had his home dynamited twice in one night, because of his aggressiveness as a dry leader.

Rucker, Joseph B., editor of the *Somerset* (Ky.) *Reporter*, was the victim of three pistol-shots fired in the darkness on the night of Sept. 19, 1892, the result of his fearless opposition to the political corruption of the liquor interests in southeastern Kentucky. His assassin was never apprehended.

Schumaker, Dr. W., a physician of Ackerman, Miss., was shot down with five bullet-holes in his body on Oct. 16, 1893, by W. H. Heflin, the keeper of a "blind tiger," whom his dry sentiments had antagonized.

Shumaker, Edward S., a Methodist Episcopal clergyman and State superintendent of the Anti-Saloon League of Indiana, was imprisoned at the Indiana State penal farm from Feb. 11 to Apr. 4, 1929, as the result of proceedings for contempt of court instigated against him because of statements regarding certain actions of members of the Supreme Court of Indiana. Rather than put the Anti-Saloon League to the expense of an appeal to the U. S. Supreme Court, Shumaker served his sentence, which, without a doubt greatly hastened his death on Oct. 25, 1929. Said Bishop Nicholson, president of the National Anti-Saloon League: "He has in reality died a martyr to a great cause."

Sibley, Frank J., mining engineer and Prohibitionist, was mobbed a number of times by the saloon-keepers of Leavenworth, Kans., while secretary of the Kansas State central committee of the Prohibtion party (about 1880), because of his canvassing for a prohibitory amendment.

Small, Samuel W. (Sam Small), evangelist, journalist, and Prohibitionist, was twice attacked because of his advocacy of dry principles. On Nov. 12, 1891, he was assaulted and knocked down by Tom Minor, a saloon-keeper of Atlanta, Ga. On the evening of Sept. 15, 1892, at Hazelton, Ind., he was shot in the knee while in his hotel room, by a member of a gang of drunken ruffians who had tried to break up his Prohibition meeting.

Smith, Col. Watson B., chairman of the Law and Order League of Omaha, Nebr., was shot and instantly killed at Omaha on Nov. 4, 1881, because of his endeavors to compel the saloon-keepers of the city to obey the liquor laws.

Spencer, Mrs. Dorcas J., an early temperance worker of the West and friend of the Indians, endangered her life in 1888 by surreptitiously visiting the Hoopa Indian Reservation in California. Piloted over abandoned trails by a lone Indian guide, she remainded on the Reservation a week in the absence of Government troops on inspection, and secured evidence of illegal sale of liquor to the Indians, which she later presented to the Indian Office.

Stanley, William H., special agent of the U. S. Indian Service, while on an official visit to the Cahuilla Indians in California was shot by a half-drunken redskin on May 2, 1912, and died the following morning. He was deeply mourned by both Indians and whites.

Tabor, Rev. E. A., for many years State superintendent of the Anti-Saloon League of Arkansas, was, while serving in that capacity some twenty years ago, several times attacked and brutally beaten, on one occasion by a saloon-keeper at Camden.

Webb, Rev. Atticus, minister of the Methodist Episcopal Church, South, and State superintendent of the Anti-Saloon League of Texas, was assaulted on the streets of Dallas, Sept. 7, 1923, by a bootlegger whose operations he had exposed.

Wilkins, Rev. C. C., a Methodist Episcopal clergyman of Scammon, Kans., was the victim of a mob attack instigated by the proprietor of a brewery in another State, because of his aggressive support of dry principles from the pulpit. Assaulted by a liquor mob while on the public streets, he received a broken jaw and was beaten into insensibility and left for dead.

Williams, George, an assistant in the U. S. Indian Service, was shot to death at Bartlesville, Okla., on Nov. 6, 1907, by a joint-keeper, whose establishment had been raided by Williams's superior officer, William E. Johnson.

Wilson, Rev. John A. B., a Methodist Episcopal minister of Leipsic, Del., was among the first of the temperance pioneers to receive bodily harm. While conducting a local campaign against the saloons in 1874, he entered a barroom with an officer and was struck on the head with a ten-pound weight, causing an injury from which he never fully recovered.

TEMPERANCE HOTELS. Hostels established on the total-abstinence principle for the accommodation of abstainers and other travelers desiring to escape from the atmosphere of liquor customarily pervading hotels and public houses. At the beginning of the temperance movement one of the most serious difficulties with which abstainers had to contend was the lack of suitable accommodations when traveling. Many public houses had degenerated into mere drinking-bars, while the hospitality of the commercial rooms of those of the better class did violence to teetotalers' sensibilities. In England, coffee-houses, which might have been expected to furnish suitable asylum for travelers, not only sold liquor, but were centers of political intrigue.

To remedy this situation, toward the close of the eighteenth century professedly abstaining publicans began to open so-called temperance hotels;

but these houses, according to Winskill (iii. 211-212), were most unsatisfactory, being dingy-looking places, dimly lighted, scantily furnished, and with nothing first-class but their charges. Furthermore, the proprietors, although avowed temperance adherents, would for a trifling bribe send to a public house for liquor and allow it to be served on the tables. Genuine teetotalers, after an experience or two, avoided such taverns.

The first bona-fide temperance hotel was opened Dec. 24, 1832, at Preston, England, under the management of Henry Bailey, and was afterward conducted by Joseph Livesey and others. For many years Simeon Smithard, the popular singing temperance advocate, was proprietor of a bona-fide temperance hotel at Derby; as were also Stephen Shirley, Samuel Insull, William Fithian, and other well-known temperance reformers in London and the provinces. About 1873 the Temperance Hotels Company, Limited, was organized for the erection of first-class hotels for temperance travelers. The Trevelyan Temperance Hotels in London, Manchester, and other large centers, are typical of this enterprise. Soon smaller cities began to provide for the needs of the abstaining public, and at the present time there are many temperance hotels in Great Britain, such as: the "Royal Clarence" at Cardiff; "Central Commercial" at Dover; "Roles'" at Southampton; "Gresham" at Nottingham; and "Worth's Commercial" at Preston.

Temperance hotels have been established in other European countries, notably in Switzerland, where in Zurich alone there are sixteen temperance hotels conducted under the management of the Zurich Women's League for Temperance Restaurants (See ZÜRCHER FRAUENVEREIN FÜR ALKOHOLFREIE WIRTSCHAFTEN). In Australia, where they were termed "coffee-palaces," many temperance hotels were opened in the last half of the nineteenth century, such as the "Grand" in Melbourne. In the United States, prior to the passage of the Eighteenth Amendment, which abolished all bars, there were in operation a number of temperance houses, usually designed for a middle-class clientele. Prominent among these were the Mills Hotels, erected in New York city by J. Ogden Mills, with a nominal charge for rooms to working men. In South Africa the Stakesby Lewis Hostels, a group of four hotels for natives in Cape Town, were founded by Mrs. Katie Stuart to perpetuate the temperance principles of her aunt, Mrs. Stakesby Lewis. In all countries of the world the Salvation Army ministers to the poorer classes with hotels and lodging-houses free from any taint of liquor.

TEMPERANCE IRONSIDES, THE. An organization founded in England in 1896 by the noted temperance lecturer and evangelist EDWARD TENNYSON SMITH. Its object was to agitate for the exclusion of liquor-sellers from membership as well as from official position in all branches of the Christian Church. The organization not only chose a Cromwellian title to distinguish it from other temperance societies, but also selected as its motto the following pronouncement of the great soldier: "I will raise men who have the fear of God before their eyes; men who will bring some conscience to what they do, and I promise you they shall not be beaten."

Early in 1895 Smith began agitating through the press and on the platform for a higher standard of church membership, declaring that there could be no such thing as Christian fellowship between the church, as the body of Christ, and the makers and venders of intoxicating drinks. In October, 1895, at the annual meeting of the United Kingdom Alliance in Manchester, Smith moved as an amendment to a motion affecting the attitude of the church a recommendation to the church courts "to exclude from office and membership in the Church all persons engaged in a business so inimical to the interests of the Master's kingdom." The amendment was not carried; but the initial impulse was given to the new movement, and later the founder drew up a set of rules for the society, after a large number of crowded audiences in various temperance meetings had voted in favor of it.

The first "circle" was formed in Maidstone, Kent, and a number of similar circles were established in the next few months. On Nov. 19, 1896, delegates from all the circles were invited to a meeting in Memorial Hall, London, where a national council was formed which officially took over from the founder the business of the society. The national council elected T. Kyffin Freeman, of London, as president; E. Tennyson Smith, honorary superintendent; and Jesse Cant, treasurer; and thenceforward the society became a recognized national temperance organization. The *Temperance World and Prohibition Herald* was established as the official organ of the new association. Within a few years this was superseded by the *Christian Temperance Vanguard*. The society ceased to exist some twenty years ago.

TEMPERANCE LEAGUE OF JAPAN. See NIHON KINSHU DOMEIKWAI.

TEMPERANCE LEAGUE OF VICTORIA. An Australian organization, successor to the VICTORIA LIQUOR LAW LEAGUE. It was formed at a conference of temperance workers held in Melbourne, April 13-15, 1857, and presided over by Richard Heales, M.P., afterward premier of the colony. Thirty-nine delegates attended, representing eighteen temperance societies and Bands of Hope. A platform of principles was adopted on the basis of "Abstinence for the individual, Prohibition for the State."

The League immediately organized to carry on active propaganda. A paid lecturer was appointed, a staff of honorary speakers enrolled, and literature imported from England. An official organ, the *Temperance Times*, edited by the Rev. James Ballantyne, was established.

The first annual meeting was attended by 2,500 persons. As an adjunct to the annual meetings, festivals were inaugurated at which tea was served. These became memorable temperance events. At the third annual meeting 91 adult and 34 juvenile affiliated societies were reported.

The incubus of debt, however, began to cripple the work; and on July 1, 1861, the League was temporarily suspended. It was revived, however, and 2,000 persons attended its sixth annual meeting in 1863. Again succumbing to financial embarrassment, a final attempt at reorganization was made at a conference in Temperance Hall, Melbourne, in November, 1864. Shortly afterward the League passed out of existence, temperance work in the colony being carried on by the Melbourne Total Abstinence Society, the District League of Ballarat, and other agencies.

TEMPERANCE LEGISLATION LEAGUE. A British organization, formed in November, 1905, in place of the Central Temperance Legislation Board, which had been in existence since 1898. The object of the League, which has its headquarters in London, is to promote temperance reform by legislation and the effective administration of the licensing laws. Its policies include State purchase of breweries and other liquor-trade concerns; State or disinterested company control of public houses; a time limit for licenses; and the establishment of counter-attractions to public houses.

Because of the vested interests in the liquor traffic in England, and the complicated laws governing the same, temperance reform there is beset with unusual difficulties. As early as 1918 the League stated its belief that:

> Little practical progress in temperance reform is possible until these vested interests are disposed of. In the opinion of the League, this can only be accomplished by a method of purchase by the State, or by a time limit to existing conditions. State purchase, as contemplated by the League and in the reports of the committees appointed by the Government, means that the State would take over the existing interests in breweries and other trade concerns, giving in exchange Government bonds paying a fixed rate of interest. The value of the trade interests would be calculated upon a prewar basis, and on the transaction there would be a considerable saving in regard to payment of interest and more effective administration and distribution; while the State would thus gain a free hand to close immediately a large number of licensed houses, estimated at 20,000 to 30,000, which are not really necessary for meeting the needs of the drinking population, and which can not be removed under the existing laws without the payment of heavy compensation.
>
> Other reforms, such as the reduction of hours of sale, the remodeling of public houses continued for the distribution of liquor, the elimination of the element of private profit from the sale of liquor, the raising of the age limit regarding the serving of children and young persons, etc., would become immediately possible, and could be decided by the vote of the people. The League holds strongly that the option of veto should be attached to the State purchase scheme, so that in any area, as defined under the law, the people should be free to vote against the sale of liquor, or to decide other questions regarding the conditions of sale. The League is convinced that no legislation will be of much avail which does not include the provision of effective counter-attractions to the public-house; and for that reason counter-attractions have always been a prominent plank in its policy.

The League issues a monthly pamphlet, entitled *Monthly Notes*, in which temperance events of the times are reviewed. The headquarters are at Parliament Mansions, Orchard Street, Westminster, London, S. W. 1. The present officers are (1929): Chairman, B. Seebohm Rowntree; honorary secretaries, Arthur Sherwell and Capt. R. L. Reiss; general secretary, A. F. Harvey.

Compare CENTRAL PUBLIC HOUSE TRUST ASSOCIATION; PEOPLE'S REFRESHMENT HOUSE ASSOCIATION, LIMITED.

TEMPERANCE LIFEBOAT CREWS. An English temperance movement, originating in the Black Country, the district between Wolverhampton and Birmingham, in the winter of 1861. Its primary object was the rescue of drunkards. This peculiar association was started at a meeting of working men from mine districts of Staffordshire, who met to consider their mutual betterment. A number of the men had observed that the saloonkeepers were spending immense sums of money in order to attract new customers. Music, expensive decorations, and various other means were being employed to lure the working men into public houses, where they were induced to spend their money for intoxicating liquors. One landlord in particular had spent an extremely large sum for improvements to his public house, and these men decided that their money was not going to be used to defray the cost of such improvements. At that time Giuseppe Garibaldi, the Italian patriot, was waging his fight for the freedom of Italy. The miners of Staffordshire, taking their inspiration from his example, determined to form themselves into a "Garibaldian Lifeboat Crew," and they adopted the Garibaldian costume as their uniform. It was composed of red flannel blouses, white duck trousers, and a gold band for their caps (or sometimes glazed straw hats). This movement was highly successful, and spread from Staffordshire to the surrounding counties. Other crews were organized, until in 1864 there were from 30 to 40 crews in and around Staffordshire. Each group had its own captain, mate, pilot, cabin-boy, and, in fact, the full complement of officers, etc. At stated intervals they held uniformed parades, and gave popular entertainments, at which reformed drunkards spoke or otherwise participated in the program. A tract published by J. W. Kirton on the subject of the new movement made it popular, and in a short time temperance lifeboat crews became auxiliaries of temperance societies. Crews were organized in London and at Norwich, Newcastle-on-Tyne, Sunderland, Shields, and other places. Among the more enterprising and enthusiastic champions of the new work were George Shivers of Gateshead, Thomas Hanson, and P. T. Winskill.

Four lifeboat crews were seeking the redemption of the drunkards of London in 1865, and it was reported in that year that there were in the Midland and Northern counties more than 100 similar organizations. In one year the crews in Warwickshire and Staffordshire (37 in number) took 502 trips, covering over 13,444 miles, involving the expenditure of more than £600 ($3,000) as traveling expenses. No fewer than 21,917 temperance pledges were received. In 1868 the crews in and around Birmingham held a temperance convention in the Town Hall (March 17), which was highly successful, and a number of similar meetings were held elsewhere.

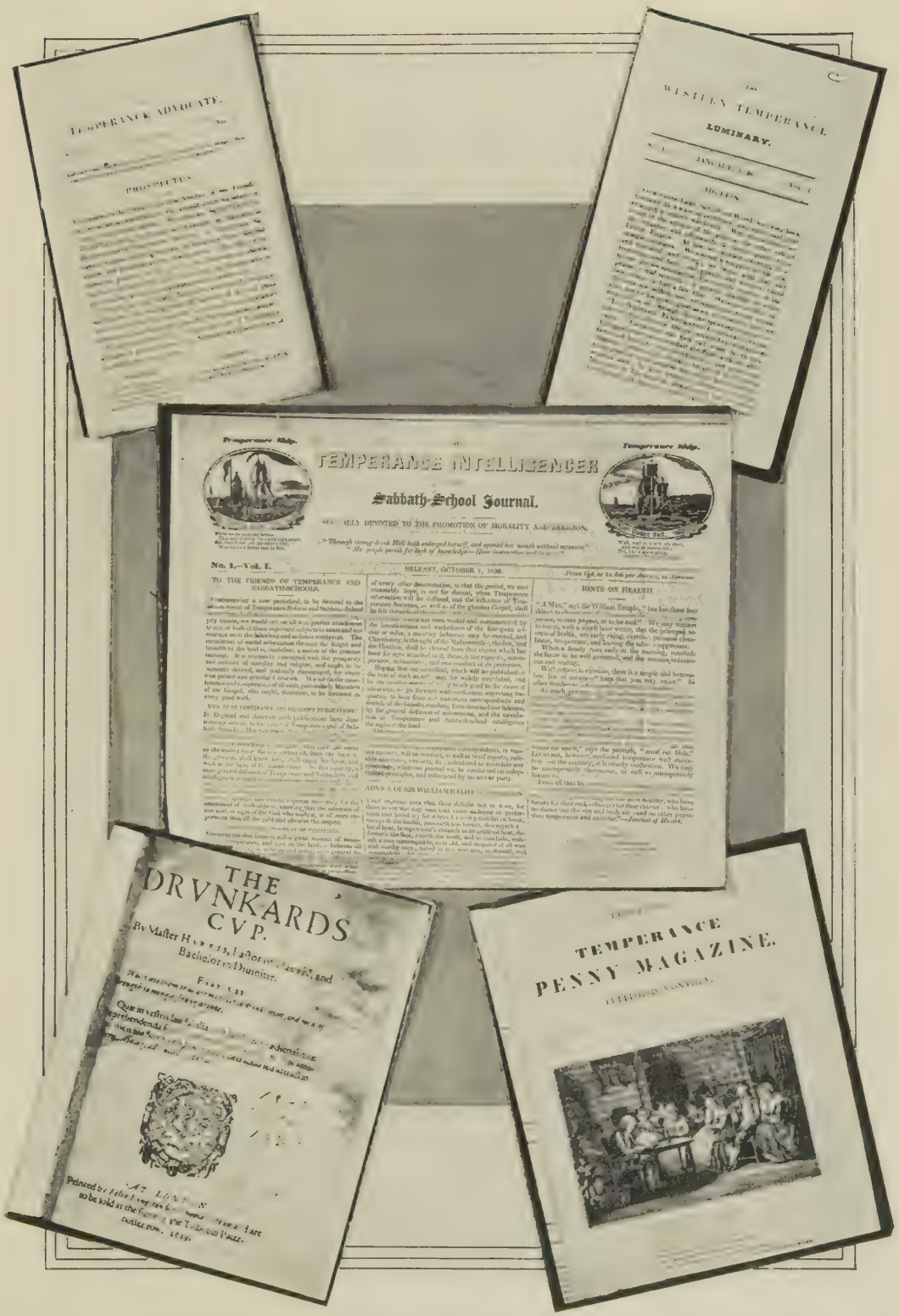
Taken altogether, the movement, which was active for several years, gave a considerable impetus to the cause of temperance reform, and induced thousands of persons to enter the ranks of total abstainers.

TEMPERANCE PARLIAMENT. See NATIONAL UNITED TEMPERANCE COUNCIL.

TEMPERANCE PERIODICALS. It had been intended to devote a separate article to this topic, but the enormous number of temperance publications and the limitations of space have combined to prevent this. In every case, however, where a temperance society has issued an official organ, the title of such organ has been given in the account of the society.

As regards the earliest temperance newspaper, George Faber Clark, in his "History of the Temperance Reform in Massachusetts, 1813-1883" (Boston, 1888), says (pp. 201-202):

> The NATIONAL PHILANTHROPIST was the first temperance newspaper published in Massachusetts, and probably in the world. It was a folio, of four columns per page, and was "Devoted to the suppression of intemperance and its kindred vices, and to the improvement of general morality." Its motto was, *"Moderate drinking is the downhill road to intemperance and drunkenness."* It was published at Boston, Mass., by



TEMPERANCE PERIODICALS: TITLE-PAGES OF FIVE EARLY TEMPERANCE PUBLICATIONS

Rev. William Collier, and printed by Howe & Norton, at 14 State Street. . .

The first number of the Philanthropist was dated March 4th, 1826.

Title-pages of five early temperance periodicals are reproduced herewith.

TEMPERANCE PERMANENT BUILDING SOCIETY. A British association, formed in London in 1854, and originating with William Shaen, a lawyer of that city. It is one of several societies associated with temperance, and inculcating habits of thrift. Advances are made on the security of freehold and leasehold house and shop properties; but no advances are made on licensed premises. While the Society was founded by total abstainers, its benefits are not restricted to abstainers. All directors, however, on election and subsequent reelection are required to sign a declaration of total abstinence, and most of them are actively engaged in temperance work.

Business was begun in February, 1854, in a small room in Belle Sauvage Yard, and the total receipts for the first year were under £1,500 ($5,000). The operations of the Society increased so rapidly that larger offices had to be successively secured. Investments were invited as well as loans negotiated. At the end of ten years (1863), the amounts received annually exceeded £65,000 ($325,000). The Society was incorporated in 1875. From 1869 to 1889 the advances made to borrowers exceeded £175,000 ($875,000) per annum. While advances are made in the city of London and adjacent counties, investments are received from all over the world. There are now (1929) more than 20,000 members and investors. Assets exceed £3,750,000 and there is a reserve fund of £400,000.

Many eminent men, including George Cruikshank and Sir Walter Trevelyan, Bart., have been identified with the Society. William Bingham, J.P., of Moorgate Street, is chairman of the board of directors; Eben Clarke and W. Rowland Waller are auditors, and Edward R. Musk and Arthur W. Betts, joint secretaries.

TEMPERANCE REFORM PARTY OF DELAWARE. See DELAWARE STATE TEMPERANCE ALLIANCE.

TEMPERANCE SOCIETIES. See MODERATION SOCIETIES.

TEMPERANCE SOCIETY OF BOTH SEXES. See CHILE: SOCIEDAD DE TEMPERANCIA DE AMBOS SEXOS.

TEMPERANCE SOCIETY OF ICELANDIC CLERGYMEN. See ICELAND, vol. iii, p. 1278.

TEMPERANCE SOCIETY OF ICELANDIC WOMEN. See ICELAND, vol. iii, p. 1278.

TEMPERANCE SUNDAY. A name generally applied to any Sunday especially set apart for the promotion of the temperance cause by churches, Sunday-schools, and temperance organizations. Temperance Sunday programs usually include the delivering of addresses by representatives of temperance organizations, participation by young people's societies in churches, and the circulation of pledges. For many years such Sundays have been celebrated by individual churches and temperance societies throughout the world.

In the United States and Canada Temperance Sunday is usually understood as a specific Sunday designated by the Uniform Lesson Committee of the International Council of Religious Education, and occurs, with a few exceptions, once a quarter. The first Temperance Sunday, so designated by the International Sunday-school Association, was Sept. 25, 1881. At that time Sunday-schools were free to choose their own temperance material; in later years a definite temperance lesson was prescribed.

The term "Temperance Sunday" is also applied to the World's Temperance Sunday, now observed in almost all countries under the auspices of churches and temperance societies. The idea of this observance is believed to have originated in England; but credit for its practical application belongs to Mrs. STELLA BLANCHARD IRVINE, National superintendent of the Sunday-school Department of the Woman's Christian Temperance Union in the United States, who, in 1895, inaugurated a systematic campaign for the establishment of such a day. For a time World's Temperance Sunday was not universally designated and frequently occurred more than once a year. In recent years the first Sunday in November is the day generally observed. Its significance has also been extended to include Citizenship Recognition Day. Special pledge forms, lessons, and material for teachers are furnished by such organizations as the International Sunday-school Lesson Committee, the W. C. T. U., the United Kingdom Alliance, and the Committee for the Promotion of Temperance of the Congregational Union of England and Wales.

TEMPERANCE WATCHMEN. (1) See BROTHERHOOD OF TEMPERANCE WATCHMEN.

(2) An order organized in Nova Scotia in 1849. It was local in character, its activities being largely confined to Pictou County.

TEMPERATE SOCIETY OF MOREAU AND NORTHUMBERLAND. See UNION TEMPERATE SOCIETY OF MOREAU AND NORTHUMBERLAND.

TEMPLAR SELSKABET. Norwegian name of the Templars of Temperance. See AMERICAN NATIONAL TEMPLE OF TRUE TEMPLARS.

TEMPLARS OF HONOR AND TEMPERANCE. An organization formed in New York city Dec. 5, 1845, for the purpose of promoting temperance and fraternity. It was originated by members of the Sons of Temperance who believed the older organization lacked certain elements of popularity and who wished to adopt degrees and signs by which the members could recognize one another. The new order was at first designed as a branch of the Sons of Temperance; but after many unsuccessful attempts to secure recognition from the national organization, the seceding members established the Marshall Temperance Fraternity, which was soon changed to "Marshall Temple, No. 1, Sons of Honor." Later in the year the name was again changed to "Marshall Temple, No. 1, Sons of Temperance," and only members of the Sons of Temperance were eligible to membership. The first temple contained 45 members. A form of regalia was chosen, consisting of a white apron.

Acting as head of the new order, Marshall Temple No. 1 granted charters and instituted temples in New York city, New Jersey, Baltimore, Boston, and especially through the Southern States. The order spread rapidly among the Sons of Temperance; and in 1846 representatives from twelve temples met in New York city to form a Grand Temple. New regalia, jewels, and a seal were adopted and charters granted for seven subordinate tem-

ples and a Grand Temple of Pennsylvania. In the same year Grand Temples were chartered in Maryland and Massachusetts.

Renewed efforts to bring about an alliance with the Sons of Temperance having failed, in 1846 members from the seven Grand Temples of the new order met in New York city and organized the National Temple of Honor. A circular was issued setting forth the cardinal principle of the order, which was:

> To abstain from making, buying, selling, using as a beverage, or in any way, as principals or agents, being engaged in the traffic of spirituous or malt liquors, wine or cider.

In 1847 the order consisted of seven Grand Temples and 21 subordinate temples, and in 1849 formal separation from the Sons of Temperance took place. A constitution was then formed, and A. D. Wilson was elected Most Worthy Recorder. The following year the pledge was made stronger and binding for life, the order being the first to make this requirement. When the order became international (1852) the name "National Temple" was changed to "Supreme Council." Social temples were arranged, which opened the doors to women; and many of the women who later inspired the Temperance Crusade received their first training in Temples of Honor. During the Civil War the growth of the order was checked in the United States; but it spread rapidly elsewhere, especially in New Brunswick and other parts of Canada, and in England and Sweden.

In 1889 an insurance department was formed, the premium rates in which were much lower than those for users of alcohol. It proved very successful. Attention was given to work among young people, and in the junior department boys and girls received special training in temperance principles and citizenship.

The government of the order now consists of a Supreme Council which meets annually and is the sovereign head of the order, and State Grand Temples which have jurisdiction over the subordinate temples and councils, the social temples for women, and the junior temples for boys. The order is patriotic, and teaches obedience to all laws, including the Eighteenth Amendment. It has a strong pledge, administered with the aid of an impressive ritual.

In America the order reached the height of its prosperity toward the close of the nineteenth century, and now (1929) exists in Michigan, Rhode Island, Massachusetts, and Connecticut, and in New Brunswick, Canada. At the present time splendid progress is being made in Norway, Sweden, and Denmark, where property to the value of nearly $1,000,000 is owned. The order was introduced into Buenos Aires, Argentina, in 1928, the first temple having been instituted in that city on July 4 by William J. McLeish. Since that time a number of other temples have been formed.

The headquarters of the organization are at New Britain, Conn., where the official organ, the *Templar of Honor*, is published bimonthly. The present (1929) membership is about 8,000; the Supreme Templar is William J. Leigh, Hingham, Mass.; and the Supreme Recorder is John Sloan, New Britain.

TEMPLARS OF TEMPERANCE. See AMERICAN NATIONAL TEMPLE OF TRUE TEMPLARS.

TEMPLE, FREDERICK. English primate and advocate of temperance; born in Santa Maura, Ionian Islands, Nov. 30, 1821; died in London Dec. 23, 1902. He was educated at Blundell's School, Tiverton, Devonshire, and at Balliol College, Oxford, where he graduated in 1842. He remained at Balliol as a Fellow until 1848, being ordained in the Church of England in 1846. In 1859 he received his B. D. degree and subsequently that of D. D. In 1876 he married Miss Beatrice Lascelles.

He left Balliol for the principalship of a training-school for masters of workhouse and penal schools at Kneller Hall, near Twickenham. Resigning in 1855, he spent three years as an inspector of schools. In 1856 he was chosen as chaplain to Queen Victoria, and in 1858 was appointed head master of Rugby.

In 1868 Temple took a prominent part in the electoral campaign which resulted in the return of a Liberal Government, and the following year was rewarded by the Prime Minister (Gladstone) with the bishopric of Exeter. The appointment caused considerable criticism, as Temple had not only advocated the disestablishment of the Irish Church, but had espoused the Oxford liberal movement and had published essays revealing rationalistic tendencies antagonistic to the conservative religious thought of the times. He remained sixteen years in Exeter, where his rugged but kindly personality and his vigorous rule dissipated all prejudice. In 1885 he was transferred to the see of London, and in 1896 he became Archbishop of Canterbury.

MOST REV. FREDERICK TEMPLE

Throughout his long ministry Archbishop Temple was a personal abstainer and a stanch advocate of temperance. While at Exeter he identified himself with the Blue Ribbon Army. He advocated benefit societies for working men, based upon principles of total abstinence. He believed that temperance education leading toward legislation was a sounder policy than legislation without education, and, in an address to the National Temperance Congress, over which he presided, at Liverpool in 1884, he observed:

It is more than 150 years since the celebrated statement was made in the House of Commons, which electrified all who heard it there, that a ginshop in London was publicly advertising as an attraction to customers that there a man might get drunk for a penny, dead drunk for twopence, and have clean straw for nothing. Parliament then energetically interfered, and entered on a course of stringent repressive legislation.

All these attempts failed one after another. Each case of repression was followed by a period of neglect of the whole matter. They had tried all they knew, as they thought, and had satisfied themselves that the evil was past remedy, and that it was worse than useless to attempt to deal with it. The failure in the past was due to one and the same cause. In every instance the attempt was to coerce and to do nothing else. The whole movement began not with the people, but with the rulers of the people. and some of those who set to work to repress drunkenness thought it no shame to be themselves drunkards.

Such legislation and such attempts at moral improvement must always fail. The essential difference between the present movement and all that has preceded it is, that all we are doing comes from the people, is maintained by the people and inspired by the people. If there is to be legislation, it will not take the form of regulation of the people's habits by a power above them, but of self-control of the people themselves.

Temple was a trenchant and powerful speaker, increasingly sought as a presiding officer over temperance gatherings. He did not permit his elevation to the primacy to interfere with his temperance activities. In 1898, as representative of the Church of England Temperance Society and the National Temperance League, both of which organizations he had served as president, he addressed a notable gathering at the Oxford Union, and in 1900 he presided over the World's Temperance Congress in London. He was also a patron of the London Temperance Hospital, the west wing of which he opened in October, 1885.

Temple was the author of "Essays and Reviews" (1860); and "Sermons Preached in Rugby Chapel" (1861).

TEMULENCE, TEMULENCY, or **TEMULENTNESS.** Terms, now rarely used, denoting extreme drunkenness or drunken apoplexy. The adjectives derived therefrom are "temulent" and "temulentive." Compare TEMETUM.

TENIOTIC, or **TAENIOTIC, WINE.** A wine of ancient Egypt, deriving its name from the narrow sandy ridge near the western extremity of the Delta. Al. Henderson ("History of Ancient and Modern Wines," p. 79) states that it was a "grey or greenish wine, of a greater consistence and more luscious taste than the Mareotic, but accompanied with some degree of astringency and a rich aromatic odor." Athenaeus praised it highly.

TENNESSEE. A south-central State of the United States; bounded on the north by Kentucky and Virginia, on the east by North Carolina, on the south by Mississippi, Alabama, Georgia, and North Carolina, and on the west by Arkansas and Missouri; area, 42,022 sq. mi.; population (est. 1928) 2,502,000; capital, Nashville (pop. 139,600). Other leading cities are: Memphis (190,200); Knoxville, (105,400); and Chattanooga (73,500).

Tennessee is primarily an agricultural State. All cereals and vegetables are grown. Tobacco and cotton are extensively raised. There are 252,744 farms (1929), with a total of 19,510,586 acres. The tobacco and cotton crops are also important. Lumbering is a leading industry, while coal is the principal mineral.

Historical Summary. The territory now comprising Tennessee was included in the English grant to Sir Walter Raleigh in 1584 and in the later Stuart grants, including that of Carolina, in 1663. It was first settled about the middle of the eighteenth century by a party of Virginians led by Dr. Thomas Walker, commissary-general of Virginia troops under George Washington in Braddock's army. Fort Loudon, on the Little Tennessee River, was built in 1757; but Indians captured the fort three years later and butchered the whites. In 1768 the Six Nations (the Iroquois Confederacy and the Tuscaroras) agreed to surrender all the lands between the Ohio and Tennessee rivers.

The Watauga Settlers

Into this territory came settlers from Virginia, who in 1769 made their first settlement on the banks of the Watauga River. The Watauga Association, established in 1772 by John Sevier, James Robertson, and others, drafted a written constitution under the title, "Articles of the Watauga Association," said to be the first ever adopted by a community of American-born freemen.

At the beginning of the War of Independence the territory was annexed to North Carolina and became Washington County, with the Mississippi River as its western boundary. Four of the Watauga pioneers, Sevier, Robertson, and Evan, and Isaac Shelby played an important part in the Revolution, leading the Americans who defeated the British at the battle of King's Mountain. At the close of the War the Watauga settlement had widely extended its borders, and contained a large and active population. In 1784 the North Carolina Legislature ceded the territory to the Federal Government to avoid paying its war debts.

The State of Franklin

When the news of this act reached the indignant settlers, they determined to form a State government of their own and apply for separate admission to the Union. On Aug. 23, 1784, they called a convention, drew up a constitution, and elected John Sevier governor of the State of Franklin, named in honor of Benjamin Franklin.

For two years the State of Franklin experienced unbroken prosperity under Sevier, but North Carolina had meanwhile rescinded its action and Governor Richard Caswell issued a proclamation declaring the new government to be in revolt and ordering it abandoned. The attempt to subdue it was violently opposed; but the settlers finally submitted to superior force and the territory was again ceded by North Carolina to the Federal Government, as "The Territory of the United States South of the River Ohio." On June 8, 1790, President Washington appointed William Blount of North Carolina governor of this new Territory.

Blount served until 1796 when Tennessee was admitted to the Union, the first State to be carved out of territory belonging to the United States. Sevier was the first governor of the new State, whose chief executives have included two future Presidents of the United States: James K. Polk, governor, 1839-41; and Andrew Johnson, governor 1853-57 and military governor, 1862-65.

With the outbreak of the Civil War, Tennessee entered into a military alliance with the Confederacy and on June 8, 1861, voted overwhelmingly for secession. Andrew Johnson, then a

Secession

United States Senator, refused to resign his seat in Congress and was supported by a loyal faction in East Tennessee. When the Federal armies occupied the State in 1862, Johnson was appointed military governor by Pres-

ident Lincoln and served until his inauguration as Vice-President.

A large portion of the State was, during the later years of the War, occupied by the Northern Army, and many great battles were fought on its soil, notably those of Fort Pillow, Murfreesborough (Stone River), Island Number Ten, Chickamauga, Lookout Mountain, and Missionary Ridge. Tennessee suffered more from the exhaustion attendant on the close of the War and from the rigorous government of the period of reconstruction than any other State except Virginia.

On Jan. 9, 1865, a State convention, held at Nashville, proposed amendments to the constitution abolishing slavery and repudiating the alliance with the Confederacy. These proceedings were ratified by the people and William G. Brownlow was elected governor. In April the Legislature ratified the Thirteenth Amendment to the United States Constitution, reorganized the State government, and elected Senators to Congress. In 1866 the State ratified the Fourteenth Amendment and the Senators and Representatives resumed their places in Congress. The State constitution was revised early in 1870.

Temperance Legislation. From the earliest days of its history Tennessee has found it necessary to enact legislation restricting the sale of intoxicating beverages. In 1799 tavern-keepers encouraging gaming or horse-racing, or furnishing liquor in connection with gambling or horse-racing, were fined $10. At the same time their licenses were forfeited and they were disqualified for one year. Ordinary licenses were taxed $5.

In 1811 there was enacted a law granting licenses to those not of gross immorality for $3. Those selling without licenses at this time were fined from $1 to $3, and constables were to give information against offenders. Two years later legislation was passed providing that persons selling without written permits drinks capable of producing intoxication of slaves were to be fined $5 to $10. In 1817 ordinary-keepers, before receiving licenses, were to be sworn not to permit gaming of any kind. All laws prohibiting the sale of ale, beer, and cider by retail were repealed in 1821.

Early License Laws

In 1823 no license was to be granted unless the applicant proved in open court his good character, and that he had adequate tavern accommodations; and no license was to be granted if the principal object was the retailing of liquors. Those at whose houses elections or musters were held might sell liquor on such days, according to a law enacted in 1827. In 1831 the clerk of the county court was required to grant licenses upon payment of $25. Two additional laws were enacted in 1835, one of which prohibited sale to slaves.

The act of 1838 repealed all of the previous acts authorizing the granting of licenses, and provided that all persons convicted of the offense of retailing spirituous liquors were liable to be fined at the discretion of the court. In 1841 selling liquor (to be drunk on the premises) to free persons of color, or to slaves was forbidden as a misdemeanor, and so was any sale to a slave without permission of his master. By an act of 1845 tippling-houses were taxed $25 if the stock of the establishment did not exceed $250, and $10 for each $100 of stock. Incorporated towns and counties might each enact an equal tax. A similar tax on all purchases of stock was imposed. It was made a misdemeanor to sell without license. An oath was required, before a license was issued, not to sell to slaves, permit gambling, or sell on Sunday. Buying liquor for negroes was made a misdemeanor by a law in 1851. In 1869 licenses were placed at $50 in country places, $70 in towns of 1,000 to 5,000 inhabitants and $100 in larger places, with the privilege accorded to incorporated places and counties to duplicate such fees.

In 1877 a law was passed making it unlawful to sell any intoxicating beverage within four miles of any schoolhouse or incorporated institution of learning in unincorporated towns of less than 2,000 population.

In 1899 this statute, known as the Four-Mile Law, was extended to towns of 2,000 inhabitants thereafter incorporated; in 1903, by the Adams Law, to towns of 5,000 inhabitants thereafter incorporated; and in 1907, by the Pendleton Law, to towns of 150,000 inhabitants, thereafter incorporated. After 1887 there were no saloons in any county of the State except in incorporated towns.

The Four-Mile Law

A constitutional amendment, prohibiting the manufacture and sale of intoxicating liquors as a beverage, was proposed in 1885 and defeated in 1887 by a vote of 145,237 to 117,504. In 1909, however, the State Legislature passed two bills, the first of which specified:

> That it shall not hereafter be lawful for any person to sell or tipple any intoxicating liquors, including wine, ale and beer, as a beverage, within four miles of any school house, public or private, where a school is kept, whether the school be then in session or not, in this State, and that any one violating the provisions of this act shall be guilty of a misdemeanor, and, upon conviction, shall be punished by a fine for each offense of not less than fifty dollars nor more than five hundred dollars, and imprisonment for a period of not less than thirty days nor more than six months.

The second provided:

> That it shall not hereafter be lawful for any person, or persons, to manufacture in this State, for the purposes of sale, any intoxicating liquor, including all vinous, spirituous or malt liquors, and that anyone violating the provisions of this act shall be guilty of a misdemeanor, and, upon conviction, shall be punished by a fine, for each offense, of not less than $250, nor more than $1,000, and imprisonment for a period of not less than ninety days nor more than twelve months; provided that this section shall not be so construed as to prohibit the manufacture of alcohol of not less than 188 proof for chemical, pharmaceutical, medical, and bacteriological purposes.

State-wide Prohibition

Tennessee thus became the ninth State in the Union to outlaw the liquor traffic. The Legislature also passed several auxiliary measures, among which were statutes prohibiting the drinking of intoxicants on railroad trains; prohibiting the solicitation of orders for intoxicants in dry territory; authorizing the attorney-general to get copies of the federal records showing the names of those who had paid the Government special tax for the manufacture or sale of liquors; and making such records competent evidence in courts.

The Supreme Court of Tennessee rendered a decision on Dec. 17, 1912, which made the holding of a Federal tax receipt *prima facie* evidence of the violation of the Four-Mile Law. On March 16, 1912, the Supreme Court rendered another decision upholding the law of 1909 prohibiting the manufacture of intoxicating liquors in the State.

In 1913 a law, known as the Nuisance Bill, was passed by an extraordinary session of the Legislature summoned by Gov. B. W. Hooper. Effective March 1, 1914, it was expected to close every saloon, gambling-house, and disreputable resort in the State. The laws prohibiting the manufacture and sale of intoxicating liquors, however, proved utterly inadequate, leaving the State exposed to mail-order houses, social clubs, and interstate shipping. To remedy this situation, the Legislature of 1917 enacted: A storage bill, which abolished the mail-order houses, on July 1, 1917; a bone-dry antishipping law, which went into effect on March 1, 1917; an anticlub law, which took effect immediately after its passage; and a bill making bootlegging a felony.

Liquor Laws Inadequate

Tennessee was the twenty-third State to ratify the Eighteenth Amendment to the Federal Constitution (Jan. 13, 1919), the vote being 23 to 2 in the Senate and 81 to 2 in the House. Later an adequate enforcement code was passed. In 1926 Governor Peay called the Attorney-General of the State, the United States District Attorneys, and the Prohibition leaders to a conference looking toward the better enforcement of the State and Federal temperance laws.

Temperance History. The cause of temperance in Tennessee has had a gradual but steady growth. At the close of the Civil War one of the first plans of hundreds of the men of the State was for retrieving their fallen fortunes by making and selling liquor. Small distilleries were opened throughout the State, and at every cross-roads settlement liquor was retailed. Naturally, crowds of dissolute men congregated at such places, and children going to and from school were constantly exposed to danger. Up to this time there had been practically no temperance laws on the statute-books of the State; but it became necessary, as early as 1865, to adopt laws forbidding the sale of liquor near schoolhouses. These were special acts applying to particular schools. In 1870 the State constitution was revised, and such special laws were thereafter prohibited.

Of all the Southern States, Tennessee furnishes the most interesting illustration of the gradual development of public opinion through local option. Up in the mountains, at Sewanee, is the University of the South. Feeling the need of protecting its students from the liquor traffic, it succeeded in having enacted in 1877 the so-called Four-Mile Law, making it unlawful to sell liquor within four miles of an incorporated institution of learning. This law was later applied to all schools in incorporated towns having less than 2,000 inhabitants. Liquor was thus driven from the rural districts to the larger towns. The limit of population was gradually raised so that all towns in the State might surrender their charters and incorporate under the restrictive features of the law, naturally without the saloons. Little log cabins in remote country places were incorporated for that purpose. Memphis, Nashville, Chattanooga, and a small mining town named LaFollette alone held out. Thus, temperance legislation in Tennessee slowly and steadily followed the march of public opinion.

Schoolhouse vs. Saloon

The testimony of judges, police captains, and mayors supported that of various State Congressmen that the Four-Mile Law had a good effect on law and order in the State. Detailed comparison of criminal court costs in wet and dry counties made a striking showing in favor of the dry counties. The cost to the wet counties was $.129 per capita, and to the dry counties $.058 per capita.

Tennessee from the beginning fought the saloon with the schoolhouse. As a result of Prohibition in Knoxville, every public-school teacher had a raise in salary and the school budget was increased from $63,000 to $106,000, according to Samuel J. Barrows, president of the International Prison Commission, cited by George H. Hammell in "The Passing of the Saloon" (Cincinnati, 1908).

One of the most interesting developments in the temperance history of Tennessee was the foundation in 1890 of the city of Harriman, in Roane County. Harriman was chartered as a city in 1891 by the East Tennessee Land Company (its charter was revised in 1899); and in its charter was a clause to the effect that the liquor traffic should be forever outlawed. For this reason the city became known as the "Prohibition town of Tennessee." In 1893 the American Temperance University was founded at Harriman; in 1900 its name was changed to the American University of Harriman; and in 1903 the institution was transferred to the Disciples of Christ denomination.

Gen. John T. Wilder sponsored a bill passed by the Legislature prohibiting the sale of liquor within six miles of any iron-furnace in Tennessee. The bill was approved by Governor John C. Brown on Dec. 15, 1871. It was six years after this, in 1877, that the first constitutional law was passed for the protection of a chartered school outside of an incorporated town. In 1887 the law was so amended as to apply to every schoolhouse in the State outside of an incorporated town. This drove the saloons out of every county, in the entire State, except from the incorporated towns.

In April, 1896, the Local Option League of Tennessee was formed at Nashville for the securing of local option for the cities and towns of the State. The Rev. (later Bishop) E. E. Hoss was elected president and Dr. Ira Landrith, secretary. For some years this organization worked to secure the passage of a local-option bill by the State Legislature, but it was met continually with the objection that Governor John C. Brown had once vetoed such a measure (1873) upon the ground that it would be an unconstitutional delegation of legislative power to localities. This avenue toward Prohibition closed, the Local Option League turned its attention toward the extension of the Adams Law, which the State Supreme Court had already declared constitutional.

Local Option League

For the purpose of combating the influence of such dry organizations as the Local Option League and the Anti-Saloon League, the wets of the State formed, on March 14, 1908, at Nashville, the Tennessee State Model License League in a tardy effort to reform the saloons. This wet group planned to begin a campaign of education with the object of exposing the purposes of the Anti-Saloon League and of proposing legislation to the next session of the Tennessee General Assembly. This legislation was a model license law, a law providing a

heavy penalty for the purchasing or the possession of liquor by any person in dry territory, and a law providing compensation for liquor-dealers driven out of business by prohibitory legislation. Meanwhile the drys had secured the enactment (1907) of the Pendleton Law, which extended the provisions of the Four-Mile Law to the cities of 150,000 inhabitants. The same year the Legislature passed a bill prohibiting the shipment of liquor from wet territory into dry territory within the State. Gov. Malcolm R. Patterson, who was at that time recognized as the friend of the liquor interests, vetoed the bill. This action resulted in a campaign by the Anti-Saloon League and the W.C.T.U. for the election of a Legislature to prohibit the sale and manufacture of intoxicating liquors by applying the Four-Mile Law to the entire State without making necessary the surrender of city charters.

In the memorable campaign of 1908 between ex-United States Senator Edward Ward Carmack and Governor Patterson for the Democratic nomination for governor, the liquor question was the paramount issue. Carmack stood for a general law that would sweep the liquor traffic from the State, while Patterson opposed such a law on the ground that it would not be democratic. The one favored the abolition of the saloon, brewery, and distillery; the other stood for a continuance of the saloon as long as any city in the State would tolerate it, and held that the Pendleton Law (which he had previously opposed) was sufficient. Carmack was endorsed by the Anti-Saloon League, the W. C. T. U., and by various religious organizations. On the other hand, Bonfort's *Wine and Spirit Circular*, one of the leading liquor trade journals of the United States, spoke as follows in its issue of May 25, 1908:

The Campaign of 1908

> The fight in that State [Tennessee] is between ex-Senator Carmack, who is advocating state-wide prohibition, and the present governor, Patterson, who is in favor of conditions remaining as they are. Both of these gentlemen are Democrats, and each is making a fight for nomination for governor in Tennessee. The Democratic nomination is equivalent to an election, and in consequence the nomination of Carmack, provided he had with him a legislature favorable to his views, would mean the destruction, not only of the wholesaler and retailer in Tennessee, but of the brewer and distiller as well. The trade in Tennessee is making a strong fight, but it must be remembered that this trade is confined to three counties out of ninety-nine, and that the odds against it are very great. Assistance from the outside in the way of writers and speakers, and also contributions to aid the creation of a strong organization, would seem to be imperative.

The primary resulted in the renomination of Governor Patterson. As had been predicted, the State Democratic convention shortly afterward refused to include Prohibition in its platform. The next development was the union of dry organizations in an effort to secure a dry Legislature to offset Patterson's probable election. In this the drys were aided considerably by Carmack, who assumed the editorship of the *Nashville Tennesseean* and through its columns championed the Prohibition cause. Governor Patterson was reelected, but the drys won a victory in the Legislature.

On Monday Nov. 9, 1908, Senator Carmack was shot down in the streets of Nashville by members of a political gang in that city controlled by the liquor interests. This cowardly assassination proved a boomerang to the wets and hastened the successful termination of the fight for State-wide Prohibition for which cause Senator Carmack had fought and died. The temperance members of the Tennessee General Assembly decided that it would be best to introduce the State-wide Prohibition measure as two separate bills, the one prohibiting the sale of alcoholic liquors and the other prohibiting their manufacture. The former was introduced in the Senate by Senator O. K. Holladay, of Putnam County, and the latter by Senators Fisher, Holladay, Mansfield, McRee, and Sells. Both were then referred to the Committee on Liquor Traffic. Both bills were introduced in the House two days later, each signed by a majority of the members of that body.

The first bill to become a law was the one prohibiting the sale of intoxicants, which passed the State Senate by a vote of 20 to 13 and the House by 62 to 36 votes. It was then passed again over the governor's veto by the same vote in the Senate and by a vote of 61 to 36 in the House. The law went into effect July 1, 1909, thus closing the saloons of Nashville, Chattanooga, Memphis, and two smaller towns—the only places where the sale of intoxicating liquors was permitted. In these cities 800 saloons were closed by the operation of the law, and Tennessee entered the column of Prohibition States. The second law went into effect on Jan. 1, 1910.

Due to the lack of Federal cooperation, results of the new Prohibition laws were not entirely satisfactory. Most of the trouble was caused by the interstate commerce laws, which protected the outlawed liquor traffic, as illustrated in the following news dispatch of Dec. 3, 1909, under a Cincinnati, Ohio, date-line:

Mail-Order Houses

> In order to be closer to the lucrative "dry" territory of Georgia and Alabama, eleven of the twenty-five wholesale liquor and mail-order houses which moved to this city from Tennessee with the enactment of the state-wide prohibition law in that state last summer, are moving back to locate in Chattanooga.
>
> This is the result of favorable action by the courts of Tennessee, in interpreting the law to mean only the prohibition of the sale of liquor in Tennessee within four miles of a church or school house, and not to interfere with interstate commerce.
>
> The whiskey men say they will be able to do business outside of Tennessee without interference...

Early in 1910 a torrent of protest swept over the South over the action of Governor Patterson in pardoning D. B. Cooper, the convicted murderer of Senator Carmack. Immediately afterward Patterson declared himself a candidate for reelection and the Democratic State convention threw down the gage of battle to the temperance hosts by declaring for the unconditional repeal of the Prohibition laws passed by the last Legislature. The nomination by the Republicans of Tennessee of Capt. Ben W. Hooper for governor on the following platform declaring for Prohibition and law enforcement placed the issue squarely up to the voters of Tennessee:

Democrats in Disfavor

> We reaffirm the declaration of the Republican party of Tennessee, and pledge no backward step on the subject of temperance, and in opposition to the open saloon, and the baneful influences and power of the saloon in the politics of the state, and condemn the Democratic administration for its failure to enforce the laws upon the statute books and the reckless use of the pardoning power, whereby a state of open disregard and defiance of law has been encouraged and permitted to prevail in large portions of the state.

The better element in the Democrat party united with the better element in the Republican party in support of Hooper. Governor Patterson, scent-

ing defeat when his nominees were overwhelmed in the primaries, withdrew from the race at the last minute in favor of Senator Robert L. Taylor, who had considerable personal popularity; but it was too late to stop the swing to the Hooper side and he was elected by a majority exceeding 10,000 over the Patterson candidate. This was considered a great triumph for the temperance forces of Tennessee and really marked the end of saloon domination of that State.

A majority of the lower branch of the Legislature, pledged to the retention of Prohibition laws, was reelected in 1912; but the temperance forces had lost the Senate and were not able to enact any law-enforcement measures. Governor Hooper was renominated in 1912 and was opposed by ex-Governor Benton McMillin. In spite of the Democratic landslide throughout the United States, he was reelected by over 8,000 majority, on a platform declaring for the retention of the Prohibition laws and for the enactment of law-enforcement legislation.

In May 1913, the liquor element in the Legislature threatened to keep that body in continuous session for two years for the purpose of preventing Governor Hooper from calling an extra session for the passage of law-enforcement measures.

Wets Block Enforcement Measures

For a time the outlook for the drys seemed gloomy; but in June the Anti-Saloon League promulgated a Forward Movement which brought such a pressure of public opinion to bear on the wet members that they adjourned the regular session.

Governor Hooper called the first extra session of the Legislature on Sept. 7, 1913. He included in his call many measures that various members desired passed in addition to the law-enforcement measures. With unheard of and arbitrary rulings and methods adopted by Speaker Stanton of the House, the friends of the liquor interests succeeded in wearing out the twenty days of the extra session, the limit allowed under the State constitution, without any law-enforcement measures being passed. On Oct. 13, 1913, the Governor reconvened the Legislature in extraordinary session. During the recess, mass-meetings were held by the Anti-Saloon League and other temperance organizations and sentiment was aroused to such a pitch that the liquor element, under the leadership of Crump, of Memphis, was unable longer to prevent the passage of the desired legislation, and within four days several important measures, including the Nuisance Act and an antishipping act, were passed.

Although these measures proved effective enforcement aids, during the fiscal year 1923 federal Prohibition agents seized and destroyed more stills in Tennessee than in any other State in the Union. The State was also first in the amount of beer seized. During the year 1,787 stills and 999,270 gallons of mash were seized by the federal agents, and property to the amount of $367,213.47 seized and destroyed. "Moonshine" whisky, made in the Tennessee mountains, still proves a difficult problem for enforcement officers.

In April, 1928, at a joint meeting of members of the Anti-Saloon League and the Tennessee W. C. T. U., it was decided that the organized Prohibition forces of the State should make a plebiscite protest against the nomination of any wet candidate for the Presidency of the United States, such protest to be presented to both the Republican and the Democratic National Conventions. At Houston this huge protest of practically 500,000 names was ignored and the nomination was given to a self-professed anti-Prohibitionist. The Prohibition organizations thereupon threw all their energies into the fight to defeat Gov. Alfred E. Smith, of New York, in Tennessee. At least 700,000 pieces of literature were mailed out and many more were distributed. This purpose was accomplished, Herbert Hoover's majority being 38,045 in the State.

Temperance Organizations. Among the first of the national temperance organizations to gain a foothold in Tennessee was the Independent Order of Good Templars, introduced into Nashville in 1856 by the Rev. James Young, who founded Tennessee Lodge No. 1. The next year a Grand Lodge was instituted at Nashville on February 12. Its first officers were: G.W.C.T., Hugh Carroll; and G.W.S., A. P. Skipworth. There were then in the State 23 lodges, with 950 members. Isaac Baul, of the Tennessee Order, served on the executive of the R.W.G.L. in 1857-58.

I. O. G. T.

In the years immediately preceding the Civil War (1861-65) the Order expanded rapidly in the State. At a meeting of the Grand Lodge in Temperance Hall, Nashville, Feb. 17, 1859, there were reported on the roll 70 lodges, with 1,170 members in good standing and 355 Degree members. The sixth annual session of the R. W. G. L. of North America was held at Nashville May 22, 1860. At this meeting, at which Tennessee reported 2,600 members, the Order was probably at the apex of its influence in the State.

With the Civil War the Order practically suspended. A second Grand Lodge, however, was organized at Nashville, Dec. 10, 1867, with eleven subordinate lodges entitled to the Grand Lodge degree. Shortly afterward there were 26 lodges in the State, with 1,309 members. Although the Order was apparently on the road to rehabilitation, Turnbull, in his "History of the Independent Order of Good Templars," reports that in 1880 the Tennessee Grand Lodge had "gone to pieces." On April 25, 1893, a third Grand Lodge was organized. Details of this final recrudescence of the Order are lacking; but at the close of the nineteenth century the I.O.G.T. was still doing some work in Tennessee, as in 1899 the American Temperance University at Harriman offered a free scholarship to the Order.

About 1880 the Prohibition party was organized in Tennessee, but was never very strong in the State. It was not represented on the national committee of the party until 1882. Emerson Etheridge and William A. Sinclair were the first National committeemen. They were succeeded by J. W. Smith (1884-92) and J. R. Anderson (1884-88). W. A. Clendenning, elected in 1887, was the first State chairman in Tennessee. He was followed by George S. Armistead (1888-90), who directed the campaign of Tennessee's first Prohibition gubernatorial candidate, J. G. Johnson, in 1888. Armistead was succeeded as State chairman by James A. Tate (1890-1907), who had been active in campaigning for the party in Tennessee since 1884. In 1888 he had been the State's dele-

The Prohibition Party

gate at large at the Indianapolis National Convention. A delegate to the National Convention at Cincinnati in 1892, and one of the six National committeemen in that year, he founded the *Pilot* in 1894 and remained a power in Tennessee politics for more than a decade.

In June, 1890, Tennessee held one of the best State Conventions ever held by the Prohibition party in the South, with 416 delegates present from 57 counties. Tate reported that 82 out of 96 counties in the State and nine of the ten Congressional districts were organized. The Convention nominated for governor the Rev. Dr. D. C. Kelly, a minister of the Southern M. E. Church, a courageous orator and a champion of high principles in politics. After Dr. Kelly had accepted the nomination, he was notified by his presiding bishop that he could not continue as pastor of his church unless he retired from the Prohibition candidacy. His conviction of duty was so strong that he sacrificed his pastorate and later resumed his ministry in another denomination. This compulsion by his church was said to have aroused the State and caused the people to rally around him, nearly doubling the Prohibition vote.

The candidate for governor on the Prohibition party ticket in 1892 was Judge E. H. East. A. D. Reynolds became National committeeman from Kentucky in that year, serving until 1896 and again in 1904-12. Josephus Hopwood was the Prohibition party candidate for governor of Tennessee in 1896. Other gubernatorial candidates on the Prohibition ticket were W. D. Turnley (1898) and R. S. Cheves (1900, 1902). Cheves was also a National committeeman in 1896-1904. J. B. Stinespring was State chairman in 1908 and National committeeman in 1908-12. He was succeeded in 1912 as State chairman of the Prohibition party in Tennessee by R. B. Eleazar.

The leading Prohibition party organ in Tennessee in 1904 was the *Citizen* of Nashville. The party had no gubernatorial candidates in 1906 and 1910.

The Presidential vote for the Prohibition party in Tennessee was as follows:

YEAR	VOTE
1884	1,151
1888	5,969
1892	4,851
1896	3,098
1900	3,900
1904	1,889
1908	334

Since 1908 the Prohibition vote for Presidential candidates has been negligible, J. F. Hanly in 1916 polling only 147 votes.

W. C. T. U.

At the first annual convention of the National W.C.T.U. at Cleveland in 1874, Mrs. J. C. Johnson, of Memphis, was elected vice-president for Tennessee. She formed the first local Union in the State at Memphis in March, 1876. Some time later Miss Frances Willard formed several local Unions in Tennessee, including one at Nashville. The State organization was effected in Nashville Oct. 25, 1882, with Mrs. J. C. Johnson as first president.

In 1884 there were 37 local Unions. By 1887 they had increased to 210, with 109 Young Women's Unions and 3,000 members in the L. T. L.

Work among negroes was begun in 1886, their first convention being held in Memphis on Sept. 21. Mrs. C. H. Phillips, of Memphis, was made president, and colored Unions were organized in a dozen cities and towns.

In 1887 the W.C.T.U. petitioned the Legislature to pass a law requiring temperance instruction in the public schools. The effort failed at this time; but the White Ribboners did not give up, and annually repeated their request until 1895, when the law was finally enacted. Much of the credit for this law was due to Mrs. Emily M. Settle, who appeared before the Legislature in the interest of the bill for eight successive years.

The Tennessee W. C. T. U. has been squarely behind every effort to outlaw the legalized liquor traffic. It supported every extension of the Four-Mile Law; conducted an intensive campaign for the Prohibition amendment of 1887; and deserves no small share of credit for the final enactment of State-wide Prohibition in 1909. The *Open Door* has been the official organ of the State Union since 1899.

Presidents of the State Union have been: Mrs. J. C. Johnson (1882); Mrs. Ellen Harrison (1883); Mrs. Lide Meriwether (1884-97); Mrs. Annette Gibson (1897-99); Mrs. Silena Moore Holman (1899-1915); Mrs. Mary P. Bang (1915-17); and Mrs. Minnie Allison Welch (1917—). The officers of the Tennessee W. C. T. U. in 1929 were: President, Mrs. Minnie Allison Welch, Sparta; vice-president at large, Mrs. Grace Williams Robins, McKenzie; corresponding secretary, Dr. Lilian Wyckoff Johnson, Monteagle; recording secretary, Mrs. Minnie Kerr Gilbert, Huntingdon; treasurer, Mrs. Elizabeth D. Collins, Winchester; Y. P. B. secretary, Miss Eddie Lee Collins, Nashville; L. T. L. secretary, Mrs. Rose Nipher, Leoma; editor, *Open Door*, Mrs. Elizabeth D. Collins.

The headquarters of the Tennessee W. C. T. U. are located in the Tulane Hotel, Nashville. Mrs. W. C. Hagan is in charge. The membership of the organization in 1929 was 5,900.

Anti-Saloon League

The Anti-Saloon League of Tennessee was formed in 1899. The moving spirits in its organization were: Bishop E. E. Hoss, Rev. E. E. Folk, Rev. Ira Landrith, Dr. S. W. Tindell, and the Rev. D. C. Kelly. Evidently the Rev. A. E. Pettie, of Jonesboro, Ark., was the first superintendent of the Tennessee League, as he is listed as a delegate to the second annual convention of the Superintendents' Association of the American Anti-Saloon League, held at Lake Bluff, Ill., July 18-27, 1899. The Rev. Edgar Estes Folk, of Nashville, was first president of the League and served for many years (1899-1911) as its acting superintendent.

Up to 1906 the Tennessee Anti-Saloon League had no established office in the State. In that year W. R. Hamilton was elected division superintendent of the League for East Tennessee. He established the first offices of the League in Knoxville, and inaugurated a campaign to extend the provisions of the Four-Mile Law to the towns and cities of the entire State, regardless of the size of their population. Since 1899 the Tennessee League has inaugurated practically all of the temperance legislation that has been enacted.

In January, 1908, Hamilton became acting State superintendent, in addition to his duties as field secretary for the League. In that year the Anti-Saloon League bought the *Tennessee Anti-Saloon Journal* and consolidated it with the *American Issue*. It was issued as the Tennessee edition of that publication until January, 1911.

By 1908 the Tennessee League had a well-defined

platform, which included: The legal abolition of every saloon, distillery, and brewery in Tennessee; the State and national prohibition of the jug trade; the federal withdrawal and refusal of all liquor licenses in dry territory; the vigorous enforcement of all temperance legislation; and the support of only such candidates for both State and national offices as heartily stand for temperance legislation and enforcement.

With the adoption of State-wide Prohibition in Tennessee in 1909, the League immediately addressed itself to the arduous task of securing rigid law enforcement throughout the State. The first step in this campaign was the publication of the following report of its Resolutions Committee:

> Now that we are about to witness the "abolition of every brewery, saloon and distillery in Tennessee," we have the right to expect the co-operation of all good citizens in reaching the other four ends at which our League aims, namely; the securing of such remedial legislation from the State and the nation as will insure the enforcement of the law; the co-operation of the Federal Government to the extent of refusing to license a traffic which the State has outlawed; the rigid observance, on the part of officials, of their oath of office by the enforcement of temperance legislation; and the election of only such candidates for executive offices as will cheerfully pledge themselves to apprehend and adequately punish violators of existing temperance laws...

In answer to this appeal for Federal cooperation, Representative Brownlow introduced in Congress in March, 1909, a bill providing for a surrender to the State of Tennessee of full control of the liquor traffic, allowing it to pass such laws as in its discretion would prohibit.

Since the enactment of Prohibition in Tennessee, the League has been active in stamping out "blind tigers," supporting dry candidates, and securing measures for more rigid enforcement. It led Prohibition forces in the bitterly contested campaign of 1915, which secured the passage of the Ouster and the Pure Food and Drug Laws. It was also active in securing the bone-dry antishipping law of 1917.

State superintendents (including acting superintendents) of the League have been: Rev. A. E. Pettie, Rev. Edgar Estes Folk, Rev. James D. McAlister (1914-21), Dr. Parker Shields (1924-26), Rev. Andrew Biddle Wood (1926-28), and Dr. James A. Tate (1928—).

Headquarters of the League are at 827 Stahlman Bldg., Nashville. The present (1929) State officers are: President, Bishop H. M. DuBose, Nashville; vice-presidents, Rev. W. F. Powell, Nashville, Rev. A. U. Boone, Memphis, Rev. A. J. Barton, Nashville, and Hon. Chas. S. Ivie, Shelbyville; secretary and treasurer, Hon. Littell Rust, Nashville; and State supt., Dr. James A. Tate, Nashville.

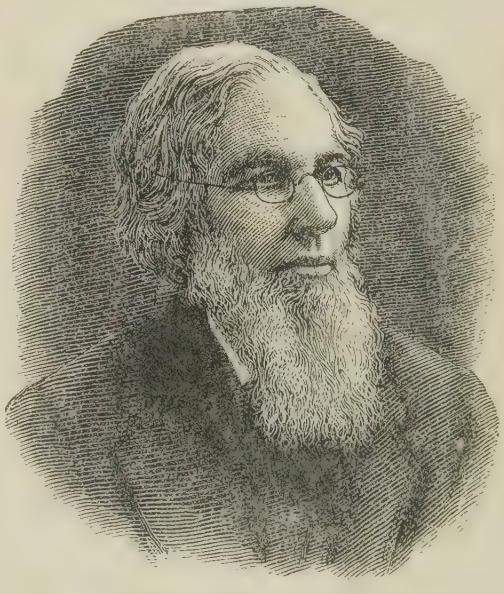
BIBLIOGRAPHY.—Files of the *American Issue, Tennessee edition,* 1908-10; files of the *American Issue, National edition,* 1903-29; *American Prohibition Year Book,* 1904-12, Chicago, Ill.; files of the *Anti-Saloon League Year Book,* 1909-29, Westerville, Ohio; B. F. Austin, *The Prohibition Leaders of America,* St. Thomas, Ont., 1895; Dr. D. Leigh Colvin, *Prohibition in the United States,* New York, 1926; *Encyclopaedia Britannica,* 11th, 12th, and 13th eds.; Funk & Wagnalls, *Cyclopaedia of Temperance and Prohibition,* New York, 1891; George M. Hammell, D.D., *The Passing of the Saloon,* Cincinnati, Ohio, 1908; files of the *New York Voice,* 1885-1900; files of the *Union Signal,* Evanston, Ill., 1888-1929; *World Almanac,* New York, 1929.

TEN NIGHTS IN A BARROOM. An American temperance story, written by TIMOTHY SHAY ARTHUR and published in 1855. It was one of the most popular stories ever written, and had a considerable influence on the temperance sentiment of the period. After passing through many editions, it was dramatized and played from coast to coast. In "movie" form, also, it is still (1929) successfully exhibited.

The story deals with the evil effects brought on the town of Cedarville through the operation of the "Sickle and Sheaf" tavern, and is related by a traveler who spends ten nights there at various intervals during a ten-year period. The tale depicts the events that cause the downfall of the tavern-keeper and his family, together with many of his patrons.

The "Sickle and Sheaf" is kept by *Simon Slade,* a prosperous and well-liked miller of Cedarville, who, tiring of hard work and desiring to lead an easy life, sells his mill and enters the tavern business. His family consists of his wife, a son, *Frank,* and a daughter, *Flora.* Mrs. Slade unsuccessfully opposes the new venture.

The story opens with the nightly scene of Cedarville's leading citizens dropping in at the tavern for their glass of liquor, and commending it as a great boon to the town. Their example is followed by the young men of the community, who soon form the habit of drinking. Among the frequenters of



TIMOTHY SHAY ARTHUR

the place are: *Judge Hammond,* the richest man in Cedarville, who believes that the tavern will raise the value of his adjacent property, and his son *Willy; Judge Lyman,* who considers *Slade* a public benefactor for keeping so good a publichouse; *Harvey Green,* a mysterious stranger, who has taken rooms at the tavern, and exerts an evil influence over the others; and *Joe Morgan,* an old friend of *Slade* and former owner of the mill, who has become an habitual drunkard, thereby losing his property.

Morgan has spent all his money for drink. As he lays down his last coin, *Slade* orders him out of the tavern. His faithful daughter *Mary* leads him home. On his next visit *Slade* orders him to keep away, and, in the argument which follows, hurls at him a bar-glass which hits *Mary,* inflict-

ing a fatal injury. She secures her father's promise to stay away from the tavern, and on her death-bed he takes a vow never to touch liquor again. *Slade* is arrested for manslaughter, but *Judge Lyman* manages to secure his release.

Willy Hammond becomes addicted to drink, and his father, in an effort to steady him, opens a factory and distillery in the old mill and takes him into partnership. *Willy* does not apply himself, however, and spends his time and money drinking at the tavern and gambling in the rooms of *Harvey Green*. The other young men also meet in *Green's* rooms, to which a secret entrance is provided. One day a quarrel arises among the gamblers in which *Green* kills *Willy* with a knife. *Mrs. Hammond*, who has almost lost her mind in worry over *Willy*, hears of the trouble, rushes into the room, and falls lifeless over her son's body. A mob quickly forms around *Green*, who hides in the tavern. Although the sheriff tries to protect him, he is shot to death by some one in the crowd. Regarding *Slade* and *Judge Lyman* as partners in the gambling scheme carried on by *Green*, the mob turns on them, inflicting serious injuries which both survive, although *Slade* loses an eye. Bankrupt through *Willy's* extravagance, *Judge Hammond* is forced to give up his home and spend his last days in an almshouse.

A few years later the traveler returns to find Cedarville in a generally dilapidated state and the tavern run down and neglected. *Slade* and his son *Frank* have become drunkards. *Frank* kills his father with a whisky bottle when the latter attempts to prevent him from drinking while intoxicated. He is arrested and held for murder. His mother becomes insane and spends the rest of her life in an asylum to which *Flora*, heartbroken over the death of *Willy Hammond*, accompanies her. Of all the former habitués of the "Sickle and Sheaf," *Joe Morgan* alone has become better off. He has repurchased the mill, is prospering at his old trade, never having touched a drop of liquor since his daughter's death.

On the day after the murder of *Slade* a mass-meeting is held in the tavern to seek a remedy for the evils that have overtaken the town. *Morgan*, who is spokesman, attributes his fellow townsmen's ills to the use of liquor and offers a resolution calling for the abolishment of the drink traffic in Cedarville and the destruction of the stock of liquor on hand in the tavern. The resolution is unanimously approved and carried out forthwith, Cedarville never again permitting a bar to be opened within its precincts.

TENSKWATAWA. The name adopted by Elskwatawa, the Shawnee prophet, after he assumed supernatural powers. See ABORIGINES OF NORTH AMERICA, vol. i, p. 19.

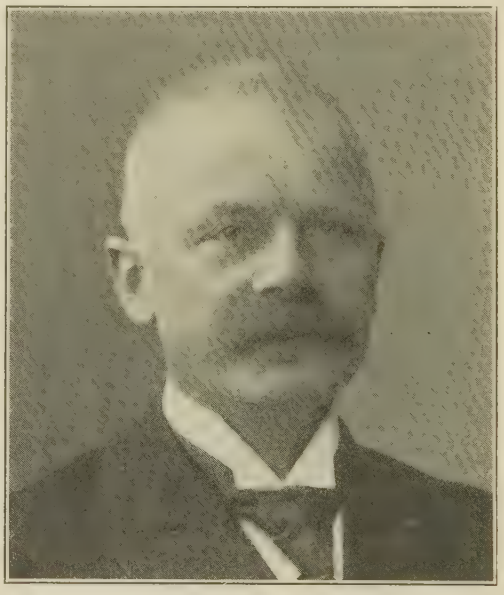
TENT WINE. A Spanish wine used in the administration of the sacrament. "Tent" is a corruption of the Spanish *tinto*, meaning colored, tent wine having a bright red hue. It is now usually called "Spanish port" by wine-merchants, or "Tarragona," from the port of shipment.

TEONANACATL. A variety of mushroom added to intoxicants by the Nahua peoples to excite the passions and cause the partaker to see visions. See ABORIGINES OF NORTH AMERICA, vol. i, p. 10.

TEQUILA. A native Mexican liquor produced from the leaves of a plant of the aloe family, slightly smaller than the maguey, from which pulque is extracted. It is produced principally in the province of Jalisco, and is said to have the flavor of Scotch whisky.

TERACINA. See CARACINA.

TERRA, OTTO de. German railroad director, writer, soldier, and temperance advocate; born in East Prussia, Germany, in 1851; died in 1922. His childhood was spent in East Prussia, where his parents' poverty compelled him to leave school and go to work in 1869. He entered the Prussian Government railway service, and after two years secured employment with the new Alsace-Lorraine railways. In 1873 he was appointed a private secretary in the office of the newly completed Imperial Railway Department, remaining there until 1889, when he became a director in the Prussian railroad service, in which capacity he was instrumental in securing many improvements. He published



OTTO DE TERRA

several pamphlets dealing with railway improvements, in one of which, *Im Zeichen des Verkehrs* ("An Indication of Train Service"), issued in Berlin in 1899, he commended the temperance movement among railway employees. In the spring of 1904 he left the Prussian railroad service, owing to a difference of opinion with the Prussian ministry. He removed to Marburg, Southwest Prussia, and a few years later went to South Germany. After 1913 he resided at Freiburg, Baden.

At the outbreak of the World War (1914-18), he enlisted in the Imperial German Army, and was made a captain, being placed in command of a Baden battalion of infantry, stationed at Heidelberg, Baden. In January, 1915, he was promoted major, and was sent to Russia for three years, where he was associated with Ludendorff and Hindenburg. From Russia he was transferred to the Dobrudja region in southeastern Roumania, after which he became provisional commander in the Ukraine, near Kief, in southwestern Russia. At the conclu-

sion of the War, he returned to his home in Germany.

De Terra was for years one of the foremost leaders in the movement for temperance among the industrial classes in Germany. In 1902, despite much opposition, he issued a proclamation to all German railway men, officials as well as workmen, emphasizing the injurious effects of alcohol and the advantages to be secured from total abstinence, especially to railway men. As a direct result of this proclamation, the Society of Abstaining Railwaymen *(Verein abstinenter Eisenbahner* or *Eisenbahn-Alkoholgegner-Verband)* was organized in December, 1902, and in 1907 an international organization of the same name and purpose was founded.

For several years De Terra cooperated with Friedrich Naumann in the publication of *Hilfe* ("Help"), in which the use of alcohol by the German people was assailed vehemently and with lasting effect. He was a member of the German Society Against the Abuse of Spirituous Drinks *(Deutscher Verein gegen den Missbrauch geistiger Getränke)*, and contributed many articles to *Die Alkoholfrage* ("The Alcohol Question").

At the Eleventh International Congress Against Alcoholism, held at Stockholm, Sweden, in 1907, De Terra addressed the members on "Alcohol and Train Service" *(Alkohol und Verkehrswesen)*. This discourse was printed in pamphlet form and circulated to the extent of 50,000 copies. Upon the death of Dr. Leimbach in August, 1914, De Terra succeeded him as president of the German Good Templar Order. He was instrumental in 1919 in promoting the union of the antialcoholic societies in Baden in an organization known as the "Baden Association Against Alcoholism" *(Badischen Landesverband gegen den Alkoholismus)*.

TEUVETLI. An intoxicating beverage of the early Aztecs.

TEXAS. The largest State of the United States; a member of the South-central group; bounded on the north by New Mexico and Oklahoma; on the east by Oklahoma, Louisiana, and the Gulf of Mexico; on the south by the Gulf of Mexico; and on the west by Mexico and New Mexico: Its area is 265,896 sq. mi.; its population (estimated, 1928), 5,487,000; and the capital is Austin (pop. 45,133).

The legislative assembly of the State consists of a Senate of 31 members and a House of Representatives of 150 members. Texas is represented in Congress by 2 Senators and 18 Representatives. There are 253 counties in the State and many negroes and Mexicans among the population.

Texas is one of the most important agricultural States in the Union, having a farming area of approximately 115,000,000 acres. It is the principal cotton State; and its corn, wheat, oats, potato, and fruit crops are heavy. It has large resources of petroleum, and leads the country in cattle-raising. It is the only State in which the annual total of all crops exceeds $1,000,000,000. In 1926 Texas exported nearly $650,000,000 of merchandise.

Explored by Spaniards in 1528-36 and 1540-42, the territory was first settled in 1685 by a French expedition under La Salle, and was later abandoned to the Spanish, who began to erect missions in 1690. The district of Texas (or Tejas, as it was then called, after a confederacy of Indian tribes), was formed into a province in 1727, and three years later the natives began war on both French and Spaniards, not weakening the hold of either. But the hostility of the Indians checked the inrush of colonists from the United States, so that in 1765 there were not more than 750 whites in Texas. The first civil settlement was formed at San Fernando (Béjar) in 1730. An uprising, led by Hidalgo, in 1810 resulted in Mexico's temporary emancipation from Spain. Three invasions by settlers from the United States failed during the early part of the nineteenth century. Many United States citizens emigrated after 1820 to the site of the present town of Austin; and when the Mexican Government in 1824 united the State of Coahuila with Texas and placed them under a Mexican governor, these American settlers were very harshly treated. About 20,000 of them held a convention in 1833 and determined to separate Texas from Coahuila. They prepared a State Constitution and asked Santa Anna, then president and dictator of Mexico, to admit them as a separate State of the Mexican Republic. Subsequent friction with the Mexican Government ended in a revolution, which resulted in Texas becoming an independent republic in 1836. One of the outstanding events of this revolution was the defense of the Alamo, at which 183 Texans were slaughtered after a desperate fight by several thousand Mexicans under Gen. Santa Anna. It was only after a long conflict over the slavery question that Texas was finally admitted to the Union. The State seceded and joined the Southern Confederacy in February, 1861. During the Civil War, although Texas saw little actual fighting, part of the coast was occupied by Federal troops. The State was readmitted to the Union on March 30, 1870, but remained in a politically disorganized condition until the inauguration of Gov. Richard Coke in 1874. It has since been Democratic in politics, with the exception of a majority given to Republic candidate for President in 1928.

Early History

Liquor Legislation. In its early days Texas was subject to the usual lawlessness accompanying pioneer settlement. Its unsettled area, however, was too vast for public opinion to crystallize into lynchings and vigilance committees. Among the Spanish and Mexican inhabitants there was no sentiment against liquor; but emigrants from the United States had already secured the enactment of several liquor laws in the days of the Texan Republic.

The first of these, enacted by the Congress of the Republic in 1837, was merely a revenue measure, imposing a tax of $25 on wholesale, and $100 on retail, rumsellers. Three years later this tax was raised to $250 and the liquor-seller placed under $2,500 bond to "constantly keep an orderly and reputable house and to prevent gambling, quarreling or other misconduct." In 1843 the Republic passed a statute prohibiting the sale of intoxicants to the Indians. The *Lance* (Fort Worth) also notes another law passed prior to Texas' admission as a State, giving the people the right to prohibit the sale of intoxicating liquors within three miles of any house of worship or institution of learning. This was probably the first local-option law in any American commonwealth.

Early Liquor Legislation

After becoming a part of the United States, Texas' first attempt to suppress the liquor traffic was in 1854, when a law called the "One Quart Law" was passed, providing that dram-shops selling quantities of less than one quart should be closed except

where a county election cast a majority vote in their favor. Gov. E. M. Pease ordered the election held but did not require a report. Several counties voted dry; but before the effects of the election could be carried out, the liquor interests challenged the law in the courts. It was never enforced and was repealed in 1856.

Saloons were on the increase in Texas. Candidates were elected to the Legislature on the platform of "More and Better Whisky" over abler opponents who were dry. When the "One Quart Law" was replaced by license, in 1856, the temperance forces continued to fight the saloon by a roundabout means permitted by the statutes. They would call an election in a community; if they received a majority vote, they would take this vote to the next session of the Legislature and get it to pass a bill declaring that community dry. In this way during the years 1856 to 1875 about 150 communities, including Dallas and Fort Worth, secured Prohibition laws. The first of these laws established Prohibition within an area of five miles around the court-house at Marshall. Typical of these local laws was one, approved March 15, 1875, that read:

Section 1. Be it enacted by the Legislature of the State of Texas that it shall be unlawful for any person or persons to dispose of any intoxicating or spirituous liquors, by sale or otherwise, within four miles of White's mill and school house, in Hill County, and Concord school house, in Anderson County.

Sec. 2. That any person or persons violating the provisions of this act shall, upon conviction thereof in any court of competent jurisdiction, be fined in any sum of not less than ten dollars, nor more than one hundred dollars, for each and every offense.

Sec. 3. That this act shall take effect and be in force from and after the first day of May, 1875.

Local Option in State Constitution

In 1870-74 Col. EBENEZER LAFAYETTE DOHONEY, then a member of the Texas Senate, vainly attempted to have the liquor-license law repealed and an antiliquor measure substituted. Convinced that no Texas Legislature would enact Prohibition unless compelled to do so, he succeeded in 1875 in having inserted in the new State Constitution a mandatory provision requiring the enactment of a local-option law. The measure was passed by the Constitutional Convention by a vote of 45 to 15, and local option became a part of the Texas Constitution. The provision was ratified by the people of the State in 1876 by an immense majority.

Jasper and Rockwall counties were the first to vote dry under the new law. A large number of precincts and school districts also availed themselves of this opportunity to banish the liquor traffic from their borders. Throughout the next ten years the Prohibition battle raged, with first one side and then the other victorious. The campaign for State-wide Prohibition, which began in 1887, found but three dry counties in the State: Jasper, Rockwall, and Jones, the latter county having been organized without saloons and retaining that policy throughout the decade.

A bill for the submission of a prohibitory amendment was introduced in the Texas Legislature in January, 1887. It had been defeated in the House in 1885, largely through German influence. In February the amendment passed the House by a vote of 80 to 21, and later in that same month passed the Senate by a vote of 22 to 8. Governor Ross then signed the bill, which recommended that a vote on State-wide Prohibition be held the next August.

State-wide Prohibition Defeated

On the eve of the election, at a huge antiprohibition rally held at Fort Worth, the greatest sensation of the campaign was sprung, when ex-Governor Lubbock read a strong antiprohibition letter from JEFFERSON DAVIS, ex-President of the Confederate States. This letter was scattered by hundreds of thousands throughout Texas. Every white voter read it, and every negro and illiterate voter had it read to him. To the strategic introduction of this document the advocates of temperance owed the loss of many thousands of votes. At the election, Aug. 4, 1887, State-wide Prohibition was defeated by a majority of over 90,000.

While the overwhelming defeat of Prohibition at this time was considered by some as the death-blow to dry hopes in Texas, it was later seen that the scattering of truths during the campaign had resulted in a growth of temperance sentiment which finally culminated in a harvest of local-option victories. A number of Texas newspapers, also, championed the cause of Prohibition during the years following the disaster of 1887, among them being the *Prohibition Advocate*, the *Cameron Democrat*, the *Wolf City Chronicle*, the *Midland Staked Plain*, and the *Gordon Courier*. The *Myrtle Springs Journal* was added to this group in 1893.

Texas temperance pioneers were free in their use of literature. Beginning in 1870 sixteen different temperance papers were established, most of them, however, suspending for lack of financial support. The first of these, the *Temperance Family Visitor*, was launched in Houston by Dr. B. T. Kavanaugh, president of the United Friends of Temperance. In 1873 the *Texas Signet* was established in Dallas by Lee Newton. The *Southern Temperance Watchman* was launched in 1875 at Honey Grove by W. A. LeSueur; in 1876 Vic Reinhart founded the *Temperance Vedette* at Terrell; and George W. Baines started the *Texas Prohibitionist* at McKinney in 1881. The *Temperance Banner* was first issued at Caldwell in 1884, being published by the Rev. J. L. Lemmons, a Methodist minister. In 1882 Dr. J. B. Cranfill, later a candidate for Vice-President of the United States on the Prohibition ticket, established the *Gatesville Advance* at Gatesville, but moved to Waco in 1886 and combined that paper with the *Temperance Banner*. The *Prohibition Advocate* was launched at Dallas by D. P. Haggard in 1886, and in that same year W. H. Munnerlyn started the *Temperance Flag* at Granbury. R. E. Grabel began the publication of the *Texas Patriot* at Dallas in 1902. P. F. Paige, leader of the Prohibition party, started the *Advance* in Dallas in 1903. In 1905 Granville Jones, a leading temperance lecturer, started the *Lance* at Mineral Wells. W. D. Upshaw, later Congressman from Georgia, began publishing the *Texas Battle* in 1908, and B. F. Riley, superintendent of the Anti-Saloon League of Texas, launched the *Texas Round-up* in the same year. In 1909 the *Christian Patriot* was founded at Marlin.

Pioneer Temperance Publications

Under local option the cause of temperance advanced steadily. In 1895, of 239 counties in the State, 53 were entirely dry and 79 partially dry. A block of ten unorganized counties in the northwestern section was also under Prohibition. There were 76,106 square miles of territory in the State

under Prohibition; and 828,283 inhabitants (32 per cent of the population) resided in counties freed from the saloon. Elections were pending in counties which contained 300,000 residents. The Prohibition forces were in control of much of the richest and most populous territory in the State.

In March, 1903, the *Union Signal* commented upon the situation in Texas as follows:

The steady onward march of local option prohibition was notably accelerated by the victories of the week from February 28 to March 7, inclusive. On the former date, Gregg county came into the ranks with a good majority. The greatest victory of one single day was achieved on March 7 when the three populous counties of Grayson, Wood, and Camp fell into line. Even the prohibitionists were surprised at the majority of 625 in Grayson, which is the largest county, in point of population in the State. Sherman and Denison both gave anti-majorities, but the pro vote in the small towns and rural sections overbalanced the city vote.

Later in the year four more counties were carried for Prohibition. Of the counties in the State 104—nearly half—were wholly dry; 74 were dry, save for their county-seats; and only 58 were wholly wet. The wholly dry counties represented a population of 725,816; the partly dry counties, a population of 1,492,729. An area of almost three fourths of Texas was under Prohibition. In October, 1903, the *Texas Christian Advocate* quoted statistics to show that in the dry counties there was 1 convict to every 1,500 inhabitants, while in the wet counties the ratio was 1 to every 500.

Two difficulties confronted Texas Prohibition workers: in the first place, the United States Inter-Commerce Act permitted shippers from outside the State to send C. O. D. liquor packages into local-option territory; in the second place, the Court of Criminal Appeals held that any man had the right to enter local-option territory and solicit orders for liquor. Nevertheless, progress was made in restricting the saloon. In the September, 1907, *Review of Reviews* John Corrigan thus discussed temperance legislation in Texas:

The Texas Legislature, which enacted so many reform measures of an extreme character at its recent session, contained a strong prohibition element. The prohibition question,—always a live one in the Lone Star State,—was again agitated. Some fifty prohibition measures were introduced, but a compromise was finally secured on the Naskin-McGregor law, which went into effect on July 12. It imposes marked restrictions on the liquor business. The Legislature discussed every method of liquor regulation, from a $5,000 license to absolute elimination of saloons, save in business sections of cities having more than 25,000 population.

Under the new law saloons must be closed from midnight to 5 a. m., and on Sunday,—Sunday closing being invariable in the South,—and no saloon can open in any section of any city, town, or village without securing the consent of a majority of the residents of that block. If any saloon-keeper is convicted of a violation of the law he is fined from $100 to $5,000, and in addition given a jail sentence, if the gravity of his offence warrants it. His license is also revoked, and he cannot resume business within two years of the date of his conviction. At that time, provided no one objects, he can re-enter the business; but a second offence for ever precludes the possibility of his securing a liquor license anywhere in the State. If another saloon-keeper employs him, his own license is revoked.

In 1908 twelve counties were added to the no-license column and Gov. T. M. Campbell was reelected on a straight antisaloon platform. It was popularly believed that the next Legislature would give State-wide Prohibition to Texas. Nothing decisive, however, was accomplished during Governor Campbell's term. At the primaries of 1910 the voters of the State expressed themselves by a large majority in favor of the submission of a prohibitory constitutional amendment. The Legislature of 1911 passed an enabling act, and on July 22 the vote was taken. It resulted in a defeat for Prohibition by about 5,000.

Wet Vote Reduced

The temperance forces were bitterly disappointed; but the outcome was wholly explicable. In Texas the payment of a poll-tax was essential to the franchise. Early in the year the liquor interests flooded the cities and the negro counties with a corruption fund for the payment of this tax. Several days before the election Gov. O. B. Colquitt informed the State Tax Collector that Prohibition would greatly increase the tax-rate. A wet landslide ensued.

The *American Issue* (National edition) for August, 1911, thus commented upon the Texas election:

The close vote in Texas on state-wide prohibition is considered as anything but a victory for the liquor men the country over. They confidently claimed a "wet" majority of from 60,000 to 100,000, while they barely pulled through with a margin of 5,000 in a total vote of approximately half a million. . .

The Texas liquor men are more rattled since the election than before, for the result is a revelation to them and sets forth as a fact which can not be disguised that the days of the traffic are numbered in the Lone Star state and that the fight for the abolition of the saloon will be pushed with renewed energy by their opponents.

That these liquor men are thoroughly scared is evidenced by the action taken by the brewers a couple of days after the election in offering to set aside annually $500,000 for the enforcement of saloon laws if the temperance people will agree to accept the verdict at the polls and not renew the fight. Of course the offer was turned down and steps taken at once to begin active campaign work to wipe out the narrow margin and make Texas "dry."

It was the most victorious defeat ever achieved by the temperance forces of any state. . .

The publications of the liquor interests reflected their fear of the trend of temperance sentiment in Texas. The *Brewers' Journal* for Aug. 1, 1911, warned its readers that

. . . the trade must concentrate its forces to convince the otherwise liberal-minded elements, like social and fraternal organizations, that Prohibition is not apt to improve conditions permanently and that, to the contrary, it will not only make matters worse, but also endanger personal liberty, the free will of the people and the foundations of our free institutions. The work of educational enlightenment must be carried on among these circles with more determination than ever before. The people must be convinced that they are not conferring any favor upon the brewer or distiller by voting against Prohibition, but that they are performing a duty to themselves by upholding free institutions. The work in Texas must be continued, because the Prohibitionists will not rest upon their oars; they will submit their constitutional amendment again and again.

The liquor interests did not underestimate the capability and persistency of the temperance forces. A group of aggressive leaders sprung up who were resolved to carry the issue to a victorious conclusion at any cost. This group included: United States Senator Morris Sheppard, who made Prohibition the paramount issue of his 1912 campaign, and swept the State with an overwhelming majority, and who in 1917, as a member of Congress, had the honor of introducing into the Senate the resolution proposing the Eighteenth Amendment to the Federal Constitution; Representative James H. ("Cyclone") Davis, who upon every possible occasion bitterly arraigned the liquor traffic in the National House; Rev. R. P. Shuler, Austin; Rev. Atticus Webb, Fort Worth; Rev. W. R. Lambert, Fort Worth; Rev. W. C. Dunn, Waco; Dr. Arthur J. Barton; and Rev. William J. Herwig.

The Texas Legislature in 1913 enacted several new and drastic liquor laws, one of which forbade liquor-dealers to solicit business by letter, circu-

lar, or in any other manner in dry communities. This was construed by many lawyers to mean that newspapers published in dry territory could not carry liquor advertisements. Another law required the closing of saloons at 9:30 P. M. and their opening at 6 A. M. The saloons were also required to remain closed from 9:30 P. M. Saturday to 6 A. M. Monday. In the same year the Allison Intrastate Liquor Law was enacted, making the Webb-Kenyon Act effective in Texas. In the "Anti-Saloon League Year Book for 1914" State Senator J. C. McNealus summarized its principal provisions and penalties as follows:

Allison Intrastate Law

It is unlawful for any person, firm or corporation to deliver intoxicating liquor for transportation to any point in dry territory in the State.

It is unlawful for any person, firm or corporation to receive any intoxicating liquor for shipment to any point in dry territory in the State.

It is unlawful for any person, firm or corporation to transport or deliver to any person, firm or corporation, liquor in dry territory in the State.

It is unlawful for any person, firm or corporation in dry territory to receive intoxicating liquor, regardless of whether such liquor be shipped from a point within the State or from without. . .

This act shall be construed to prohibit carriage and delivery of liquor within the State of shipments originating in another State. . .

The violation of any of the provisions of this act by the liquor dealers and transportation companies constitutes a felony and is punishable by penitentiary sentence of not less than one, nor more than three years.

Any person living in dry territory who shall receive liquor shipments in violation of this act shall be fined not less than $25 nor more than $250 with a jail term of from twenty to sixty days. . .

A conviction for violation of any part of this act may be had on the unsupported evidence of an accomplice or participant, who shall be exempt from prosecution.

The Allison Law was a death-blow to the mail-order houses and practically destroyed the wholesale liquor and beer business of the State. The wet press was obliged to give up liquor advertisements almost entirely. Meanwhile the attorney-general was giving special attention to violations of the license laws by secret orders and chartered clubs; and the liquor interests were disconcerted by the publication, in a special edition of the Texas *Home and State*, of the evidence in the State's case against a number of brewers, who confessed themselves guilty of wholesale corruption of elections, paid fines of $250,000, surrendered their charters, and were forced to reincorporate and take out new charters.

In April, 1916, the drys scored a signal victory when Dallas voted, by 6,190 to 4,838, to prohibit the sale of liquor on the State Fair grounds. During the previous month the Anti-Saloon League held its annual convention in Dallas, at which speeches were made by William Jennings Bryan, Capt. Richmond Pearson Hobson, and others, and a campaign was inaugurated for the resubmission of a Prohibition amendment at the 1916 primaries. The Democratic primaries registered a majority of 25,000 in favor of submission, and the constitutional amendment was to have been put to a vote on July 28, 1917; but the 1917 Legislature unexpectedly sidetracked the issue, the House of Representatives voting 89 to 47 against submission.

Meanwhile the United States had entered the World War, and, in response to a communication from Secretary of War Baker, Gov. J. H. Hobby, on Feb. 26, 1918, called a special session of the Legislature for the purpose of declaring a ten-mile dry zone around all military camps in the State. The Legislature not only passed the requested statute, which eliminated over 1,000 of the 2,000 saloons remaining in Texas, but at the same sitting ratified the Prohibition Amendment to the Federal Constitution, Texas thus becoming the eighth State and the third wet State to ratify the Eighteenth Amendment.

Influenced by the exigencies of the National situation, both Houses also acted favorably upon the conference report of a State-wide Prohibition bill, which provided violation penalties of $1,000 to $5,000 in fines. The bill was signed by the Governor on March 22, 1918; but in October of the same year was declared unconstitutional by a majority opinion of the Court of Criminal Appeals, which maintained that it conflicted with the State's constitutional provisions for local option. The Court's opinion also held that military necessity did not become authority for the passage of a law unless public danger was immediate, imminent, and pending.

Prohibitory Amendment Declared Unconstitutional

The situation thus created was anomalous. But the prohibitory bill had a clause forbidding the manufacture and transportation of intoxicating liquor and also a clause providing that if one clause should be declared unconstitutional it should not affect the constitutionality of other clauses. On the strength of this provision, Attorney-general B. F. Looney obtained an injunction against every saloon that attempted to open.

In January, 1919, the Legislature passed a joint resolution calling for the submission of an amendment on Prohibition. In the Senate the vote was 30 to 1, in the House 121 to 1. The amendment was voted upon on May 24, 1919. Although, owing to the near approach of national Prohibition, a light vote was cast, the amendment received a majority of approximately 25,000. State-wide Prohibition was at last an accomplished fact in Texas.

The next task of the temperance forces was the securing of an adequate law to enforce State Prohibition. This was accomplished in the passage of the Dean Act by the 1920 Legislature. In 1923 this law was strengthened by the enactment of several additional enforcement acts, declaring possession a felony and dealing, in part, with drunkenness among policemen and perjury among witnesses in State liquor cases. In September, 1923, *Home and State* summarized existing dry law violations in Texas as follows:

1. It is now a violation of the law to make any kind of intoxicating liquor for beverage use, and if it contains more than 1 per cent alcohol, the State law classifies it as intoxicating. This prevents "homebrew" being made for personal use, or home-made wine, or anything else containing 1 per cent of alcohol.
2. It is a violation of the law to sell, barter, or exchange such liquors.
3. It is a violation of the law to transport or deliver any of such liquors.
4. It is also a violation of the law to solicit, take orders for, or furnish such liquors. This makes it an offense to go to a bootlegger and get a bottle of illegal liquor for a friend, or to accommodate a stranger. Section 26, of the Dean Act, still in force, makes it an offense "to give any information how such prohibited liquors may be received or where such liquors are, or to send for such liquors."
5. It is also a violation of the law to possess a still, or any equipment for making liquor, or to possess any mash or other material for making liquor.
6. It is also a violation of the law knowingly to sell any supplies for making liquor. Grocery stores when they knowingly furnish sugar, chops, concentrated lye, brandy extract, etc., to moonshiners or bootleggers vio-

late the law and are subject to a sentence of from one to five years in the penitentiary. Most of them know when they so supply the moonshiner.

Under the governorship of Mrs. Miriam A. Ferguson (1925-26), wife of former Governor James E. Ferguson, who had been impeached while in office for accepting money from brewers, Prohibition enforcement suffered a considerable setback. Although the State allowed a quota of 75 Rangers, in 1925 the appropriation was reduced so that a force of but 30 men could be maintained at a salary of less than $100 per month, and their use in suppressing bootlegging was discouraged. This reduction was defended on the ground that the duty of apprehending criminals in Texas belonged to the sheriffs and local peace officers.

Wets Cripple Enforcement Code

Two bills adverse to enforcement (Senate Bills Nos. 115 and 174) were put through the 1925 Legislature and approved by the Governor: one of these required a search-warrant for the searching of persons or vehicles, and imposed a minimum fine of $500 and jail sentence of six months on officers who searched persons or vehicles without a warrant; the other prohibited evidence secured without a warrant from being used in any criminal action. These two bills, taken together, paralyzed both officers and courts in attempting to enforce the dry laws. Enforcement agencies were also hampered by the increased number of convicted bootleggers at large in the State, due to the wholesale pardoning policy of the governor.

Penalties, however, when convictions are secured in Texas, are heavy. The lowest sentence that can be assessed is one year in the penitentiary; the highest is five years. No fine is allowed, nor are suspended sentences permitted to persons 25 years old or over. Search-warrants may be granted to search private residences if any part of the law is being violated there, not, as under the Volstead Act, only when "sale" is being violated.

While Gov. Dan Moody, who succeeded "Ma" Ferguson, was dry both personally and politically, no legislation on the liquor question was passed during his first term (1927-29). Lieut.-Gov. Barry Miller, president of the Senate, with the power to appoint committees, appointed so many members unfriendly to Prohibition that they were able to smother favorable legislation in the committees. The Governor had little discretionary power, save in the use of Rangers in securing evidence. Increased activity in this direction showed a 25-per-cent increase in the number of bootleggers sent to prison. Governor Moody advocated a dry State delegation to the Democratic National Convention of 1928. Under his influence the Texas delegation never cast its vote for Gov. Alfred E. Smith, wet candidate for the Democratic nomination for President.

Gov. Pat M. Neff, the State's highest official during the probationary period of enforcement (1921-25), expressed the utmost confidence in the efficacy of Prohibition for Texas. He said:

It has purified, in a large measure, social life, elevated the moral standard and strengthened the state economically. While the Prohibition laws are frequently violated at this time, yet not so much as the automobile theft law is violated. Since we have had statewide Prohibition, I feel sure that the Prohibition sentiment has been greatly strengthened in Texas. I do not believe that one-half of those who voted against Prohibition prior to the state going dry would vote to bring back the saloons. Saloons are worthless institutions. They never produced one dollar's worth of value, nor caused one sane smile to a human being, and that they have been outlawed is the natural result of civilization.

Temperance Organizations. The work of several national temperance organizations played an important part in the early struggle for prohibitory legislation in Texas. Temperance societies began to be organized about the middle of the nineteenth century and increased rapidly in numbers and influence. Among the first of these was the Templars of Honor and Temperance, which was founded in 1845, and in the decade preceding the Civil War established a number of temples in Texas and attained considerable influence. In 1856 a Texan, T. H. McMahon, presided over the eleventh meeting of the Grand Council of the order, held in Washington, D. C. With the outbreak of the War, temples were disorganized, communication with headquarters was cut off, and the order in Texas, as throughout the South, suffered a decline from which it never recovered.

Early Temperance Organizations

The United Friends of Temperance, a secret order, was among the first to establish a State-wide organization in behalf of temperance. This order was introduced into Texas in 1854 by Dr. James Younge, who spent nine months of that year lecturing throughout the settled parts of the State. (In 1869 he removed to Texas and for eighteen years was the most conspicuous leader of the Texas temperance forces.) The Friends of Temperance became a strong organization. Dr. Younge organized in the State 1,500 councils and 800 Bands of Hope (the juvenile branch of the order). In 1887 there were 184 local councils with an aggregate membership of 16,560.

The Grand Council for the State was organized at Waco July 4, 1870. Its first president was the Rev. B. T. Kavanaugh, and among the organizers and first officers were: Dr. R. C. Burleson, president of Waco University, and Dr. William Carey Crane, president of Baylor University, Independence.

The Friends of Temperance were pledged to total abstinence and fraternal helpfulness. They labored to reclaim inebriates, to fortify the young against the evil of drink, and to create and strengthen public sentiment against the liquor traffic. In Bands of Hope boys and girls were pledged to abstinence from the use of liquor, tobacco, and profanity. Women were freely admitted to active membership.

The organization in 1881 attempted to get a constitutional amendment prohibiting the sale of liquor submitted to the people of the State. After weeks of exhaustive labor and great anxiety the Prohibition bill amending the Constitution stranded in the House, after having passed the Senate. This was a severe setback; but the order rallied and the Grand Council in 1886 memorialized the State Legislature for needed amendments to the local-option law. With the assistance of Judge Simkins, a member of the Legislature, some of these were secured; but the overwhelming defeat of the prohibitory amendment in 1887 administered a death-blow to the Friends of Temperance in Texas.

The Independent Order of Good Templars was introduced into Texas in 1860 by the institution of Pioneer Lodge No. 1 at Weston. Additional lodges were established, and in 1870 the Order had 600

members in the State. In 1874 a number of auxiliary Cold Water, or Juvenile, Temples were founded under the supervision of A. Winter of Connecticut. A Grand Lodge was instituted Dec. 28, 1881, with A. G. Marment as Royal Worthy Grand Marshal. Some years later, after the Order had split and reunited, a second Grand Lodge was organized March 28, 1893. In the last decade of the nineteenth century the Templars reached their apex of influence in Texas. Thirteen new lodges were instituted in 1899, and work was undertaken among the negroes. Texas Templars were represented at the 50th Jubilee of the Order, held at Utica, N. Y., in 1901. Afterward the Order seems to have declined rapidly.

The next major temperance organization formed in Texas was the Woman's Christian Temperance Union. The first local Union was organized May 9, 1882, by Miss Frances E. Willard at Paris, Texas, with the following officers: Mrs. S. B. Maxey, Paris, president; Mrs. Eunice Pascoe, Sherman, corresponding secretary; Mrs. Preston, Austin, recording secretary; Mrs. W. D. Knowles, Dallas, treasurer; and Mrs. A. P. Boyd, Paris, corresponding secretary.

During her visit to Texas Miss Willard formed local Unions at Texarkana, Denison, Sherman, Marshall, Austin, Waco, San Antonio, Galveston, and Houston. Additional Unions were organized at Blossom Prairie and Terrell by Mrs. Lily Hathaway in 1882.

In 1883 the Texas State W. C. T. U. was organized, with Mrs. Jennie Bland Beauchamp, Denton, as president, Mrs. Lizzie D. Johnson, as recording secretary, and Mrs. E. J. Robinson, Paris, as treasurer. Mrs. Beauchamp served as head of the State Union until 1888, and was also one of the vice-presidents of the National W. C. T. U. during this period. Her activities included the establishment in 1886 of the boys' reformatory at Gatesville, and the launching of a small official organ, the *Bulletin Board*, in 1885. She led the agitation which secured the foundation of the State Orphan Home at Corsicana, a new "age of consent" law, a rescue home for girls, the Tarrant County Orphans' Home, and a home for bootblacks in Fort Worth. Mrs. Beauchamp also directed the efforts of the Texas W. C. T. U. in the campaign for State-wide Prohibition in 1887.

W. C. T. U.

In the early eighties the National Woman's Christian Temperance Union sent into the State Mrs. Lucy Thurman, national superintendent of Colored Work. She organized the negroes of Texas for the cause, and in her honor the colored women's organization was named the "Thurman W. C. T. U. of Texas." The first president of the Thurman Union was a teacher, Mrs. Fannie Hall, of Dallas, who, after a period of two years, was followed in office by Mrs. Dodson, also a teacher, of Palestine. At the third annual convention of the Union, Mrs. Eliza E. Peterson, of Texarkana, was elected president, serving in that capacity for a number of years. Other leaders of this work among the colored women of Texas were: Mrs. M. J. Turner, of Conroe, and Mrs. M. R. Barnes, who served as vice-presidents; Mrs. F. E. W. Morris, corresponding secretary; and Miss Cora L. Eugene, State organizer.

The Texas Union campaigned successfully for the enactment of the following laws: The law raising the age of consent from twelve to fifteen years (1895); the Scientific Temperance Instruction Law (1893); the Anti-cigarette Law (1899); the Anti-cocaine Law (1901); the College of Industrial Arts Bill (1901); the Anti-slot-machine law; the anti-child-labor law; the anti-card-playing law; and the anti-C. O. D. express liquor-shipment law. The Union, moreover, aided materially in defeating the Willacy Bill. It also carried on with varying degrees of success about 25 departments of the National Union. The greatest activity and best results were attained by the departments of Legislation, Press, Medal Contests, Mothers' Meetings, Antinarcotics, and Unfermented Wine for Communion. With the organization of the Texas Local Option Association in 1903, much of the work of campaigning for temperance legislation previously carried on by the W. C. T. U. was turned over to the new organization.

In recent years the Union has been particularly effective in agitation for child-welfare education; improvement of prison conditions; prevention of the sale of intoxicants (some containing as high as 90 per cent of alcohol) along the Mexican border; remodeling of the Search-and-seizure Law; and prosecution of physicians issuing illegal liquor prescriptions.

In 1925 a split occurred in the organization, due to the support alleged to have been given by the State president to the candidacy for the governorship of Mrs. Miriam Ferguson, who was known to be favorable to the liquor interests. About twenty women left the State Convention and organized a new Union. This group of women, however, never paid dues to, and was never recognized by, the National W. C. T. U. In the course of time a number of those who seceded returned to the fold; and the Texas W. C. T. U. now has a growing membership with a definite program of active service, which includes the support of dry candidates.

The present officers of the State Union are (1929): President, Mrs. Claude de Van Watts, Austin; vice-president at large, Mrs. J. B. Ammerman, Fort Worth; corresponding secretary, Mrs. Eula Twichell, Austin; recording secretary, Mrs. Fred Lawson, Ennis; treasurer, Mrs. Frances Dean, Dallas; Y. P. B. secretary, Mrs. M. G. Mitchell, Tyler; L. T. L. secretary, Mrs. J. W. Adams, Commerce. The President is editor of the *Texas White Ribbon*, the Union's official organ.

The Prohibition party was introduced into Texas as a national organization by Col. E. L. Dohoney at Fort Worth, where he was responsible for the holding of a convention of Prohibitionists on Sept. 8, 1884. This group put out a Presidential electoral ticket for John P. St. John, which polled 3,500 votes without any canvass being made. The Prohibition party of Texas was founded at Dallas Sept. 7, 1886, at a State convention called by Dr. J. B. Cranfill, editor of the *Gatesville Advance*. This new group adopted a platform demanding the submission of a State-wide prohibitory amendment and advocating both State and national Prohibition. Colonel Dohoney was nominated for Governor, and the Rev. S. G. Mullins was slated as lieutenant-governor. Dr. Cranfill was selected as chairman of the executive committee. With the assistance of former adherents of the Greenback party, the Prohibitionists were able to poll 19,186 votes in the election of 1886. In 51 counties the Prohibition vote was larger than the Republican vote. This alarmed the

Democratic party in the State and caused the submission of a Prohibition constitutional amendment by the State Legislature. While the party has remained active, it has never achieved any great measure of success in Texas.

The Texas Local Option Association was formed at Dallas Nov. 25, 1903, at a meeting held under the auspices of the Prohibition Executive Committee of Grayson County. Local option had been adopted in Grayson County on March 7, 1903, but by means of certain judicial obstructions, extending to the Supreme Court of the United States, the liquor interests were able to prevent the law from going into effect for nearly a year. Angry at the delay thus caused, the temperance people of Grayson County issued an address to the people of Texas, asking for a consultation of the friends of Prohibition. About this time Judge C. H. Jenkins, of Brownwood, sent a letter to prominent advocates of Prohibition throughout the State urging the necessity of united action in favor of local option. Jenkins was elected chairman of the meeting and R. C. Dial, of Greenville, secretary. The following extract from the constitution discloses the purpose of the organization:

> The purpose of this organization is to associate the local option organizations now existing and hereafter to be organized in Texas in a State organization to the end that a campaign of education as to the evils of the liquor traffic may be more effectually and economically carried on in Texas, and that the public may be fully aroused, so as to demand of officials a rigid enforcement of the local option laws of this State in counties and districts where local option has been adopted by a vote of the people and also to prevent the repeal or emasculation of our present local option law and to secure the passage of such additional amendments as shall effectually prevent the evasion of the prohibitory liquor laws in any manner or guise whatsoever where local option has been adopted.

The founders of the Association desired it to be understood that the organization was not a political party and would not at any time make any nominations for any office. The first officers of the Association were: President, H. H. Halsell, Decatur; treasurer, G. W. Owens, Dallas; and secretary, H. A. Ivy, Sherman.

During the years 1903 to 1908 the organization was for the most part successful in preventing the liquor interests from using the courts to nullify the local-option laws. At the same time it defeated the wets' attempts to emasculate the law, won as many new counties to the dry column as the liquor interests recaptured, and secured the enactment of a number of collateral enforcement statutes. Late in 1908 the Association resigned its campaign against the liquor power in Texas into the hands of the Texas Anti-Saloon League, as both organizations were working along similar lines.

Anti-Saloon League

Following an unsuccessful effort to introduce the Anti-Saloon League into Texas in 1902, that organization again entered the State in 1907. Dr. Benjamin Franklin Riley, a Baptist clergyman and ex-president of Howard College, Alabama, became the first superintendent. Headquarters were opened at Dallas, where they are still maintained. The League immediately launched a campaign for State-wide Prohibition and through its efforts in 1907-08 succeeded in adding twelve counties to the no-license list in Texas and in reelecting Thomas M. Campbell, of Austin, governor on a straight antisaloon issue.

In 1911 Texas was divided into nine districts, each of which was in charge of a district superintendent. Among the early district superintendents were: the Revs. R. C. Dial, Atticus Webb, W. C. Dunn, J. M. Hanby, and C. F. Annis.

Following the defeat of State-wide Prohibition in 1911, the League concentrated its efforts on local option, victories in a number of counties being won. The State was freely circularized, and in the local-option elections of 1913 the drys won 17 out of 21 counties. In the same year, due largely to the influence of the League, the Legislature enacted the Allison Intrastate Liquor Law, putting the Webb-Kenyon Act in force in Texas.

In February, 1915, the Texas League was reorganized and a new constitution drawn up, more completely incorporating the plans and policies of the Anti-Saloon League of America. Dr. Arthur James Barton, of Waco, was elected State superintendent, and a decision was reached to make another campaign for State-wide Prohibition. At an election held July 28, 1916, the voters of the State gave a majority in favor of submitting a constitutional amendment to the electorate; but the amendment was defeated in the Legislature.

Far from being discouraged, the League intensified its campaign program for 1917. At this time the liquor interests were highly organized, and the dry forces had to fight such wet organizations as the Citizens' Forward Movement, the Model License League, the National Home Rule Association, and the Industrial Freedom Association. The League's Speakers' Bureau was especially active, securing the services of the Hon. Joseph C. Camp, of Atlanta, Georgia, one of the leading temperance orators of the South. At a huge mass-meeting, held Dec. 3, 1916, at San Antonio, 75 churches participated in welcoming the entire force of the Texas Anti-Saloon League. During 1917 the State was covered by such temperance speakers as Capt. Richmond P. Hobson, Gov. M. R. Patterson, Hon. Geo. R. Stuart, Major Dan Morgan Smith, Rev. A. C. Bane, Fred G. Bale, Rev. Edwin I. Stearns, and Rev. G. A. Klein. Results were highly successful, 12 counties being added to the dry column.

In 1918 Doctor Barton resigned the State superintendency, and was succeeded by the Rev. Atticus Webb, who had been in the service of the League since 1911. In 1918 Texas ratified the Eighteenth Amendment, and the following year passed a prohibitory amendment to the State Constitution. The League's next objective was an adequate enforcement law, which was secured by the passage of the Dean Act by the 1920 Legislature. Since the institution of national Prohibition the League has been untiring in its efforts to secure additional safeguards to enforcement. In 1924 it vigorously opposed the wet gubernatorial candidacy of Mrs. Miriam Ferguson. In 1927 a comprehensive educational campaign was launched, including an extensive speaking program and the circulation of 20,000,000 book pages of literature. In 1928 the League had a large part in the movement by which the dry Democrats of Texas revolted against the Presidential candidacy of Gov. Alfred E. Smith.

Throughout its career in Texas the League has been ably supported by *Home and State*, founded in 1903 as an "illustrated family weekly" by Dr. George Clarke Rankin and adopted as the official organ of the Texas League about 1908. About 1915 the management of this periodical was acquired by The Southern Press, a Texas corporation con-

trolled by representatives of the Anti-Saloon League of America. *Home and State's* most signal service was in the publication of the evidence in the State's case against a group of brewers who confessed themselves guilty of wholesale election frauds.

The present officers of the Texas League are (1929): President, Judge M. A. Childers, San Antonio; State superintendent, Rev. Atticus Webb, Dallas; secretary, Judge George Sergeant, Dallas.

BIBLIOGRAPHY.—Files of the *American Issue,* National ed. (1909-29); *Americana,* New York, 1906; files of *Anti-Saloon League Year Book,* Westerville, 1909-29; Ernest H. Cherrington, *The Evolution of Prohibition in the United States of America,* Westerville, 1920; idem, *History of the Anti-Saloon League,* Westerville, 1913; *Cyclopaedia of Temperance and Prohibition,* s.v., New York, 1891; *Encyclopaedia Britannica,* 11th, 12th, and 13th eds.; Elizabeth Putnam Gordon, *Women Torchbearers,* Evanston, 1924; files of *Home and State,* 1911-28; H. A. Ivy, *Rum on the Run in Texas,* Dallas, 1910; files of the *National Daily* (1916); *New Practical Reference Library,* New York, 1912; files of the *New Republic* (1913-15); files of the *New Voice* (1883-1902); files of the *Pioneer* (1902-10); *Statesman's Year-book,* London, 1929.

TEXCALCEVIA or **TEXCALCEVILO.** A term sometimes applied by the Nahua peoples to pulque, according to its color and condition. See ABORIGINES OF NORTH AMERICA, vol. i, p. 9.

TEZCATZONCATL. A Nahua god of strong drink, whose garment clothed the drunkard's corpse. See ABORIGINES OF NORTH AMERICA, vol. i, p. 9.

THADI or **KAHDI** (called also **Quilika**). An intoxicating beverage in use among the natives of Kimberley, South Africa, since the Boer War. It resembles the *karree* of the Bushmen and is made from the root of a shrub found on the veld in Bechuanaland. The root is broken up, washed, and dried. When thoroughly dried, it is ground and immersed in water for four days. The water is thrown away and the residue is again dried and reground. A half-cupful of this meal is mixed with five gallons of lukewarm water; into the mass are thrown two cups of honey, together with young bees squeezed from the comb. In 24 hours the mixture ferments and is ready for use. The meal swells like rice, and the same batch can be reused for twelve months, if properly attended to. Compare KARREE.

THAMES PERMISSIVE BILL ASSOCIATION. See NEW ZEALAND.

THASIAN WINE. Wine produced on Thasos, an island situated in the northern part of the Aegean Sea, and having a population of about 8,000. In antiquity the wines, gold-mines, and marble quarries of Thasos were famous. The cultivation of the vine was assiduously practised on the island, and its wine was, with those of Lesbos and Chios, among the most highly esteemed by the ancients. According to Henderson (p. 77) "the Thasian was a generous sweet wine, ripening slowly, and acquiring by age a delicate odour of the apple." It was used chiefly as a dessert-wine by the ancient Greeks. Hippocrates directed that a mixture consisting of not less than 25 parts of water added to 1 part of old Thasian wine should be given as a drink to a patient in fever. Compare CHIAN WINE.

THAUNG. Same as HLAWZA.

THAYER, WILLIAM MAKEPEACE. American Congregational clergyman, author, and temperance advocate; born at Franklin, Mass., Feb. 23, 1820; date of death not known. He was educated at Brown University, Providence, R. I. (1843), following which he studied theology and was ordained a Congregational minister. His first pastorate was at Ashland, Mass. (1849-57). In 1858 he was forced to give up the ministry on account of throat trouble and returned to Franklin, where he devoted himself to literary pursuits. He was for six years (1857-63) a member of the Massachusetts Legislature.

Thayer wrote many religious and juvenile books, the first of which appeared in 1852, and was also noted for his biographical works. Millions of copies of his "White House" series of biographies were sold, the larger part of them being republished in Europe in various translations. He was editor of the *Home Monthly* and *Mother's Assistant* (Boston).

Thayer was secretary of the Massachusetts Temperance Alliance for seventeen years (1861-78), and was the author of a number of temperance works, one of which, "Communion Wine and Bible Temperance," was reprinted in England in 1870.

THECA or **THEKA.** Same as chicha de maqui. See CHICHA OR CHICA.

THEOBALD, WILLIAM HARVEY (J. W. HARVEY THEOBALD). English lecturer and temperance society official; born at Bath, Somersetshire, April 6, 1863; educated in the Friends schools of Sidcot and Bootham. In 1887 he married Miss Rebecca Barber, of Aston, Warwickshire.

After some years in business Theobald became interested in temperance reform, and he has now (1929) for a long time been connected with the movement as agent, organizer, and campaigner. From 1897 to 1906 he was secretary of the Midland Education League and took an active part in the campaign preceding the general election of 1906. In the campaign for the Licensing Bill of 1908 he acted for the Temperance Legislation League, of which he had become district organizer. Since 1907 he has been secretary of the Friends' Temperance Union.

Theobald has made a specialty of lantern lectures. He is the author of numerous temperance pamphlets, and, with A. F. Harvey, joint author of "Instead of the Tavern." He attended the International Temperance Congresses of 1909, 1911, 1913, 1921, and 1928.

THERAPEUTAE. An ancient order of Jewish ascetics dwelling on the shores of Lake Mareotis, near Alexandria, Egypt. Their sole historian is the philopsopher Philo, who lived at Alexandria in the first century A. D. In his "De Vita Contemplativa," he describes both their personal and their religious habits with considerable detail.

They were probably a branch of the Essene brotherhood, although, unlike the Essenes, they were devoted to the contemplative, rather than the practical, aspects of monasticism. They were of such antiquity that Philo does not record the origin of their name, which has variously been interpreted as signifying "worshipers of God," "physicians of the soul," and "servants of the One God." The order included both men and women, each member living in a separate cubicle *(monasterium)* and devoting his entire time to religious study and ascetic practises. Their raiment, like that of the Essenes, was white. They ate but once daily, their diet consisting solely of coarse bread flavored with salt and sometimes with hyssop; and their drink was water from the spring. They used no meat, and

abstained entirely from wine and other intoxicants. Many disciplined themselves by extended fasts.

The Therapeutae prayed at sunrise and again at sunset. The daylight interval was given over largely to a study of the Old Testament and to allegorical interpretations of the Scriptures written by the founders of the order. The members also contributed to sacred literature by the composition of psalms, which they recited in their cells. Six days of the week were spent in solitude, but the Sabbath was a day of common assembly, when all met to partake of their frugal repast and listen to discourses from the elders and those most skilled in doctrine. Upon these occasions the women were separated from the men by a partition that satisfied the demands of modesty, yet permitted them to hear the speakers.

The cult observed various religious festivals, celebrating with special elaborateness the feast of the eve of Pentacost. Philo contrasts the sobriety of their ritual with the drunken revelry of the Greek *symposia*. Upon assembling, they raised their hands and eyes to heaven; after which they took seats in the order of admission, the men on the right, the women on the left. They next listened to a discourse on spiritual truth delivered by their presiding officer and partook of unleavened bread. Then followed the *pervigilium*, in which they passed the night in offering up praises; in singing, both in unison and antiphonally; and in choral dancing portraying Moses and Miriam at the Red Sea. At sunrise, before returning to their cells, they prayed that the light of truth might ever illumine their minds.

While the headquarters of the Therapeutae were on Lake Mareotis, it is probable that they were established in other parts of the world, attaining their apogee in the second century B. C. Many of their later adherents are believed to have become converts to Christianity.

The order is of distinct historical interest, not only for the light it throws on pre-Christian monasticism but for the evidence it affords that the practise of total abstinence was not unknown among ancient sects.

BIBLIOGRAPHY.—*Encyclopaedia Britannica*, 11th ed. *s.v.*; *Jewish Encyclopedia*, vol. xii, New York, 1905; I. R. Raymond, *The Teaching of the Early Church on the Use of Wine and Strong Drink*, New York, 1927.

THIBET. See TIBET.

THIRD PROOF SPIRIT. See PROOF SPIRIT.

THISTLE COCKTAIL. A cocktail composed of bitters, Italian vermuth, and Scotch whisky.

THOMAS, Sir JOHN. English paper manufacturer and temperance advocate; born at Shoreham, Kent, June 22, 1834; died at Brook House, Wooburn, Buckinghamshire, April 15, 1920. He was educated in the Eynsford British School, Kent. At an early age he worked as a paper-maker at Shoreham, and later at Maidstone. On the death of his father, in 1875, he succeeded him as part proprietor of the paper-mills at Wooburn, where he remained until his retirement in 1912. He served as county alderman and as justice of the peace. He was knighted in 1907.

Thomas signed the temperance pledge before he was eight years old and remained faithful to it throughout his life. He was president of the Congregational Temperance Association 1905-1906, and vice-president and treasurer from the latter year until his death. He was treasurer of the United Band of Hope Union, president of the Buckinghamshire Band of Hope Union, and superintendent of the Band of Hope of the Cores End Congregational Church. He was also a member and honorary treasurer of the Independent Order of Rechabites.

To promote the teaching of temperance to children, he arranged a competition, open to scholars in the local elementary schools, to take the form of essays on "The Need for Temperance in Eating, Drinking, and Smoking." He gave £40 ($200) for book-prizes to be awarded to the authors of the best essays. The scheme was carried out through the Education Committee of the County Council of Buckinghamshire, of which Thomas was a member. He was planning to extend this form of competition, when his death intervened.

He was thrice married: (1) In 1857 to Sarah E. E. George, of West Malling, Kent (d. 1878); (2) in 1879 to Ada Stimson, of Marston Morteyne, Beds. (d. 1915); (3) in 1916 to Helen Mary Cattle of Norbury, Surrey.

THOMAS, JOHN LLOYD. Anglo-American humanitarian, lecturer, and temperance advocate; born at Witton Park, Durham, England, April 22, 1857; died in New York city Feb. 6, 1925. His education was begun at Darlington, England, and completed at Utica, N. Y., U. S. A., whither his parents emigrated in 1867. In early manhood he removed to Cumberland, Md., where he worked in various departments of the iron-works of which his father was superintendent. On April 15, 1880, he married Miss Mary A. Brant, of Cumberland.

In 1888 he moved to New York city where he engaged in writing and editorial work until 1896. He became interested in social questions, and in 1897 was made manager of the Mills Hotels and Model Dwellings for working men, a position which he held for over twenty years. He lectured extensively on social questions in the United States, Canada, and Great Britain. During the business depression of 1903-05 he served as manager for the Business Men's Relief Committee of New York city.

While a resident of Cumberland Thomas became a member of the Independent Order of Good Templars (1886) and acted as organizer for the Order, instituting 100 lodges in six months and adding 3,000 members to the organization. Shortly afterward he joined the Prohibitionists and helped to organize the party in several of the Southern States. In January, 1888, he became secretary of the National Prohibition Bureau in New York, and, in December, secretary of the National Prohibition Committee, which superseded the Bureau. He held this office until 1892, conducting an active press campaign for the party, at one time preparing syndicated material for over 100 papers in all parts of the world. For several years, also, he was secretary of the National Constitutional League and editor of the *Constitution*, a periodical established to prove the license liquor laws in conflict with the Federal Constitution.

Thomas was the author of many pamphlets on civic and economic subjects and was a lecturer for the Board of Education of New York city. He was an authority on model dwellings and housing problems for working men.

THOMAS, JOHN WYX. American physician and Prohibitionist; born at Vernon, Waukesha County, Wisconsin, Jan. 8, 1857; educated in the district schools of Wisconsin, at Rochester (Wis.)

Seminary, University of Wisconsin (B.S. 1879), and Chicago Homeopathic Medical College (M.D. 1891). He also studied for a time at the Rush Medical College in Chicago. On Oct. 26, 1880, he married Miss Luella E. Eccles, of Rochester, Wis.

From 1879 to 1890 Thomas was engaged in the milling business at Waterford, Racine County, Wis., and from 1891 to 1898 he resided at Rockford, Ill. In 1898 he removed to Phoenix, Arizona, where he still resides. He is president of the Buena Vista Mining and Milling Company, of Phoenix.

For the major part of his lifetime Dr. Thomas has been actively interested in some phase of the temperance movement. In 1874-75 he was a member of the order of the Sons of Temperance and later he was affiliated with the Independent Order of Good Templars (1891-98). The Prohibition party movement also engrossed his attention. For six years (1884-90) he was chairman of the Prohibition Committee of Racine County, Wis. While residing at Rockford, Ill., Dr. Thomas was instrumental in interesting FRANK STEWART REGAN in Prohibition work. After removing to Arizona, he took the initiative in organizing the Prohibition party in the State and was nominated for various offices by the party. He has been State chairman of the Prohibition State Committee in Arizona ever since its entrance into the Union, and has served since 1916 as a member of the National Committee.

Dr. Thomas was chairman of the non-partizan committee that secured the adoption of Prohibition in Arizona in 1914.

THOMAS, JOSEPH. English merchant and temperance leader; born in Bristol May 10, 1819; died at Southport, Lancashire, Oct. 3, 1910. He was educated in the schools of his native city, where he also learned the printing trade. In 1835 he removed to Liverpool and engaged in the printing and stationery business. On June 1, 1846, he married Miss Mary Proctor.

Thomas signed his first temperance pledge (moderation) in Bristol in 1833. Early in his residence in Liverpool an address delivered by Henry Anderton, the Preston temperance orator and poet, led him to sign a total-abstinence pledge (Sept. 12, 1835). He immediately entered upon a career of extraordinary activity in temperance work, at first associating himself with the temperance society of the Seaman's Bethel Union in Liverpool, where he became noted as a choir leader. In his efforts to interest the young men of Liverpool in the temperance cause and to keep them away from the public houses, he gave free instruction in music and elementary science.

Thomas united with various temperance societies, in all of which he held high office. He united with the Sons of Temperance and introduced the order into Liverpool in December, 1849. In 1857, 1859, and 1861, he was elected Most Worthy Patriarch of the National Division of Great Britain and Ireland. In 1860 he represented the order at the annual session of the North American Division, held at Portland, Maine, where he was the guest of Neal Dow.

In 1851 he introduced the Temple of Honor into Liverpool, organizing St. George's Temple No. 1. He was appointed General Deputy and organized several new Temples, among which were: Iona Temple No. 2, Liverpool, July 2, 1855; Manchester Temple No. 3, Manchester, Dec. 15, 1855; and St. John's Temple No. 4, Liverpool, May 1, 1856.

Thomas was a charter member of Excelsior Lodge No. 279, Independent Order of Good Templars, for many years serving the Order in various capacities, from local Deputy to Grand Guard of the Grand Lodge. In 1873 he was chairman of the political committee of the Grand Lodge.

For a long period Thomas was also affiliated with the Liverpool Temperance Union. In 1849 he founded the earliest Band of Hope organized in Liverpool. The annual concerts which he conducted for the Union's Band of Hope became famous. At these concerts, held in Philharmonic and St. George's Halls, he frequently directed a choir of 1,000 voices. In later years he became proprietor of Albert Hall, Liverpool, a huge structure intended to be devoted largely to temperance and religious purposes, and equipped with lodge-rooms and an audience hall seating 1,000 persons.

Thomas was joint author, with P. T. Winskill, of a "History of the Temperance Movement in Liverpool and District from its Introduction in 1829 Down to the Year 1887."

THOMAS, MARY ANN (HARTNELL). British temperance lecturer and advocate; born in London Oct. 29, 1818; died Jan. 21, 1902. She was twice married: (1) To the Rev. John Stamp; and (2) in 1850 to Lewis Thomas, of Bristol, England.

At the age of sixteen Miss Hartnell began her career as a public speaker. When about twenty-one she married the Rev. John Stamp, an English total-abstinence pioneer, took an active part in his public work, and assisted him in the founding of a total-abstinence church.

She was left a widow in 1847. Shortly after her second marriage she emigrated with her husband to Victoria, Australia, where she conducted temperance mission work with great success until 1871, when she was stricken with a severe illness. She joined the Woman's Christian Temperance Union soon after its establishment in Victoria, and served for many years on its executive.

THOMAS, MARY WHITALL. American temperance leader; born in Germantown, Philadelphia, Pa., in 1836; died in 1888. In 1855 Miss Whitall married Dr. James Carey Thomas, of Baltimore.

At the time of the WOMAN'S TEMPERANCE CRUSADE Mrs. Thomas was one of a band of Baltimore women who issued a call to Christian women which led to the organization of the W. C. T. U. of Maryland in 1875. Mrs. Thomas was elected president of the State Union in 1879, and she retained that office until her death.

Mrs. Thomas was a minister of the Society of Friends and took an earnest part in many Christian activities in Baltimore.

THOMASITES. See CHRISTADELPHIANS.

THOMASSEN, GUSTAV EMIL. Norwegian theatrical manager and temperance advocate; born at Bergen, Norway, Feb. 16, 1862. He united with the Independent Order of Good Templars on Nov. 19, 1885, and has served the Order in various official capacities, including that of Right Worthy Grand Marshal. He has participated as a public speaker in several general and local Prohibition campaigns.

Thomassen was for many years stage-manager at the National Theater, Christiania.

THOMPSON, ANNA YOUNG. American missionary and temperance advocate; born in Washington County, Pa., March 11, 1851; educated in the public schools of Guernsey County, Ohio, and at Washington (Pa.) Female Seminary (1871). After a brief period of service as teacher in Guernsey County, Miss Thompson accepted an appointment to go to Egypt as a teacher in the schools established by the Missionary Society of the United Presbyterian Church. She reached Alexandria in December, 1871. After several years spent in acquiring the Arabic language, she was appointed to service in Cairo, where she has made her home since 1875. For the first period of fifteen years she taught in a boarding-school for girls, and since then has had charge of day-schools and work among Egyptian women. In all her work she has stressed the teaching of temperance. She signed the total-abstinence pledge in Cairo in 1882.

The W. C. T. U. in Cairo was organized by Mrs. Mary Clement Leavitt in January, 1891, and in the following year Miss Thompson was elected president. She represented the Cairo Union at the World's W. C. T. U. conventions at London in 1895 and at Glasgow in 1910. She was elected president emeritus of the Union in Egypt in July, 1929.

THOMPSON, ELIZABETH (ROWELL). An American philanthropist and temperance advocate; born at Lyndon, Vermont, Feb. 21, 1821; date of death not known. The daughter of a poor farmer, she was obliged to begin making her own living at the age of nine years. Although her early education was neglected, in later life she studied a great deal. In 1844 Miss Rowell married Thomas Thompson, a wealthy Bostonian, and became a liberal contributor to philanthropic enterprises. After her husband's death in 1869, she devoted the greater part of her income to benevolence. She gave over $100,000 to educational loan societies, and donated more than $600,000 to other benevolent institutions. An advocate of the temperance-reform movement, she often subscribed large sums for the carrying out of some special task in that work. She was the author of a temperance tract entitled "The Figures of Hell" which was widely circulated.

THOMPSON, ELIZA JANE (TRIMBLE) (MOTHER THOMPSON). American temperance pioneer; born in Hillsboro, Ohio, Aug. 24, 1816; died there Nov. 3, 1905. She was the daughter of ex-Governor Allen Trimble of Ohio, and was educated in Chillicothe and Cincinnati. At the age of 21 she married James H. Thompson, a Kentucky lawyer who had removed to Hillsboro.

She became interested in temperance work at an early age, and in her youth accompanied her father to a national temperance convention at Saratoga Springs, at which she was the only woman present. She was a leader of church and local temperance work, when, in 1873, Dr. Dio Lewis of Boston lectured in Hillsboro, commented upon the drink evil in the town, and suggested that a company of Christian women go to the saloons and urge there through song and prayer a surrender of the traffic.

Although she was not present at the lecture, Mrs. Thompson, in response to what she felt was a divine call, went next morning (Dec. 24) to the Presbyterian Church, where a group of 50 women formed a praying-band, of which, she was chosen president. On that day they visited the stores of the liquor-selling druggists of the town, where they prayed, sang, and presented a temperance appeal. All the druggists but one signed the pledge. On Christmas day they held a meeting, and on the following day began their crusade of the saloons. For several months they continued a program of daily prayer-meetings in the saloons, or, when ejected, in front of them. The movement spread rapidly, and, under the leadership of Mother Stewart, became known as the "Woman's Crusade." See WOMAN'S TEMPERANCE CRUSADE.

The success of the movement was partly due to the startling originality of its inception. Although Mrs. Thompson was a woman of refinement and of retiring disposition, she entered the lowest saloons in Hillsboro and presented personal appeals to the proprietors. While the women crusaders met with determined opposition, in one case resulting even in court action, many saloons were closed, and the amount of liquor openly sold in the town was appreciably decreased.

In later years Mrs. Thompson compiled the recollections of her experiences in a volume entitled "Hillsboro's Crusade Sketches and Family Records."

MRS. ELIZA JANE THOMPSON

THOMPSON, FRANK. Australasian municipal official and temperance advocate; born at Swannanoa, New Zealand, June 17, 1872; educated in the State schools of his native province.

He was married in 1899. In 1902, when the city of Christchurch municipalized its tramways, he was appointed secretary to the Tramways Board. He has since served in this and other positions on the municipal staff of Christchurch.

Thompson's early training for temperance work was under the auspices of the Wesleyan Methodist Church and of the Sons of Temperance. In several temperance organizations he has served in responsible capacities. He was secretary of the Christchurch Prohibition League (1895-98), as well as of the Annual Canterbury Temperance Convention

(1895-1900), and of the North Canterbury No-License Council (1895-1900).

THOMPSON, GERALD ALEXANDER. An English Episcopal clergyman and temperance advocate; born at Greenwich, Kent, June 16, 1868; educated at Aldeburgh School, Suffolk, and on H.M.S. "Worcester." On Oct. 2, 1895, he married Miss Winifred Helen Hopkins, of London. He was ordained to the ministry of the Church of England in 1910, and served for the next eight years as curate of All Hallows, Lombard Street, London. Since 1918 he has been vicar of St. Gregory-the-Great, Canterbury, Kent.

In 1907 Thompson became general secretary of the Church of England Temperance Society, serving ably in that capacity until 1918. He was joint honorary secretary of the Temperance Council of the Christian Churches in 1915-18. He is a member of the executives of the Royal Army Temperance Association and the Native Races and the Liquor Traffic Committee.

Thompson was a member of the British Executive Committee at the Twelfth International Congress on Alcoholism, held in London in 1909.

THOMPSON, Sir HENRY, Bart. English surgeon and temperance advocate; born at Framlingham, Suffolk, Aug. 6, 1820; died April 18, 1904. Educated under private tutors and at the medical schools of the University of London, where he took first honors in anatomy and surgery in 1851. In the same year he married Miss Kate Fanny Loder, of Bath, Somerset. Thompson was awarded the Jacksonian prize for essays on surgical subjects in 1852 and again in 1860. He became assistant surgeon at University College Hospital in 1853, and was appointed surgeon there in 1863. In 1866 he became professor of clinical surgery and in 1874 consulting surgeon at the Hospital. In 1884 he was appointed professor of pathology and surgery in the Royal College of Surgeons.

His skill led in 1863 to his being summoned to Brussels, where he treated the Belgian king. For his success he was appointed surgeon-extraordinary to the king, which appointment was continued by Leopold II. Ten years later he operated on the Emperor Napoleon. In 1874 Thompson assisted in forming the Cremation Society of England, which organization he served for many years as president. He was knighted in 1867 and received a baronetcy in 1899. Sir Henry published a long series of surgical works, besides two novels.

One of the most distinguished surgeons of his day, he was pronounced in his denunciation of alcohol. In a paper on "The Medical Uses of Alcohol," read before the International Temperance Conference at Philadelphia, Pa., in June, 1876, Dr. Charles Jewett, of Connecticut, attributed to him the following statement:

> Don't take your daily wine under any pretext of its doing you good. Take it frankly as a luxury—one which must be paid for, by some persons very lightly, by some at a high price, *but always to be paid for.* And mostly some loss of health, or of mental power, or of calmness of temper, or of judgment, is the price.

Dr. Robert C. Pitman, in his "Alcohol and the State," p. 58, includes the following extract concerning alcoholism from a letter written in 1873 by Sir Henry to Dr. Tait, Archbishop of Canterbury:

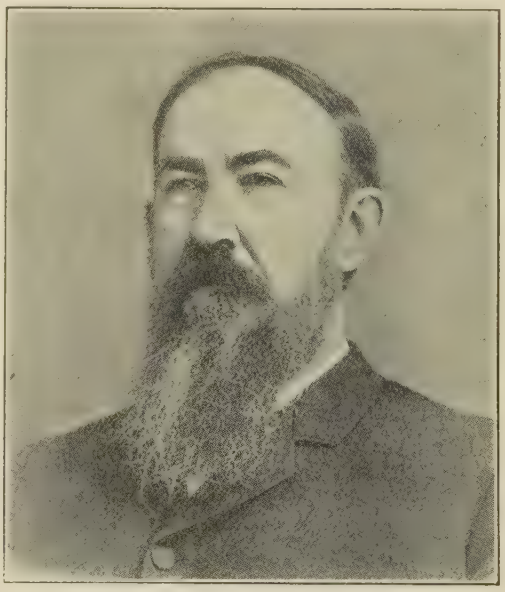
> There is no single habit in this country which so much tends to deteriorate the qualities of the race, and so much disqualifies it for endurance in that competition which, in the nature of things, must exist, and in which struggle the prize of superiority must fall to the best and to the strongest.

In 1901 he published, through the National Temperance League, a valuable booklet, "Moderate Drinking," containing practically all his utterances upon the subject. The booklet contained, also, an address delivered in his capacity as chairman at a public meeting of the National Temperance League in London (1877), and a temperance speech given in Manchester in 1875.

In his book, "Diet in Relation to Age and Activity," Sir Henry says:

> It is rare now to find anyone, well acquainted with human physiology, and capable of observing and appreciating the ordinary wants and usages of life around him, who does not believe that men and women are healthier and stronger, physically, intellectually, and morally without such drinks [alcoholic liquors] than with them.

THOMPSON, HENRY ADAMS. An American clergyman, educator, and Prohibition advocate; born at Stormstown, Center County, Pa., March 23, 1837; died at Dayton, O., July 8, 1920. He was



REV. HENRY ADAMS THOMPSON

educated at Jefferson College, Canonsburg, Pa. (A.B. 1858; hon. D.D. 1873) and Western Theological Seminary, Allegheny, Pa. In 1862 he married Harriet E. Copeland, of Delaware County, Ohio.

Thompson taught in private schools in Indiana until 1861, when he became professor of mathematics in Western College, Iowa, holding the same chair in Otterbein College, Westerville, O., from 1862 to 1867. From 1867 to 1871 he was superintendent of public schools at Troy, Ohio. In the latter year he was elected president of Otterbein College, serving until 1886. In 1874 he was a candidate for Congress on the Prohibition party ticket, and, in 1875 and 1877, respectively, candidate for lieutenant-governor and governor of Ohio. In 1876 he was chairman of the National Prohibition party convention. In 1877 he was elected president of the National Prohibition Alliance, organized in the

State of New York. In 1880 he was nominated for the Vice-Presidency of the United States on the ticket with Neal Dow. In 1886 Westfield College, Ill., conferred upon him the degree of LL.D. For several years he was field secretary of the Ohio Sabbath Association, and in 1889 he had charge of the department of science and education at the Ohio Centennial Exhibition. In 1891 the General Conference of the United Brethren Church elected him editor of the *United Brethren Review*, and later the same body elected him editor of Sunday-school literature. Besides his frequent contributions to temperance literature, he wrote "Schools of the Prophets"; "Power of the Invisible"; "Biography of Bishop Weaver"; "Bible Study and Devotion"; and "Women of the Bible."

THOMPSON, RALPH SEYMOUR. American business executive, newspaper publisher, and Prohibitionist; born at Albion, Edwards County, Illinois, Dec. 19, 1847; died in Columbus, Ohio, Feb. 6, 1925. He was educated privately.

RALPH SEYMOUR THOMPSON

Practically his entire lifetime was associated with some phase of the temperance movement. When he was sixteen years of age he joined the Cadets of Temperance, and later in life he affiliated with the Sons of Temperance and the Independent Order of Good Templars. In 1865 he opened a small drug-store in his native village, where, among other commodities, he sold certain alcoholic beverages. In 1870 he became disgusted with the sale of liquor and poured his entire stock into the street. The year before he had started the first newspaper in his county, the *Albion Pioneer*, in the columns of which he advocated the principles of Prohibition and total abstinence. On Oct. 15, 1872, he married Miss Margaret Irwin Weed, of Albion.

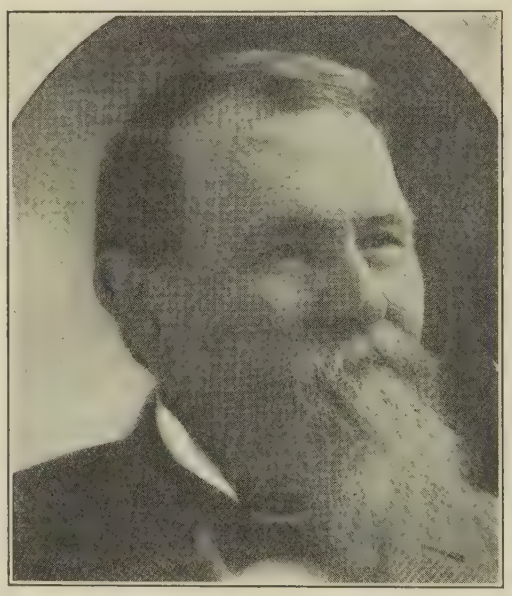
Opposition to his newspaper policy forced him in 1873 to sell out his Albion interests and remove to Cincinnati, Ohio, where he entered the printing and publishing business. In 1876 he moved to Springfield, Ohio, where he published an agricultural periodical and became a member of the Ohio State Grange, for which organization he was a lecturer from 1878 to 1882.

Thompson's identification with the Prohibition party commenced in 1881. In 1884 he was the party's candidate for mayor of Springfield, and in 1885 he was elected chairman of the Prohibition State Executive Committee. In that year he founded the *New Era*, as an organ of his newly adopted party, and bought out and consolidated with it the *Delaware Signal*. The New Era Publishing Company was organized in 1886, and Thompson was chosen its managing editor, which position he held for a number of years.

He was for years a member of the National Prohibition Committee, was a delegate to all national and State (Ohio) conventions up to 1896, and was a number of times the party's candidate for Congress. Upon the defeat of the "broad gauge" movement within the Prohibition party (of which movement he was the originator) in 1896, he left the Prohibitionists and in 1898 organized the Union Reform party.

Thompson addressed political and temperance mass-meetings in 83 counties of Ohio and fourteen States of the Union. Besides, he wrote numerous pamphlets on the subjects of Prohibition and woman suffrage. In 1909 he removed from Springfield to Columbus, Ohio, to become general manager of the Ideal Heating Company.

THORNBURGH, GEORGE. American lawyer, legislator, editor, and Prohibition advocate; born at Havana, Ill., Jan. 25, 1847; died at Little Rock, Ark., March 9, 1923. He was educated in the public schools of Smithville, Ark. (to which place he



GEORGE THORNBURGH

removed with his parents in 1855), and the law department of Cumberland University, Lebanon, Tenn. He was admitted to the bar in 1868, after which he engaged in the practise of his profession for some years. He removed to Powhatan, and later

to Walnut Ridge, Arkansas, where he entered the newspaper business in 1868 by establishing the *Walnut Ridge Telephone*. He was elected to the lower house of the Arkansas Legislature in 1871, subsequently serving four terms and becoming Speaker in 1881. In 1887 he founded the *Masonic Trowel*, which he continued to edit for many years. In 1889 he removed to Little Rock to become business manager of the *Arkansas Methodist*, which position he held for fourteen years. During his management the subscription list of this paper increased from 7,000 to nearly 12,000. In 1903 he gave up the management of the *Methodist* to devote his entire time to the *Trowel* and other Masonic publications. He served as president of the Arkansas Press Association and as first president of the Arkansas State Sunday-school Association, of which he was one of the founders. He was twice married: (1) On Sept. 30, 1868, to Margaret Self; (2) in 1903, to Mrs. L. B. Green, of St. Louis.

Thornburgh's connection with the temperance movement began in Smithville, where he took a leading part in driving out the saloons. At Powhatan and Walnut Ridge, also, he led successful fights against the liquor traffic. He helped to organize the Arkansas Anti-Saloon League in 1899, was elected first president of that body, and was later made State superintendent, serving in both capacities until his death. In 1906, at the request of the State League, Thornburgh wrote a catechism in the form of practical questions and answers showing the evil effects of the liquor traffic, which was widely circulated. In the campaigns of 1906 and 1908 he edited the *Searchlight*, the State organ of the Prohibition forces. He was the campaign manager in 1916, when the liquor forces, assisted largely by the wet interests in other States, attempted to vote the saloons back into Arkansas. In January, 1917, he drafted a "bone-dry" bill, under which it became practically impossible to secure liquor in Arkansas.

Thornburgh was the author of several standard books on Freemasonry, and held the highest office in all the Masonic bodies of Arkansas. He was a thirty-third degree Mason. To him is given the credit of leading the Grand lodge in its legislation against the liquor traffic and of putting Arkansas Freemasons on record as favoring Prohibition.

THORNLEY, JOHN. English United Methodist Free Church clergyman and temperance advocate; born in 1838; died at Sheffield Sept. 22, 1919. At the age of seventeen he was employed in a grocery-store at Rotherham. Later he removed to Manchester, and from there went to Runcorn, Cheshire, where he became manager of a large business concern and eventually was offered a partnership. At great financial sacrifice he declined this offer to become a minister of the United Methodist Free Church. For 50 years he was one of the most useful and influential citizens of Sheffield.

The great work of his life was in connection with the temperance-reform movement in England. He affiliated with the Independent Order of Good Templars, and served for a number of years as Grand Chaplain of the Order in England. He was, also, secretary of the Sheffield Temperance Association and of the United Methodist Temperance League.

THORNLEY, MAY ROWLAND (DICKSON). Canadian temperance advocate; born at Drummondville, Quebec, Sept. 18, 1858; educated at Hamilton Ladies' College and at Victoria University, Cobourg. Shortly after Miss Dickson's marriage to Joseph H. Thornley, of Philadelphia, she removed to Ocean Grove, N. J., where she first united with the Woman's Christian Temperance Union, of which organization she later became a prominent official.

After the death of her husband she settled in London, Ontario, where she served for many years as president of the local W. C. T. U. In 1893 she was elected president of the W. C. T. U. of the province of Ontario and served until 1900, when failing vocal powers compelled her retirement from the platform. While president of the provincial W. C. T. U., she was deeply interested in securing the Ontario plebiscite. She was also largely instrumental in securing the removal of wet canteens from Canadian military training-camps.

After Mrs. Thornley's retirement from the presidency, she remained actively interested in departmental work and in the Union's publications. When the World War broke out, in 1914, it was under her leadership that the Ontario W. C. T. U. raised funds and sent great quantities of supplies to the troops.

Mrs. Thornley has also been affiliated with the Royal Templars of Temperance. For many years she was principal contributor to the W. C. T. U. department of the London *Home Guard*.

THORODDSEN, THORDUR JÓN. Icelandic physician and temperance leader; born at Haga, Bardastrand, Iceland, Nov. 14, 1856. Following the completion of his medical studies and his admission to practise, he settled at Tungötu, Reykjavik, the capital of the island, where he came into prominence as a leader of the temperance reform. He was Chief Templar of the Icelandic Order of the Independent Order of Good Templars from 1903 to 1911; and in the important campaign of 1908, in which Iceland was voted dry, he was the acknowledged leader. The victory of that year was made possible by years of campaigning and educational work, in which Thoroddsen took a prominent part.

THORP, FIELDEN. An English educator and temperance advocate; born at Halifax, Yorkshire, Nov. 10, 1832; died at York Feb. 22, 1920. He was educated in the Friends' schools at York and Tottenham and at University College, London (B.A. 1856), where he was made a fellow. In 1857 he became head master of the Friends' school, York, of which he later was superintendent. Retiring from the superintendency in 1876, he taught in various schools conducted by the Society of Friends, making a specialty of temperance instruction. In 1860 he married Miss Amy Jane Clark, of Street, Somersetshire.

Thorp visited many educational institutions in England and Ireland in the interests of temperance. After serving as vice-president of several temperance organizations, as treasurer of the York local society, and as treasurer of the British Temperance League, he became president of the League, of which his father, Joseph Thorp, had been one of the early officials.

Thorp also participated in Continental temperance work, being elected to membership in several Continental societies. For many years he regularly attended the sessions of the International Temperance Congress, where his ability to speak French, German, Italian, and Danish enabled him to take an important part in the deliberations. He attended the first session of the Congress at Antwerp in 1885 and the following ensuing sessions: Christiania,

1890; The Hague, 1893; Basel, 1895; Brussels, 1897; Paris, 1899; and Bremen, 1903.

In later years, although deprived of attendance at important temperance gatherings by increasing deafness, his untiring enthusiasm found outlet in numerous translations and original articles on temperance. He was for years an associate editor of the *Internationale Monatsschrift zur Erforschung des Alkoholismus und Bekämpfung der Trinksitten.*

Mrs. Thorp shared her husband's devotion to the cause of abstinence. She was an active officer in several women's societies and presided at one of the sessions of the Ladies' Convention held in London in 1876 under the auspices of the National Temperance League.

THREE-OUT GLASS or **THREE-OUTER.** A small glass used in English public houses. Three of these glasses equal a quarter of a pint, and are used when three persons share that quantity of liquor, being placed on the bar or table beside the pewter measure of spirit.

THREE THREADS. An early English mixed drink. The malt liquors brewed in London previous to 1730 were ale, beer, and a drink commonly known as "twopenny." It was customary with bibblers of the time to call for a mug of "half-and-half," that is half ale and half beer, or half ale and half twopenny. Later in the eighteenth century there became popular a mixture of ale, beer, and twopenny, which necessitated the liquor for each customer being drawn from three taps, thus originating the name "three threads." It was to obviate this inconvenience that a London brewer, named Harwood, invented a beverage called PORTER, which combined the three flavors.

THURMAN, LUCY SMITH. See TEXAS.

TIBET. A Chinese dependency in Central Asia; bounded on the north by Turkestan, on the east by China, on the west by Kashmir and Ladak, and on the south by India, Nepal, and Bhutan. Statistics as to the area and population of Tibet differ widely. The "Statesman's Year-book" for 1929 gives the area as 463,200 sq. mi. and the population as about 2,000,000. Lassa, the sacred city of the Buddhists, is the capital.

Tibet occupies a position of isolation, even among Asiatic countries. This is due in part to its mountainous terrain and probably in part to China's desire to preserve it as a buffer state against invasion. The inhabitants are largely of Turko-Mongol stock and their religion is Lamaism, a form of Buddhism. The government is in the hands of the Dalai lamas, a powerful Buddhist monastic order. Important trade routes to India pass through Tibet; otherwise the country has little communication with the outside world. The people, who are immersed in religious tradition, practise a primitive agriculture and raise some livestock. Barley is the staple crop. Raw wool, rugs, pottery, and musk are the principal articles of export.

The early history of Tibet is vague, owing to the inhabitants being in a state of barbarism and without any written language. From the eleventh century B. C. the nomadic tribes of Tibet were called *Kiang* (Shepherds) by the Chinese; but their knowledge was limited to border tribes until about the fifth century A. D. when a Chinese prince, Fanni Tu-bat established his authority over an immense territory along the upper course of the Yalung River. During the seventh century the art of writing, the practise of medicine, and the doctrines of Buddhism were introduced from India, and Lassa was founded in 639 A. D. The greatest ruler of this early period was Srong tsan gam-po, who extended his authority from the still unsubdued Kiang tribes of the north to Ladak in the west, and in the south through Nepal to the Indian side of the Himalayas. Succeeding rulers were not strong enough to hold the conquered territory, and for the next 500 years Tibet was an area of petty principalities occasionally united under some powerful prince.

In the eleventh century Atisha, the celebrated Indian Buddhist, established the authority of the lamas (monks). In the thirteenth century the eastern portion of Tibet was conquered by the Chinese emperor Kublai Khan. The Sakya-pa lamas were the universal rulers of the country from 1270 to 1340. The great Dalai lamas began their accession to power in the fifteenth century, and increased their dominion in the sixteenth and seventeenth until the fifth Dalai lama was made supreme monarch of all Tibet in 1645. Although the power of these lamas has twice been broken, the present system of government has been in ascendency since 1720. Since the British invasion in 1904 Tibet has been more or less under English influence.

The monks and nuns, who form a not inconsiderable portion of the population of Tibet, are forbidden to partake of intoxicants. Nevertheless, they are said to employ them occasionally "for medicinal purposes." Moorcroft, in his "Travels in the Himalayan Provinces of Hindostan," states that he saw them drink *chong*, the national drink, during religious services. In Sikkim they also drink the fermented juice of millet. Among the people *chong*, a rice or wheat beer, and *arra*, the same substance distilled, are universally drunk (see CHONG). For a description of the abstinence imposed upon the monks of Tibet, see BUDDHISM.

Captain F. Kingdon Ward states that the drinking of alcoholic beverages, although almost universal in Tibet, is moderate. In the houses of the wealthy there are always large stocks of these beverages, and in every village there is at least one house where they can be obtained. Ward adds that he has seen men drink in their own homes, but never on the road. In his experience there is more drinking in the independent border marches of Tibet than there is in the territory in the vicinity of Lassa. At the New Year and spring agricultural festivals everybody—children included—drinks, but even then in moderation.

TICKLE, GILBERT YOUNG. British lumberman and temperance advocate; born in Liverpool Jan. 1, 1849; died at Southport, Lancs., April 19, 1916.

Tickle was the son of a very faithful temperance pioneer of Bootle, Gilbert Y. Tickle, Sr., and was educated at Liverpool Institute. In 1864 he became engaged in the lumber trade, which he followed for the remainder of his life. He married Miss Alice Killip, of Liverpool, on Aug. 8, 1872. He was a justice of the peace for the county borough of Bootle from 1890 till his death. Tickle was a preacher in the Union of Churches of Christ, and for some time was president of that body. After 1902 he paid more than twenty visits to the United States, where he was well known in lumbering and Rotary Club circles.

A life abstainer, Tickle was known far and wide as an advanced temperance reformer. In 1868 he took up his residence in Bootle. At his father's house he had the opportunity of meeting many famous temperance leaders, such as Dr. F. R. Lees, J. H. Raper, William Hoyle, and others. He took an active share in the formation of the first auxiliary of the United Kingdom Alliance, of which he was one of the joint secretaries. For several years he was a member of the executive of the Liverpool Popular Control and Licensing Reform Association, being associated in that work with Alexander Balfour, Samuel Smith, Dr. R. H. Lundie, D. S. Collin, and others. This body was active in purging the "black spot on the Mersey."

Tickle took a leading part in the famous Strand Road (Bootle) Licensing case. The license was granted, despite the most strenuous opposition ever offered in a licensing court, but in the end it proved a great victory for the temperance cause. For more than 30 years Bootle increased greatly in population and importance; but no new license was granted, and many were taken away. Placed on the com-

GILBERT YOUNG TICKLE

mission of the peace for Bootle in 1893, he took a full share of the responsibilities of the position.

From 1886 to 1892 he was chairman of the Liverpool Temperance and Band of Hope Union, which had been formed in his father's house, and of which his father was first chairman. He was also chairman of the Liverpool Auxiliary for several years and vice-president of the United Kingdom Alliance. He was a brother of HENRY ELLIOTT TICKLE, chairman of the executive of the Scottish Permissive Bill and Temperance Association.

TICKLE, HENRY ELLIOTT. British business man and temperance advocate; born in Liverpool March 28, 1851; died at Shawlands, Glasgow, Scotland, April 24, 1921. He was educated in private schools and at Liverpool Institute. He engaged in the lumber business in Liverpool until 1890, when he moved to Glasgow to take up the coal trade. He was married Sept. 30, 1874, to Agnes M'Kenzie Nimmo.

His work in behalf of temperance began in 1869, when he became a member of the United Kingdom Alliance. He took a prominent part in the formation of the Bootle (Liverpool) Auxiliary to the Alliance, the first to be established in England, and in 1870 was made honorary secretary of that body. In 1875 he became a member of the Liverpool Popular Control and Licensing Reform Association.

Upon his removal to Scotland he joined the Edinburgh Total Abstinence Society in 1890 and was elected president of that organization in 1899. In 1894, while in South Africa recovering from a breakdown in health, he was made honorary secretary of the Glen Grey Native Reserve Anti-Compensation Commission.

Tickle entered upon the most important period of his temperance career when he became identified with the activities of the Scottish Permissive Bill and Temperance Association. He was chosen a member of its executive in 1900, elected to the chairmanship in 1906, and annually reelected to that office until the year of his death. He rendered great service to the Association in his deputational work, addressing meetings under its auspices in all parts of Scotland. His Parliamentary work between 1907 and 1912 was of incalculable value. He cooperated with the United Consultative Committee, which was instrumental in securing the Temperance (Scotland) Act, in 1913, introducing local option into Scotland. By special invitation, he appeared before the Greenock Total Abstinence Society and other prominent temperance organizations to explain the provisions of the new law.

In addition to the responsibilities already noted, he was a vice-president of the United Kingdom Alliance and of the National Temperance Federation, and a member of the executive and an acting chairman of the Scottish National Temperance Council. He was a brother of GILBERT YOUNG TICKLE.

TIED-HOUSE. A British public house owned or controlled by a brewing concern, which uses the house as an outlet for the sale of its beer and other products. Tied-houses were not unknown in England in the eighteenth century, and they increased with the adoption of the licensing system in the early part of the nineteenth century. Brewing companies were quick to see the advantage of license control. The number of tied-houses was greatly augmented by the Beer Bill of 1830, which permitted any authorized householder whose name was in the rate-book to sell beer without a justice's license and free from any restraint except an excise tax of two guineas.

The bill was intended to counteract the practise of tying public houses by creating free ones; but it had an opposite effect. In many instances brewers' agents paid the license for new publicans and gave them their first barrel of beer. The number of beer-houses multiplied so rapidly as to increase drunkenness greatly and constitute a menace to the trade. The situation was partly controlled by the Act of 1869, which required a justice's certificate for the granting of new licenses. Beer-houses opened prior to 1869, however, continued to operate under special privilege until the passage of the Act of 1904, which provided for the cancelation of all redundant on-licenses, with compensation to license-holders from a fund to be levied on the

trade. The Act did not result in as great a reduction of licenses as was expected.

Except in London, the tied-house system holds almost universal sway in England to-day. In the estimation of conservative authorities, free houses, where the holder of the license is the owner of the property, comprise less than 10 per cent of the country's total. There are three classes of tied-houses: (1) Those that belong to the publican and on which he has obtained a brewer's loan on mortgage, with the understanding that he is to sell the brewer's products only; (2) those leased to publicans as tenants, under agreement to purchase their beer from the leasing brewer; and (3) those in which the publican is engaged by the brewer as a salaried manager.

(1) The first practise frequently results in the nominal purchaser borrowing half or more of the purchase price from the brewer, who practically sets him up in business. He pays 4 or 5 per cent interest, or more, and ties himself to the brewer's beer. He then secures smaller additional loans from whisky and gin distillers and wine-merchants, as well as cigar manufacturers, in each case tying himself to their particular brand of goods. Theoretically he is entitled to any profits from the business; but practically he is hedged about with so many restrictions that profits seldom accrue. This practise was general in the metropolis in the nineteenth century and was called "the London custom." At one time London brewers had nearly £20,000,000 on loan to mortgagors; but this sum has since been reduced.

(2) The tenant system has involved increasing intricacies as the brewer's hold on the tenant has tightened and restrictive laws have been passed. Sometimes the tenant is completely tied to the brewer's product; again he is permitted to sell other standard products as well. He is never allowed, however, to sell the stock of local breweries. His tenure is at the mercy of the brewer, who formerly could make such frequent transfers that tenants were often discriminated against and sometimes reduced to penury. This abuse was partially corrected by the Licensing Act of 1902, which placed the transfer of licenses into magistrates' hands, with power to inquire into the details of the contract between tenant and brewer and to limit transfers to two a year. Despite this improvement, the tenant publican is still a buffer between the licensing justice, on the one hand, and the brewer, on the other. Notwithstanding the hazards involved, many publicans have accepted the tenancy system as an alternative to risking their own capital in a trade that has become precarious.

(3) The managerial system, first established in Liverpool, is prevalent in the larger centers, where the business of the house is sufficient to pay a manager's salary. In the selection of managers the brewer is apt to be more particular than in the acceptance of tenants, because the relation to his exchequer is closer. Managed houses are usually under direct control of the brewing company, which inspects them regularly and checks their supplies and accounts. There is less opportunity for the substitution of cheaper products or for the holding out of receipts. The manager's position, however, is difficult, as he is subject to discharge upon conviction of serving a drunken man or upon some charge trumped up by hostile local officials, the brewery seldom standing behind him, as it endangers the house's license by so doing. The manager system is popular in urban districts; the tenant system, in rural localities. There are estimated to be about 8,000 public-house managers in England and Wales.

All three systems are open to exploitation unfavorable to patrons and discouraging to advocates of temperance reform. Mortgagors, tenants, and managers are seldom as solicitous for brewers' interests as they would be for their own. Consequently it is difficult to secure a high type of publican. There is great temptation toward short measure or the substitution of a cheaper product. The business is a virtual monopoly, as local publicans soon find they can not compete with national brewing companies.

While many of the abuses connected with the system have been corrected, it nevertheless places an inordinate amount of power in the vested brewing interests. Restriction of licenses has unintentionally increased this power by forcing up license values to a point that prohibits the private trader with small capital, while the brewer is able actually to run a certain percentage of retail houses at a loss, as they furnish a sure outlet for his product and do not interfere with his wholesaler's profit.

The situation was viewed with alarm as early as 1819 when the tied-house system was condemned by a Select Committee of the House of Commons as a "great grievance." The Committee implored the magistrates of the country to "lend their aid to break down a confederacy which is so injurious to the poor and middling order of the community," but did not see its way "through the many difficulties that present themselves against any legislative provision on the subject." Similar Parliamentary committees and Royal Commissions, notably that headed by Lord Peel in 1899, have advised safeguards, but have been unable to suggest any practical method of doing away with tied-houses. In 1929 a further Royal Commission was appointed to investigate the abuses of the liquor traffic.

Among recent steps toward abolition of the system are those taken early in 1928 by the Barrow Town Council, which, cooperating with the North Lancashire District of the International Order of Good Templars, passed a resolution condemning the tied-house system as against good government and demanding that a new system be inaugurated under which licenses should be granted solely to resident owners of licensed premises. Through its clerk, the Council circularized every other council in the country to invite support.

While conservative temperance advocates have admired the stand taken by the Barrow Council, they feel that the tied-house system is inextricably bound up with the present licensing laws and that there is little hope of its abandonment in the near future. They are counseling, rather, a policy that includes: restriction, preferably to the manager system; severe penalties for secret agreements between brewers and publicans; closer scrutiny of applications for transfers; and a tightening up of law enforcement in certain licensing districts.

The reform of the tied-house system and the control of club licenses constitute the two most perplexing problems that confront the temperance-reform forces in Great Britain at the present time.

BIBLIOGRAPHY.—*Alliance Year Book, London,* 1927; *Monthly Notes* of the Temperance Legislation League,

London, March, 1928; Edwin A. Pratt, *The Licensed Trade*, London, 1907.

TIENKEN, CHRISTIAN GEORG. German editor and temperance advocate; born at Nesse, near Geestemünde, Hanover, April 16, 1852. He was educated in Werden and Oldenburg, and became a bookseller in Bremerhaven. He was one of the founders of the German Anti-alcoholic League *(Deutscher Alkoholgegnerbund)* and was for many years president of the Unterweser branch. He was also one of the founders (1891) of the *Internationale Monatsschrift zur Erforschung des Alkoholismus und Bekämpfung der Trinksitten* ("International Monthly for the Study of Alcoholism and Combat-

CHRISTIAN GEORG TIENKEN

ing Drinking Customs") and one of the editors, beginning in 1903, of *Die Abstinenz* ("Abstinence"), the organ of several German temperance societies. He was a delegate to the following International Temperance Congresses: The Hague, 1893; Basel, 1895; and Vienna, 1901.

Tienken is the author of several abstinence pamphlets. In 1897 he became director of a home for inebriates at Schloss Marburg, and in 1898 assumed the management of the Villa Margaretha Sanatorium, near Loxstedt.

TIERCE. (1) A cask intermediate in size between a barrel and a hogshead and about one third the size of a pipe. In the United States a tierce contains 42 wine-gallons; in Great Britain, 36 imperial gallons. Hence, (2) the liquid measure contained in a tierce.

TIERRA DEL FUEGO. A group of islands belonging to Chile and Argentina, situated at the southern extremity of the South-American continent, from which they are separated by the Strait of Magellan. They have a combined area of approximately 18,500 sq. mi. The Territory of Tierra del Fuego, that portion of the archipelago under Argentine control, has an area of 8,299 square miles; and a population (Jan. 1, 1924) of 2,592. The territory of Magallanes, held by Chile, includes the remainder of the group. According to the "Statesman's Year-book" (London, 1928), the population of the Territory in 1920 was 28,960.

The archipelago was discovered by Magellan in 1520, and was called by him "Tierra del Fuego" (Land of Fire), possibly from fires kindled on his route by natives, or from volcanic flames now extinct. It was systematically explored by the British in 1826-28 and 1831-36. British, American, and Roman Catholic missionaries have more recently explored and studied the islands. Ushuaia is the capital of the main island of Tierra del Fuego.

The natives of the archipelago are divided into three groups—the Onas, of the main island; the Yagans, or Yahgans, of the south; and the Alakalufs, of the west. Their origin is obscure, and they are said to be rapidly decreasing in number, chiefly because of disease and the gin bottle. The Yagans especially have been almost completely exterminated. The Alakalufs, who numbered about 1,000 at the beginning of the twentieth century, are particularly fond of guayacu, a raw spirit flavored with anise, which is used as a medium of exchange. This tribe is described as being cruel, treacherous, and intractable. The Onas, however, are of a much higher class than the other two tribes.

W. S. Barclay, in his "Life in Tierra del Fuego," in the *Nineteenth Century and After* (January, 1904), speaks of this tribe as follows:

> Not only have this tribe no knowledge of any fermented drink, but twenty years of unscrupulous trading have failed to induce them to touch liquor. Although fond of sweet things, they have a natural distaste for all stimulants and drugs—including tobacco—a most extraordinary fact when we consider the tendency of the climate and its effect upon their immediate neighbors. To offer spirits to an Ona is considered a deadly insult, likening him to the drunken Yaghan. This the writer has heard confirmed by the Yaghans themselves. Yet, in unconscious irony, the gin bottles that strew the settlements of the white men are highly prized by the tribe, for they have found that glass is much better material than flint for making arrow-tips.

TIFF or **FLIP.** A mixed drink popular in colonial times in North America. It was compounded of small beer, ale, or cider, and rum and sugar, variously spiced, and heated before serving with a hot iron plunged into the liquor to give it a burnt taste. The iron, called a "flip-dog," was shaped like a poker and heated red-hot before using. Among the early settlers the drink was served with a slice of bread, toasted and buttered. Later, eggs were frequently beaten into the mixture, which, from its fleecy appearance, was sometimes called a "yard of flannel."

While flip was first served as a punch in private homes, it soon became a convivial beverage in taverns. "If you spent an evening in a tavern," says an authority of the times, "you found the house full of people drinking drams of flip and toddy, and carousing and swearing."

With ingredients but slightly altered, tiff persisted as an American drink.

TILK, JÜRI. See VIROLA, YRJÖ.

TILLEY, CHARLES HENRY. American Civil War veteran and Prohibitionist; born at Newport, Rhode Island, April 15, 1840; died at Providence, R. I., June 24, 1911. He was educated in the common schools of his native State and at East Greenwich (R. I.) Academy. On Aug. 3, 1865, he married Miss Phebe A. Peckham, of Middletown, R. I. During the Civil War Tilley was a private in the Eighteenth Connecticut Volunteers. Later he con-

ducted a general store at Lebanon, Conn., and in 1869 removed to Providence, R. I., where he opened a retail grocery and market and served as manufacturers' agent until the time of his death.

Tilley was affiliated with the Prohibition party from the time of its organization in Rhode Island. In 1904 and 1908 he was State chairman, and in 1908 and 1912 he was a member of the party's National Committee. At various times he was nominated for the National Congress, the State Legislature, and the mayoralty of Providence on the Prohibition ticket.

TILLEY, Sir SAMUEL LEONARD. Canadian statesman and temperance leader; born at Gagetown, New Brunswick, May 18, 1818; died at St. John, N. B., June 25, 1896. He was educated locally and was for a time apprenticed to a druggist. Developing an interest in politics, in 1850 he was elected to the provincial Legislature as a Liberal representative from St. John. He was provincial secretary from 1854 to 1856, when he resigned his

SIR SAMUEL LEONARD TILLEY

portfolio. From 1860 until 1865 he was premier of the province. From 1868 to 1873 he held various portfolios in the Dominion cabinet. He served as lieutenant-governor of New Brunswick from 1873 until 1878, when he entered the Conservative cabinet of the province as minister of finance. He served until 1885, when he retired to become for a second time lieutenant-governor, which position he held till 1893. Throughout his political life he was known for his aggressive sponsorship of the policies of Prohibition and of a protective tariff.

In 1855 he introduced into the New Brunswick Legislature the first Prohibition law ever passed by a Canadian province. Following the establishment of Prohibition in Maine under Neal Dow in 1846, temperance agitation spread rapidly through the Maritime Provinces, fostered by such organizations as the Sons of Temperance. The time was believed opportune for a test of strength in New Brunswick. Although the law received little opposition at the time of its passage, it proved difficult of enforcement, its administration embarrassed the courts, and it was the target of opposition from the governor of the province, who demanded that Tilley, who was then provincial secretary, dissolve the Legislature. This he refused to do and resigned his position in the Government. The next year the law was repealed without having had a fair trial.

Throughout his lifetime Tilley was an ardent temperance advocate. He joined an antispirit society in 1832, and in 1837 became a teetotaler. He was an active member of the Sons of Temperance, in which Order he held many high offices, including that of Most Worthy Patriarch. In cooperation with Joseph Thomas he introduced the Order into Great Britain and Ireland in 1849. He made frequent visits to England where he did valuable work for the United Kingdom Alliance. He also attended many temperance gatherings in the United States, including the eighteenth annual convention of the National Woman's Christian Temperance Union, held in Boston in 1891.

He was twice married: (1) To Miss Julia Ann Hauford; and (2) to Miss Alice Chipman, of St. Stephen, N. B., in 1867. He was knighted by Queen Victoria in 1880. His biography was written by James Hannay (1907) in the "Makers of Canada."

TILLMAN, BENJAMIN RYAN. United States Senator and temperance leader; born in Edgefield County, South Carolina, Aug. 11, 1847; died July 3, 1918. He was educated at an academy at Bethany, S. C. Joining the Confederate Army in 1864, he suffered a severe illness that kept him from military service and made him an invalid for two years. In 1868 he married Sallie Starke.

Tillman was for many years a farmer and took no active part in politics until 1886, when he began agitating for better opportunities for industrial and technical education in the State. He entered politics largely as a means of securing the educational reforms in which he was interested. In 1890 he was elected governor of South Carolina on the Democratic ticket and in 1892 was reelected. Subsequently he served four terms in the U. S. Senate, from 1895 until his death.

As governor of South Carolina, he was instrumental in founding the Clemson Agricultural and Mechanical College for men, at Fort Hill, and the Winthrop Normal and Industrial College for women, at Rock Hill. His principal political achievement, however, was the introduction into South Carolina of the Dispensary System of State liquor control. Although an avowed advocate of temperance, he did not believe that complete Prohibition would succeed, and he sponsored the Dispensary as an alternative. The System was inaugurated in the face of strenuous opposition on the part of temperance forces, and created much unfavorable comment throughout the nation. Four months after it had gone into operation Governor Tillman defended it on the following grounds:

1. The element of personal profit is destroyed, thereby removing the incentive to increase the sales.
2. A pure article is guaranteed.
3. The customer obtains honest measure of standard strength.
4. Treating is stopped, as the bottles are not opened on the premises.
5. It is sold only in daytime; this under a regulation of the board and not under the law.
6. The concomitants of ice, sugar, lemons, etc., being removed, there is not the same inclination to drink

remaining, and the closing of the saloons, especially at night, and the prohibition of its sale by the drink, destroy the enticements and seductions which have caused so many men and boys to be led astray and enter on the downward course.

7. It is sold only for cash and there is no longer "chalked up" for daily drinks against pay day. The workingman buys his bottle of whisky Saturday night and carries the rest of his wages home.

8. Gambling dens, pool rooms and lewd houses which have hitherto been run almost invariably in connection with saloons, which were thus a stimulus to vice, separated from the sale of liquor, have had their patronage reduced to a minimum, and there must necessarily follow a decrease of crime.

9. The local whisky rings which have been the curse of every municipality in the state, and have always controlled municipal elections, have been torn up root and branch and the influence of the barkeeper as a political manipulator is absolutely destroyed. The police, removed from the control of these debauching elements, will enforce the law against evil-doing with more vigor, and a higher tone and greater purity in all government affairs must result.

The System proved most unsatisfactory, however, failing to accomplish its ends and offering opportunity for a vast amount of graft and corruption. Governor Tillman was severely criticized and was declared by many to be a foe rather than a friend of temperance. In his pamphlet "The South Carolina Liquor Dispensary" (Westerville, 1919), William E. ("Pussyfoot") Johnson thus defends Tillman's motives:

The dispensary system was fortunate from the beginning in having as its chief champion, Governor Benjamin R. Tillman. It was he who caused the system to be inaugurated and he was the dominating factor in its control for several years. He continued to defend it after many of its former advocates abandoned the idea as hopeless. He used his utmost endeavor to make it a success and its failure cannot be attributed to any lack of powerful and sympathetic support. The writer has never shared in the criticisms of Senator Tillman impugning his motives in instituting this system, thoroughly believing in the honesty of his purpose.

In conversations with the Senator at his home in Edgefield, South Carolina, he always declared that the liquor traffic and liquor drinking were indefensible and he refused to defend either. He also held that Prohibition was impossible and would not work. Yet after his own dispensary system had been tried out in a long period of years and resulted in endless scandals, debauchery and demoralization, he became one of its most bitter opponents and was foremost in its overthrow and in the establishment of state-wide Prohibition. He lived to see his own favorite measure overthrown and to see instituted and in successful operation the Prohibition system which he had so vigorously opposed and to defeat which was the compelling reason for the institution of the system of state management of the drink traffic.

TINLING, CHRISTINE ISABEL. A British-American author and temperance reformer; born at Kendal, Westmoreland, Feb. 10, 1869. Educated in an English private school she engaged in teaching for a time.

Miss Tinling became a national organizer for the British Women's Temperance Association in 1897, and during the following three years formed 98 local societies for that organization. While serving in this capacity she was an official delegate of the B. W. T. A. to the Sixth International Temperance Congress, held at Brussels in 1897; and she also represented her organization at the Seventh Congress, at Paris in 1899.

In 1901 she went on a visit to the United States, where she made her home for the next twenty years, residing in Norfolk, Va. Becoming immediately interested in the Woman's Christian Temperance Union, Miss Tinling was made a national organizer, serving in that capacity until 1920. Her work began in 1902 with visits to various educational institutions in the South, where she aroused much enthusiasm for the Union. Later she took up scientific temperance instruction for the National Union, and under the S. T. I. Department taught for three seasons in the Summer School of the South, then under the presidency of Dr. P. P. Claxton.

In 1920 Miss Tinling was sent to China as organizer for the World's W. C. T. U., her expenses being assumed by the W. C. T. U. of the United States. There she gave scientific temperance lectures in both mission and government schools and colleges. She has described her work in China in a series of articles which appeared in the *Union Signal*, the official organ of the National (U. S.) W. C. T. U.

After three years in China she went to Korea, where she spent six months organizing the Korea W. C. T. U. Three months in India completed her voyage around the world in the interests of the W. C. T. U. and she returned to London, where she still resides.

In addition to contributing to the *Temperance Educational Quarterly*, Miss Tinling is the author of a series of temperance lesson manuals, some of which formed the basis of the regular study course of the Loyal Temperance Legion. Most of these are in story form and have been translated in part into several languages, including Siamese and Arabic. Five complete manuals were put into Chinese by the Christian Literature Society of China. The names of these manuals are: "Temperance Tales," "About Ourselves," "About Our Country," "A Handful of Hints," "It Is Written," "Sidelights From Shakespeare," "China's Enemies," and "About Us and Others."

Miss Tinling has also published three books dealing with the countries she has visited: "From Japan to Jerusalem," "Memories of the Mission Field," and "Bits of China." They are partly travel sketches and partly concerned with temperance and evangelistic work. She is the author, also, of a series of illustrated temperance posters.

TINTA or **TINTO.** (1) A red wine of Madeira, resembling Burgundy. It is the only red wine of consequence produced on that island. It has a bright ruby color and an agreeable astringent quality, when new; when old, it may be compared to tawny port. To set the color it is fermented with the husks of the fruit.

(2) A red wine produced in the Spanish province of Huelva. It takes its name from the town and river Tinto. It is a rich wine with a spicy flavor; owing to its heaviness, it is used chiefly as a cordial. It is sometimes called "tintilla," and is known, also, as "tent wine."

TIOG. An alcoholic beverage made by the Tagals, in the Philippine Islands, from molasses and water.

TIROSH. See WINE IN THE BIBLE, under WINE.

TISWIN, TEESWIN, or **P'TIS-WING.** A fermented beverage made from corn and herbs by the Apache Indians of Arizona. The term is loosely applied to other intoxicating beverages used by the Apaches. See ABORIGINES OF NORTH AMERICA, vol. i, p. 6.

TITHE-ALE. In England under the Plantagenets a church festival held at tithing-time, at which ale was drunk.

TOAKA, TOAK, or **TUAK.** A term applied to ardent spirits generally by the natives of Mada-

gascar. Formerly it denoted specifically a fermented drink made of honey. Morewood, who spells the word *toak*, thus describes ("Hist.," p. 187) its manufacture and the occasions of its use:

> Among these wines, great quantities of *toak*, a liquor made from honey, are consumed at a feast on the circumcision of their children, when those who drink most are considered to have done the greatest honor to the repast. To guard against accidents, the men are deprived of their arms before they are permitted to drink, after which they are suffered to indulge in riot and noise until the whole of the liquor made for the occasion is exhausted. Four sorts of wine are made in Madagascar; the most common is the toak, manufactured much in the same way as our mead. In the composition, three parts of water are added to one of honey in the combs, and the mixture reduced by boiling to one-third of the quantity: it is then skimmed and put to ferment in large tubs or pots of black earth, after which it has a pleasant, luscious taste. Honey is one of the most profitable as well as the most useful articles produced in Madagascar. In the management of bees, there is little trouble. They are very numerous, and readily come to their *tohokes*, or hives; hence is derived the name of *toak*. These hives are trunks of a tree called *fontuoletch*, cut about a yard long, split, scooped, and again bound together in their natural position, leaving a hole at the bottom to enter. These hives are placed in the woods to enable the bees the more readily to collect the honey from the shrubs and flowers.

Toaka is made, also, from sugar-cane and from the juice of the Raffia palm. Compare TAPAI.

TOAST. (1) A person to whom a health is drunk; or (2) the words used in proposing such a health. While in modern parlance toasting and the DRINKING OF HEALTHS are synonymous, the word "toast" in this connotation is of English origin, dating from the time of Charles II (1630-85), when it was customary to put a piece of toast in the bottom of a glass of wine to improve the flavor. The *Tatler* for June 4, 1709, recounts the following incident, which is supposed to have transpired at Bath, the famous watering-place:

> It happen'd that on a publick day a celebrated beauty of those times was in the Cross-Bath, and one of the crowd of her admirers took a glass of water in which the fair one stood, and drank her health to the company. There was in the place a gay fellow, half-fuddled, who offered to jump in, and swore, tho' he liked not the liquor, he would have the *toast*. Tho' he was opposed in his resolution, this whim gave foundation to the present honour which is done to the lady we mention in our liquors, who has ever since been called a *toast*.

No doubt the anecdote is veracious, as there is ample instance in the literature of the period that reigning belles and beauties were called "toasts." In the *Tatler* (No. 95) Steele remarks: "Her eldest daughter was within half-a-year of being a toast"; while Sheridan's lines from the "School for Scandal" are famous:

> Let the toast pass—
> Drink to the lass,
> I'll warrant she'll prove an excuse for the glass.

Toasts became very popular in England, and the name was soon applied to any one the guests at a banquet wished to honor with a glass of wine or a sip from a loving-cup. The term soon came to be applied to the words used in proposing the drinking of a health as well as to the person proposed. Its connotation has gradually become more inclusive; and toasts are now drunk not only to persons, but to political parties, long voyages, etc.

TOBAGO. See TRINIDAD.

TOBY FILLPOT or **PHILPOT.** A drinking-vessel of the eighteenth and early nineteenth centuries, commonly known as a "Toby jug." These jugs were made of pottery and, according to the "Encyclopaedia Britannica" (11th ed., xv. 544), took the form of a stout old man, sometimes seated, with a three-cornered hat, the corners of which act as spouts. Similar drinking-vessels were also made representing characters popular at the time, such as "Nelson jugs," etc.

TODD, CHARLES. British exporter and temperance leader; born in Peebles, Scotland, May 28, 1868. At sixteen years of age he emigrated to Herriot, Otago, New Zealand, and was educated in the State schools of Table Hill, Bendigo, and Cromwell. On April 23, 1895, he married Miss Mary Hegartz, of Caversham, N. Z. From 1884 to 1915 he was in the wool-scouring and auctioneering business in Herriot, and in the latter year removed to Dunedin to engage in the export of wool, hides, and beef.

For many years Todd has been one of the best known temperance leaders in New Zealand, his interest in the cause dating back to 1890, when he affiliated with the Independent Order of Good Templars. Four years later he participated in the Clutha campaign which resulted in the first local-option victory in New Zealand. In 1914 and again in 1926 he traveled through the United States, Canada, and Great Britain, where he studied various systems of liquor control. In 1922 he persuaded Father George Zurcher of the Catholic Prohibition League to come from the United States to New Zealand, and join himself and Dr. A. B. O'Brien. of Christchurch, in a temperance tour of the Dominion.

In 1920 Todd was appointed president of the United Temperance Reform Council of Otago; and in May, 1926, he succeeded John I. Royds as president of the New Zealand Alliance. In 1928 he headed a delegation of representative New Zealanders who petitioned the Prime Minister of the Dominion for the adoption of a "bare majority" rule instead of the existing "three fifths" rule. As the representative of the New Zealand Alliance, he attended the All Australia Prohibition Congress at Sydney in June, 1928, and there discussed the progress of the temperance movement in New Zealand. He is still (1929) president of the Alliance.

TODDY. (1) The sap drawn from several species of palm-trees. The word is a corruption of the Hindu *tari*, meaning a palm. It has a triple signification, being applied to the unfermented juice as drawn from the palm, to the fermented juice, and to the distilled juice, known also as "arrack." In India toddy is extracted from several varieties of palms, including the jaggery (frequently called the "toddy-palm"), the palmyra, and the wild date; in Ceylon, from the coconut; in Borneo, from the areng; in West Africa from the *Raphia vinifera*; and in Brazil, from the *buriti*. Palm-wine is called, also, "India toddy."

Toddy is obtained from the blossoming palm-tree. The flower is tied and beaten to produce a concentration of sap, which is drawn off into earthenware pots. Fermentation is arrested by rubbing lime inside the pots. The juice is sweet and is not only used as a beverage, but is boiled down to form a treacle for culinary purposes and a confection known as "jaggery." Unfermented toddy is almost colorless; fermented toddy is milky in color. Fermented toddy is a common drink in India and Ceylon. In India toddy-drawers belong to the Bandaree caste; in Ceylon, to the Durava caste.

(2) A drink made of spirits, hot water, and sugar. It originated in Scotland, and was very popular in English taverns in the eighteenth and nineteenth centuries. Hot toddy, made with rum, was a favor-

ite beverage of frequenters of public houses in colonial times in America. The colonials also made apple-toddy by substituting the pulp of roasted apples for hot water.

TOEWAK KERAS. A fermented beverage made by the natives of Java from the juice of the palm with sugar added.

TOGOLAND or **TOGO.** A Franco-British mandate on the Gulf of Guinea in West Africa. It is bounded on the north by French Senegal and Niger; on the east by Dahomey; on the south by the Atlantic Ocean; and on the west by the Gold Coast and its protectorates. The total area is 34,933 sq. mi., and the population approximately 900,000. Lome (pop. 9,400), situated near the western frontier, is the chief port and capital.

Togoland is included in the territory formerly known as the Slave Coast and was annexed by Germany in 1884. Proclaimed a German Protectorate, it was placed under the administration of an imperial governor. In August, 1914, it was captured by a combined force of French and British troops. For a time the British controlled Lome and the adjacent territory, while the eastern section was administered by France. In 1919 the League of Nations gave the mandate for Togoland to France and Great Britain. The British sphere comprises about 12,600 sq. mi. It is administered by the Government of the Gold Coast; the French sphere is attached to French Dahomey.

The native population is composed of Sudan negroes and members of Hamitic tribes, many of whom are Mohammedans.

Togoland was extensively developed by the Germans. While rather a hilly country, a number of streams flow through the Protectorate, creating a considerable region adapted to agriculture. A portion of the territory is covered with forests, which contain rubber-trees, dye-woods, and oil-palms. The chief imports are cotton goods, salt, and tobacco; and the principal exports are palm-oil, cocoa, kola-nuts, and raw cotton.

In his "Prohibition Advance in All Lands" (Westerville, 1914), Guy Hayler described the situation with regard to alcoholic liquors in Togoland (then under German control) as follows:

> A large portion of the German territory is under Prohibition, both as regards the importation and manufacture of spirits as fixed by the Brussels General Act, and in the other portion the duty on imported spirits has repeatedly been increased. The growth in the consumption of spirits, especially on the seaboard, is very great, and Germany, like all the other European nations, will be compelled to adopt a much more restrictive policy if the evil is ever to be eradicated.

Edward Page Gaston, honorary secretary of the International Prohibition Confederation, London, in the "Alliance Year Book" (p. 112) writes of the working of the Brussels General Act in Africa:

> While the European powers ruling over this great domain make various exceptions in the enforcement of this agreement for the protection of the native races, and while widely different observances are made of its provisions, a gradual improvement in the effectiveness of Prohibition in this vast region on either side of the equator is evident. Wherever the civil or military forces are strong enough, or are inclined to enforce these laws, immense benefits result.

Under the agreement of the Convention of the League of Nations relating to the liquor traffic, the importation, distribution, sale and possession of trade spirits of every kind and of beverages mixed with these spirits, are prohibited in Togoland. The local government, however, has the privilege of deciding what distilled beverages in their territory shall fall under the category of trade spirits. The official report of the British mandated sphere of Togoland for 1922 states:

> The steps taken to ensure the prohibition of abuses of liquor traffic are provided for in the "Second Spirituous Liquor Ordinance No. 31 of 1920," which prohibits the admission into the Colony for consumption of :—
>
> (i) Spirits in casks, unless denatured.
> (ii) Imitation brandy.
> (iii) Imitation whisky.
> (iv) Imitation rum.
> (v) Geneva, commonly known as "Holland," "Holland gin," or "Square face."
> (Whether in casks or bottles).
>
> The importation of trade spirits is not permitted. All spirits which it is allowed to import must be accompanied by Customs certificate of age, and in the case of rum and brandy, of origin as well. In the case of Dutch gin it is necessary to produce Customs certificate of purity and distillation from *grain* only, in order to prevent the possibility of the importation of impure spirits, distilled from vegetables, such as potatoes and turnips. The spirits have to be distilled three times and then rectified; before rectification pure flavoring matter, chiefly juniper juice, can be added.
>
> The restrictions on the importation and increase in the cost of alcohol have been the causes of inducing the inhabitants to resort to the excessive consumption of palm wine in the palm-growing areas. The number of palm trees required for the manufacture of this beverage is becoming so serious a matter that the inhabitants are being encouraged to increase their palm forests, and to adopt the system of tapping the palm trees in preference to felling them. The Chiefs are advised to introduce a form of legislation by which it is hoped to check the excessive destruction of the trees. There are no other locally manufactured alcoholic liquors, except in the Northern Territories, where a quantity of corn beer is prepared.
>
> Regarding the question of trade in "trade spirits" on the Anglo-French Frontier, it is understood that the French Decree of the 2nd September, 1922, regulating the Liquor Traffic, has been promulgated in the French Official Gazette for Togoland of December 1922, and the conditions of importation have also been laid down therein. The conditions would appear to be approximately similar to those now in force on the Gold Coast. The merchants in the French zone have been given six months in which to clear all existing stocks which do not comply with the revised regulations.
>
> "Elephant gin" is now barred in the French zone and if any smuggling has occurred from the French zone into the British zone in the past, there will be every probability of the position being reversed in that respect. Very little smuggling has occurred over the frontier into the British zone during 1922.

The French decree referred to prohibited the importation into and the circulation, sale, and holding in French Togoland of trade spirits of all kinds, and of beverages mixed with trade spirits, as well as essences or chemical products recognized as harmful, such as aldehyde, salicylic ether, hyssop, absinth, etc. The Commissary was authorized to fix the conditions under which alcohol might be imported for industrial and medical purposes.

TOKAY. A wine produced in the district surrounding the town of Tokay in Hungary. It is sweet and rich, and one of the best-known of all Hungarian wines. The "United States Dispensatory" gives its alcoholic percentage as ranging from 12.13 to 12.74 by volume. See WINE.

TOKYO ASSOCIATE TEMPERANCE COMMITTEE. A Japanese organization instituted at an informal meeting of foreign temperance workers held in Tokyo Feb. 3, 1897. Its purposes were: (1) To advise and cooperate with all temperance organizations in Japan; and (2) to use every possible effort to bring the subject of temperance more fully to the attention of pastors and churches. The officers chosen were: Chairman, Dr. Julius Soper; vice-president, Rev. H. H. Coates; secretary and treasurer, Rev. Henry Topping.

The committee continued in existence until the formation of the NIHON KINSHU DOMEIKWAI ("Japanese Temperance League"), which superseded it.

TOLAH. The name given to the fermented sap of the oil-palm by the Pesseh tribe, Liberia.

TOLLBIER. Beer made from bottom yeast. Tollbier *(tolles Bier)* was first brewed in Germany at the beginning of the seventeenth century. Its use was resisted by the brewers of top-fermented beer, especially in Cologne, where ordinances were passed requiring brew-masters to swear that their beer was prepared from top yeast and forbidding the inhabitants to frequent houses where bottom-fermented beer was sold. See BREWING, vol. i, p. 406.

TOLSTOY, LEO NIKOLAIËVITCH, Count. Russian novelist and social reformer; born at Yásnaya Polyana, near Tula, Russia, Aug. 28, 1828; died at Astapovo, Russia, Nov. 20, 1910. After the death of his father, Nicholas Tolstoy, in 1837, Tolstoy and his brothers were placed under the guardianship of two aunts, by whom Tolstoy was privately educated in Moscow. Later (1843-47) he studied law at the University of Kazan (in eastern Russia); but he would not take his work seriously, and finally gave up his studies and returned to his estates at Yásnaya Polyana to champion the cause of his serfs, whose crops had failed. Late in 1847 he went to St. Petersburg (now Leningrad) to resume his studies. In 1851 he joined his eldest brother, who was stationed with his regiment at Pyatigorsk in Northern Caucasia. Enlisting in the army of the Caucasus, he served in the defense of Sebastopol (1855) during the Crimean War.

During this period his earliest literary efforts were put forth. Among them were an autobiography entitled "Childhood, Boyhood, and Youth," and "Tales from Sebastopol," a description of the Crimean campaign, which instantly brought him literary popularity. He resigned from the Russian army, and, upon the invitation of the Emperor Nicholas, spent a short time as a member of the brilliant literary circle of St. Petersburg, after which he toured Germany and Italy (1857-61). On Sept. 23, 1862, he married Sophia Behrs, the daughter of a Moscow physician.

Following his marriage Tolstoy again retired to his estates, where he spent the next eighteen years among his peasants, whose stanch friend he had become. During this period he produced two of his greatest literary works, "War and Peace," dealing with the Napoleonic invasion of Russia, and "Anna Karenina," an intimate portrayal of human passions. Shortly after the appearance of the last-named novel, Tolstoy, resolving to devote his life to a closer study of Russia's economic problems, transferred his property to his wife, assumed the garb of a peasant, and for a time worked in the fields in the summer and as a shoemaker in winter.

Tolstoy's religious convictions differed radically from those of the Russian Orthodox Church, and in 1901 he was excommunicated by the Holy Synod. In his own defense he replied to the edict of excommunication by a clear statement of his theological views. He renounced all privileges of rank in order to live a life of labor and asceticism. During the terrible Russian famine of 1891-92 he added fresh luster to his name by carrying out his gospel of social service. He died of pneumonia while executing a sudden decision to leave Yásnaya Polyana and end his days in retirement.

Count Tolstoy was one of the first of the eminent Russians who raised their voices in the denunciation of the drink evil. As early as 1868 he began to decry the excessive use of vodka in the Empire. Together with his family, he did more than any other person in Russia to establish temperance, or "sobriety," societies. For many years, up to the time when he was excommunicated by the Russian Orthodox Church, he was an honorary member of the first Moscow temperance society. Among the societies he founded was one at Mockba, Russia, in 1887. A year later, in response to an inquiry concerning its rules and membership, his daughter wrote: "At present the number of our members is 350, not counting a whole sect of about 500 people who have signified their desire to become members of our society. As far as I know nothing has been printed, because temperance societies are forbidden, so that we have to copy every leaf with the conditions of the society to give to new members."

Tolstoy was, however, an evangelist and prophet rather than an organizer of reform. His first noteworthy contribution to the temperance cause was made in 1886, when he published the play "The First Distiller." This was soon followed by a short story entitled "The Imp and the Crust." Both of these works were directed against the vodka evil and were couched in language the peasantry could understand. In the next year (1887) he induced the *starosta* (administrative head) of his village to call together all the inhabitants, and, after giving the villagers a lecture on the dangers of drunkenness and the evils of tobacco, he persuaded most of them to renounce smoking and drinking. He was far more considerate of the *muzhik* who drank than of the inebriate man of culture, who should have set an example for the less educated classes. In 1888 he published a scathing indictment of the drunkenness occasioned by such functions as the celebration of the anniversary of the University of Moscow, which he called "Culture's Holiday." Although this diatribe aroused much protest on the part of those assailed, he followed it shortly afterward with an essay entitled "Why Do Men Stupefy Themselves?" This essay, later used as a preface to "Drunkenness," by Dr. P. S. Alexeyeff, has been translated into several languages and widely circulated by international temperance organizations. Although his writings had no immediate effect in Russia, the ukase of the czar (Aug. 22, 1904), prohibiting the sale of vodka as a mobilization measure, prior to the beginning of the Russo-Japanese War (1904-05), was in no small degree made enforceable by Tolstoy's education of the peasantry.

TOLTECS. The foundation race of the Nahua peoples, who inhabited Mexico during the early centuries of the Christian era. For an account of their drinking customs, see ABORIGINES OF NORTH AMERICA, vol. i, p. 8.

TOM AND JERRY. A hot, frothy, and highly spiced drink, composed of eggs, sugar, whisky or sherry, cinnamon or cloves, and hot milk. Compare EGG-NOG.

TOM COLLINS. An iced mixture of Tom gin, lemon-juice, sugar, and soda-water. Compare JOHN COLLINS.

TOM GIN. A variety of gin; same as OLD TOM.

TOMLINSON, GEORGE. English Prohibition advocate; born near Clitheroe, Lancashire, Nov. 27, 1838; died in Derby Feb. 13, 1913. At an early age

he became impressed with the evil effects of the liquor traffic, and for the remainder of his life devoted his spare time to the cause of Prohibition. His first effort at public speaking for temperance was made when he was but sixteen years of age, and for several years afterward he addressed meetings throughout his home district.

In 1870 he went on trial to Middlesbrough-on-Tees, as agent in connection with the Young Men's Temperance Society. Some of the members of the Middlesbrough society were moderationists and insisted that Tomlinson should not advocate complete Prohibition. He declined to comply with their request and refused to accept the post, to the great regret of the committee. In March, 1871, he was elected agent of the Temperance Society at Stockton-on-Tees, which organization he served for about fifteen months. In July, 1872, he became agent of the North of England Temperance League at Newcastle, holding that post until 1885. Upon the decease of the veteran temperance reformer, Alderman George Charlton, who was secretary of the League, Tomlinson was appointed to the secretariate, which he held until October, 1889, resigning to accept an engagement with the United Kingdom Alliance at Derby. For more than three years he was district superintendent of the Derby Alliance, and in February, 1893, he went to Newcastle in the same capacity. After holding a similar post at Leeds, he served as a special missioner of the Alliance, until a breakdown in health compelled his resignation in 1909.

In 1872 he had joined the Independent Order of Good Templars at Stockton-on-Tees, and during his fourteen years' connection with the South Durham District Lodge, served as agent at several periods, by arrangement with the North of England Temperance League. He rendered similar services to the Northumberland, Cumberland (East and West), and North Durham District Lodges. He held various offices in the South Durham District Lodge, was District Chief Templar of the Northumberland District Lodge, and also held the high position of Grand Chaplain of the Order. For many years he was a local preacher in the United Free Methodist denomination.

TOMLINSON, MARY DAVIS. American Woman's Christian Temperance Union official; born at Dunellen, N. J., Dec. 9, 1837; died there May 29, 1926. She was educated at Alfred (N. Y.) University and at Trenton (N. J.) Normal School. After teaching for several years, she was married in 1868 to Dr. T. H. Tomlinson, of Bridgetown, N. J. Two years later she removed with her husband to Plainfield, N. J., where the rest of her life was spent.

In 1884 she became actively engaged in the work of the W. C. T. U. and at various times for seventeen years was president of the Plainfield Union. In 1887 she was elected to the presidency of the Union County W. C. T. U., an office which she still held as an octogenarian. In 1893 she was elected National superintendent of Social Meetings and Red Letter Days, serving until the department was discontinued. In 1910, at the World's W. C. T. U. Convention held in Glasgow, she was chosen World's superintendent of Parlor Meetings.

Mrs. Tomlinson took an active part in many State and local temperance campaigns, speaking in every county in her own State and in a number of other States. In addition to several temperance booklets, she published biographical sketches of Mrs. Lillian M. N. Stevens and Miss Anna A. Gordon.

TONGA, or FRIENDLY, ISLANDS. A British protectorate situated in the Southern-Pacific Ocean, 390 miles southeast of Fiji. The area of the Islands is 385 sq. mi. and the population was estimated in 1926 to be 27,048. Nukualofa, on the island of Tongatabu, is the seat of government.

The Tongas were visited by Tasman in 1643 and by Captain Cook in 1773. They were ruled by native Polynesian chiefs, who fell under missionary influence early in the nineteenth century. The Islands were the scene of considerable missionary endeavor, and indeed were at one time practically under the control of Mr. Shirley Baker, a retired Wesleyan missionary. In accordance with the Declaration of Berlin, April 6, 1886, they were pronounced a neutral region. They were recognized as a sphere of British influence by the proclamation of a Protectorate, May 18, 1900. The present ruler, Queen Salote, is assisted by a Parliament and a Privy Council, the latter body being composed of four European and five native ministers of the Crown, who are likewise heads of the various Government departments.

The natives are very progressive and intellectual, and have exercised a favorable influence over the inhabitants of the surrounding islands. The climate is healthy, the soil generally fertile, and the Islands are very rich in coconuts. Every Tongan is entitled to an allotment of land for cultivation, so that practically no unemployment exists. Copra, bananas, and oranges are the principal exports. In June, 1919, two of the smaller islands disappeared as the result of a tidal wave.

Due to the influence of the Wesleyan missionaries and to a British policy of prohibiting British subjects to introduce liquor into the Tongas, conditions with regard to the alcohol question are not as deplorable as in many parts of the South Seas. The British prohibitive regulation, published under the provisions of the Western Pacific Order in Council of 1879, read:

> If any British subject, in Tonga, sells or gives, or otherwise supplies to any native Tongan, or any native of any island in the Pacific Ocean resident in Tonga, any wine, spirits, or any intoxicating liquor, he shall, on conviction thereof before the Court of Her Majesty's High Commissioner, be liable to a penalty not exceeding ten pounds, and in default of payment shall be liable to imprisonment for a period not exceeding one month.
>
> If it shall appear to the Court that such wine or spirits have been given *bona fide* for medicinal purposes, or other cause which shall, in the judgment of the Court, be reasonable and sufficient, it shall be lawful for the Court to dismiss the charge.

The native drink is KAVA, which is consumed in great quantity by the Tongans, upon whom it has a mildly intoxicating effect. Harry L. Foster, in "A Vagabond in Fiji" (New York, 1927), thus describes its use at a native ceremonial:

> They [the Tonga chiefs] appeared in the usual everyday native skirt, with European coat above, and seated themselves on the steps without rite or ritual, except to partake of *kava*—a pungent South Sea beverage without which no function or transaction is complete.
>
> It was brewed upon the lawn—a mixture of root and water—and young girls, the comeliest of the village, came forward to kneel as they served it. One by one, with great solemnity, each functionary drained his cocoanut-bowl of the muddy-looking concoction, until all had partaken. . .
>
> Hour after hour the kava flowed. The court drank with village after village. . .

The same author, in an article entitled "Prohibition in the South Seas," in the Boston *Indepen-*

dent for Aug. 27, 1927, says, with regard to drinking in the Tongas:

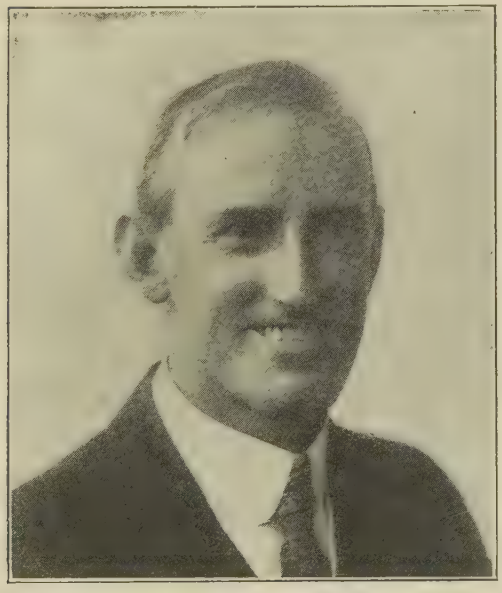
In the neighboring Tongas one finds a partial prohibition. Here, although the islands are nominally independent and under native rule, a white man is allowed to buy as much booze as he wishes, but a native can buy it only on permit, which must be duly signed and dated by the few trading companies commissioned to dispense liquors, to prevent his getting away with more than his lawful allotment. This permit is not a temporary affair issued by the doctor, but a permanent one, held only by the most aristocratic of the local celebrities, each of whom is entitled to one bottle of whisky per month or its alcoholic equivalent in beer or wine. As there are only a hundred such certificates in circulation, each the property of a native noble, the possession of one is somewhat equivalent to a seat on the New York Stock Exchange.

TONGAH. See HOOCHINOO OR HOOCH.

TONIK. See HOOCHINOO OR HOOCH.

TONKIN. See FRENCH INDO-CHINA.

TOOMBES, ARTHUR. Australian temperance leader; born at Rockhampton, Queensland, Feb. 2,



ARTHUR TOOMBES

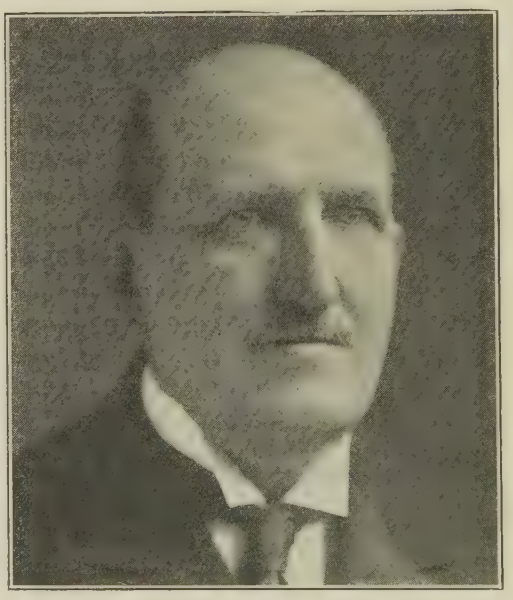
1884; educated in the public schools of Brisbane. He became interested in the temperance movement when, at the age of seventeen, he attended the races at Winton, and, hearing of the Good Templars, joined the Order. Since he was 23 years of age he has been exclusively engaged in temperance work. He has held various responsible positions in Queensland temperance organizations. In 1907 he was appointed secretary and organizer of the Newcastle division of the New South Wales Alliance. His excellent work in that position led to his engagement, in 1909, as State organizer in Queensland by the Good Templar Order. He remained in that position for four and one-half years, during which time the number of lodges increased from 42 to 76 and the membership from 1,500 to 2,400. He married Lillian May Burgess, of Newcastle, N. S. W., Dec. 22, 1909.

In 1910 Toombes was granted three months' leave of absence to organize the St. George electorate, and in 1913 he spent six months organizing and lecturing in the Goulburn electorate, being notably successful in both efforts. He went to New Zealand in 1914 as provincial organizer for the eleven Canterbury electorates, where he led a tremendous campaign and succeeded in freeing the temperance committee from a debt of £200. After the New Zealand fight, he returned to New South Wales, where he organized the North Coast Temperance Council in its campaign for the 6-o'clock closing of bars during war-time. He formed more than 100 local committees and conducted the most extensive campaign ever fought in the State. In 1917 he became federal organizer for the Australian Temperance Alliance; but resigned this position in 1918 to become superintendent of the new Strength of Empire Movement in Queensland. In 1921 the name of this organization was changed to the "Queensland Prohibition League" and Toombes was made superintendent, which position he still (1929) holds.

In 1921 Toombes visited the United States and Canada to study campaign methods. He is editor of the *Prohibitionist*, official organ of the Queensland Prohibition League, and of the annual "Australian Prohibition Year Book," published at Brisbane. He is also officially connected with the Independent Order of Rechabites, and has served as Grand Chaplain and Grand Secretary of the Independent Order of Good Templars.

Toombes has taken an active interest in local public affairs, and is a justice of the peace.

TOPE, HOMER WILLIAM. American clergyman and temperance worker; born at Dell Roy, Carroll County, Ohio, May 28, 1859; educated in that State at Mt. Union College, Oberlin College, Capital University, Columbus, Harlem Springs College, Carroll County (A.B. 1885; A.M. 1888), and in Pennsylvania at Mt. Airy Theological Seminary,



REV. HOMER WILLIAM TOPE

Philadelphia. He received the honorary degree of D.D. from Carthage College, Ill., in 1898. He taught school for seven years and then took up the study of law, which he continued for two years. He mar-

ried Alice Mackaman, of New Cumberland, Ohio, in 1881.

Tope was ordained to the ministry of the Lutheran Church at Pittsburgh in 1888, and entered on his first charge at Grace Lutheran Church, Youngstown, Ohio, where he remained for nine years. From 1897 to 1899 he held the pastorate of Grace Lutheran Church, Chicago, and in 1900 he became pastor of the Lutheran Church at Freeport, Ill.

In the same year (1900) Tope resigned his pastorate to become superintendent of the Poughkeepsie District of the New York Anti-Saloon League. A short time after, he was transferred to the Albany District, a wider field of usefulness in League work, including legislative duties at Albany. Later he became superintendent of both the Syracuse and the Rochester districts, where the work under his direction was very effective, and many no-license victories were secured under the Township Option Law in New York, as well as some amendments to the Raines Law. He left the New York League to become assistant superintendent of the League in Massachusetts, with headquarters at Boston. He was very successful in this new field, hundreds of churches opening to a presentation of League work; also, many counties were so thoroughly organized that "no-license" representatives were sent to the Legislature. From Massachusetts he went to the Pennsylvania League, first at Pittsburgh, and in 1907 at Philadelphia, as district superintendent. He held that position until 1919, when he was elected superintendent of the Pennsylvania League.

Tope is a lecturer of note, and has delivered many addresses on temperance topics throughout the United States. The subjects of some of his most popular lectures are "America's Greatest Shame," "Patriotism and Prohibition," "The Overthrow of the Saloon," "Democracy and Prohibition," and "King Alcohol Dethroned."

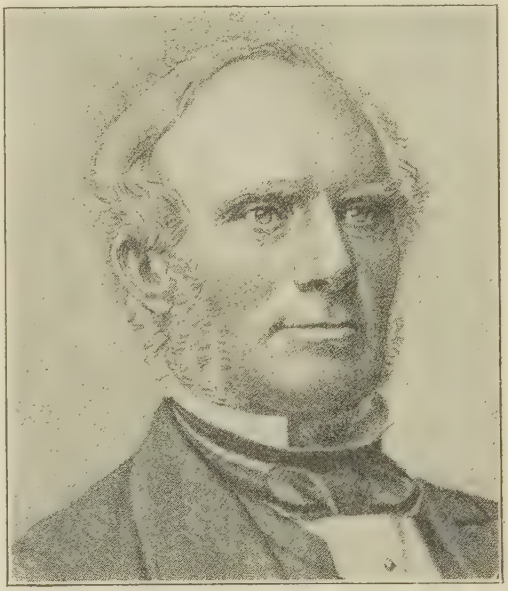
He is the author of: "Gustavus Adolphus" (1905); "The New Republic"; "John Barleycorn at Waterloo"; "Democracy and the Bottle"; "The Call of Opportunity"; "Unseen Realities"; and "The Macedonian Call."

TORCKELL, HULDI MARIA. Finnish author and temperance society official; born in Storå Parish, Finland, April 22, 1871; educated at the Teachers' College, Ekenas, Finland. After Miss Torckell had taught for five years in the public schools, stressing temperance instruction in her work, she was made secretary and organizer for the Finnish Band of Hope. She is a member of the following temperance organizations: Teachers' Temperance League; Swedish Temperance Alliance of Finland *(Finlands Svenska Nykterhetsförbund)*; Northern League for Alcohol-free Education *(Nordiska förbundet för Alkoholfri Kultur)*. She is a member of the board of management of the last-mentioned organization.

Miss Torckell has undertaken numerous lecture-tours, and has written many short stories, several novels, and a wide variety of articles for the periodical press. In recent years she has been particularly interested in temperance work for children, serving as secretary-editor of a juvenile temperance paper and as an organizer of temperance prize essays in board-schools.

TORQUAY UNITED TEMPERANCE COUNCIL. A British organization, formed at Torquay, England, in 1915, through the efforts of Alfred Russell Ecroyd. It is composed of representatives of ten separate sects of divergent views, all of whom, however, are agreed upon the need of temperance reform in Great Britain.

TORRENS, JAMES. A Scottish business man and temperance pioneer; born in Edinburgh in 1811; died in Glasgow Nov. 27, 1884. Early engaging in the painting and decorating trade, he entered the firm of William Wardlaw & Co., Glasgow, later setting up in business for himself at Greenock. Following a short visit to the United States, he returned to Glasgow, where he became the head of the firm of Torrens and Husband. As a member of the town council of Glasgow, he was known for his high business qualifications and for his devotion to the public welfare. He became successively bailie, city magistrate, and senior magistrate of Glasgow. He was also a justice of the peace for Lanarkshire.



JAMES TORRENS

A teetotaler of long standing, Torrens was an able temperance speaker and was present at numerous temperance gatherings throughout Scotland. He was a stanch supporter of the United Kingdom Alliance and an executive of the Scottish Temperance League. When the struggle for Prohibition was instituted in Scotland by the Alliance, Torrens, on Oct. 1, 1858, united with James Mitchell, James L. Selkirk, David Lewis, Rev. John Kirk, James M. M'Culloch, and others in forming the Scottish Permissive Bill and Temperance Association, of which he was the first president and chairman of the executive. He was present and lent his support at the formation of the Free Church Temperance Society in Edinburgh on Oct. 30, 1849.

TOSOSHU or **OTOSO.** A variety of saké much used in Japan. It takes its name from *toso*, a powder composed of five ingredients: *sansho (xanthoxylon piperitum)*, an aromatic shrub, the leaves and seeds of which are used as a condiment; *bofu* (caraway seed); *nikkei* (cinnamon); *kikyo (platycodon grandiflorum)*; and *byakujutsu* (a kind of grass).

A certain amount of *toso* is put into a red, triangular bag and dropped into *seishu* or *mirinshu* (varieties of sweet saké), where it is allowed to remain for a day or longer, imparting a spicy flavor to the saké. *Tososhu* is reputed to possess medicinal properties, and large quantities of it are annually consumed from the first to the fifteenth of January, both to ward off disease during the ensuing year and to promote longevity. See JAPAN, vol. 3, p. 1380; SAKÉ.

TOT. (1) A small drink of liquor; a dram. The term is in use in parts of England and in South Africa.

(2) The half-pint drinking-cup that holds a tot of liquor.

(3) A system of rationing liquor to laborers practised in the Western District of the Cape Province in South Africa.

With regard to this system, the Liquor Bill before the Parliament of the Union of South Africa in 1927 specified:

> An adult European employing outside urban areas any coloured or native male from eighteen years of age may supply gratis, not earlier than 4 P. M., one single drink per day, limited to a quarter-pint of spirituous liquor or a pint of other liquor, to be consumed in his presence or that of his adult European agent.

TOTAL ABSTINENCE. A term which has come to mean the complete abstaining from all intoxicating beverages. Total abstinence has been practised and inculcated from the earliest times by many religious sects and was enjoined by the founders of Mohammedanism and Buddhism.

It is generally accepted that the United States of America was the first country to inaugurate the total-abstinence reform movement, but most of the early temperance societies had for their object total abstinence from ardent spirits only. No pledge of abstinence from fermented liquors was taken from the members (see UNION TEMPERATE SOCIETY OF MOREAU AND NORTHUMBERLAND; SIMSBURY AQUATICS).

The First National Temperance Convention, which met at Philadelphia, in 1833, and was attended by more than 400 delegates from 21 States, while adopting a resolution against the use of "ardent spirit," made no declaration against fermented liquors. The Second Convention, however (Saratoga, 1836), extended the principle of total abstinence to "all intoxicating liquors." The American Temperance Union was organized at this Convention and did effective work until 1866 when it was superseded by the National Temperance Society. The spread of the total-abstinence movement in America and throughout the world has been described in the STANDARD ENCYCLOPEDIA articles on the several countries.

TOTAL ABSTINENCE AND LIFE INSURANCE. See LONGEVITY AND ALCOHOL.

TOUBA. A brandy made from the fermented juice of the coco-palm by the natives of the island of Guam (see Morewood, "Hist.," p. 249).

TOUPARE. A wine made from sugar-cane by the Malagasy tribes. See MADAGASCAR, vol. iv, p. 1644.

TOWER, FREDERICK JULIUS. An American Presbyterian clergyman and temperance executive; born at Woodhull, Ill., May 29, 1870; educated at Park (Mo.) College (A.B. 1893), and at McCormick (Ill.) Theological Seminary (1896). On Sept. 30, 1896, he married Mabel Susan Reid of Chicago, Ill.

In 1899 Tower became pastor of the First Presbyterian Church, Carthage, Ill. It was while serving in this charge that he, together with William H. Anderson (then State superintendent of the Illinois Anti-Saloon League), succeeded in interesting State Senator O. F. Berry, who was superintendent of the First Presbyterian Sunday-school of Carthage, in local option; and in the campaign of 1907, which carried the local-option bill introduced by Senator Berry to victory, Tower rendered valuable assistance.

Tower's next pastorate was at Rochester, N. Y., where, as the result of an unfortunate disagreement with district officials, the churches of the city were closed to representatives of the Anti-Saloon League. He opened to the League the pulpit of the Memorial Presbyterian Church, and other churches soon fell in line. He was elected chairman of the county's no-license league and of the city's local-option committee.

In 1910 Tower resigned his pulpit to accept the superintendency of the Rochester District of the New York Anti-Saloon League. In 1915 he was transferred to the Capital District, with headquarters at Albany, where he remained until the National Prohibition Amendment was secured. Throughout his career as a League executive he was remarkably successful in securing the cooperation of churches and temperance organizations.

In 1920 Tower was granted an honorary D.D. by Park College.

Since the latter year he has served as executive secretary of Park College (1920-24) and as business manager of Church Service, Inc. (1924-27). He is at present engaged in the life-insurance business in New York city. He still delivers occasional addresses for the New York State Anti-Saloon League.

TRADESTON TEMPERANCE SOCIETY. See PAISLEY YOUTHS' TOTAL ABSTINENCE SOCIETY.

TRADESTON TOTAL ABSTINENCE SOCIETY. A Scottish temperance organization, formed in Glasgow Jan. 15, 1832, on the basis of abstinence from all intoxicating liquors. One of the first presidents of the society was James Macnair, who was largely responsible for the organization of the Eastern and Western Scottish Temperance Unions. The Society was extremely active in its operations under Macnair, holding regular meetings and circulating thousands of leaflets on various phases of the temperance question. It was one of the societies exempting from its pledge wine used "in a religious ordinance."

TRADE UNION AND LABOUR OFFICIALS' TEMPERANCE FELLOWSHIP. See LABOR AND LIQUOR, vol. iv, p. 1495.

TRAKTIR. In Russia a cheap restaurant where, during the imperial régime, liquor was served at retail.

TRANSEAU, EMMA LYDIA (BENEDICT). American teacher, editor, and writer on temperance subjects; born at Clifton Park, N. Y., Nov. 16, 1857. Miss Benedict was educated in the public schools; at Clifton Park Academy, in Castleton, N. Y.; and at the State Normal School, Albany, N. Y. (1879). She taught in the schools of Clifton Park (1875-76), at Schodack, N. Y. (1879-81), and at Albany and Adamsville, N. Y. (1881-83). From 1883 to 1886 she was assistant editor of the New York *School Journal*. For the next

few years she was engaged in miscellaneous literary work, writing stories and verses for juvenile publications, a book, and reporting school-room work for an educational journal (1886-87). Much

MRS. EMMA LYDIA TRANSEAU

of her work was written under the pen-name of "Emma Lee Benedict." She married Charles Frederick Transeau, of Pofftown, N. C., Nov. 28, 1895.

Mrs. Transeau became interested in Gospel Temperance meetings in Brooklyn and scientific temperance in the schools through sharing a business office at the Bible House, in New York City, with Miss JULIA COLMAN, superintendent of the Department of Literature of the Woman's Christian Temperance Union. In May, 1888, she was called to Washington, D. C., by Mrs. MARY H. HUNT for research work in the Library of the Surgeon-General on the subject of alcohol, as a basis for the revision of certain text-books under preparation for use in the schools; and she continued this work in the Boston Medical Library, while living at Mrs. Hunt's home in Hyde Park, Mass. She was made literary assistant in Mrs. Hunt's department of the W. C. T. U., in which capacity she helped in the preparation of text-books, and in the launching of the journal first called *Monthly Advices*, later the *School Physiology Journal*, and now the *Scientific Temperance Journal*. A temporary disability necessitated an interruption of the work with Mrs. Hunt in 1893, but in 1898 the association was resumed for further research work in connection with text-books, which continued until Mrs. Hunt's death in 1906.

Mrs. Transeau was a charter member in the organization of the Scientific Temperance Federation, in 1906, in which she held the offices of recording and research secretary. She compiled a large collection of scientific evidence on the alcohol question from medical literature in German, French, and other languages, which is now a part of the special library of the Scientific Temperance Federation. From 1920 to 1927 she was director of the department of Scientific Temperance Instruction in the Massachusetts W. C. T. U.

Mrs. Transeau is the author of "Stories of Persons and Places in Europe" (1886); "Health for Little Folks" (1890); "Happy Time Fancies in

"HOW LONG WILT THOU BE DRUNKEN? PUT AWAY THY WINE FROM THEE" (1 Sam. i. 14).

"DO THYSELF NO HARM" (Acts xiv. 28).

"ABSTAIN FROM ALL APPEARANCE OF EVIL" (1 Thess. v. 22).

TOTAL ABSTINENCE SOCIETY.

I do voluntarily agree to abstain from Ardent Spirits, Wines, Ales, Porter, Cider, and all other Intoxicating Liquors, (*a*) and not to give nor offer them to others, (*b*) except as medicine (*c*) or in a religious ordinance (*d*).

.....

Having signed the above declaration on the ..... day of .....

was admitted a member of the ..... Total Abstinence Society.

..... SECRETARY.

(*a*) "Wine is a mocker, strong drink *is* raging, and whosoever is deceived thereby is not wise" (Prov. xx. 1).

(*b*) "Woe unto him that giveth his neighbour drink," &c. (Hab. ii. 15).

(*c*) "Give strong drink unto him that is ready to perish" (Prov. xxxi. 6.

(*d*) "The Scriptures require the use of 'the fruit of the vine' in the institution of the Supper" (Matt. xxvi. 29; Mark xiv. 25; Luke xxii. 18)—a substance it must, however, be remarked essentially different from the intoxicating liquors found at the table of the Lord.

"I HAVE DRUNK NEITHER WINE NOR STRONG DRINK" (1 Sam. i. 15).

TRADESTON TOTAL ABSTINENCE SOCIETY: PLEDGE-CARD

See preceding page

Rhyme" (1893); "Gregory Guards" (1905); "Three Young Americans in Action" (1926); and, in collaboration with Miss CORA FRANCES STODDARD, of numerous pamphlets and booklets on the scientific and social phases of alcoholism. She is assistant editor of the *Scientific Temperance Journal*, and a contributor to the *Union Signal*, the *American Issue*, and the STANDARD ENCYCLOPEDIA.

TRANSPORTATION AND ALCOHOL. In the days of the bullock-cart, the buggy, the canal-boat, and the sailing-vessel, the difficulties caused by alcohol were substantially the same as in other activities of life. But with the advent of steam and electricity, as applied to human endeavor, revolutionary changes took place and a multitude of new problems arose. Powerful railway trains driving through the land, guided by intricate signals, took the place of the freighter and the wagon. It became possible for a missed or faulty signal to cause the death of several hundred people and the destruction of millions of dollars worth of property. The muddled mind of a submarine's engineer could sink his crew and ship in a twinkling. The slight misjudgment of an aviator could send his plane crashing to earth in a total wreck.

The harnessing of these colossal powers to industry and transportation made imperative the elimination of alcohol. Inventive genius enabled a single man, mastering intricate mechanism, to do the work of a hundred laborers of the olden days. A clear mind and an unerring vision became the working man's prime requisite. "Safety first" was the slogan of the new world of transportation and industry. Alcohol, the mischief-maker of the world, became a new menace to life and property.

Railways. These difficulties were first apparent in railway transportation, not only in the construction of the railways themselves, but in the movement of traffic. Edward Hungerford, in his "Story of the Baltimore and Ohio Railroad, 1827-1927," recounts the difficulties caused by drink as early as 1831 in the construction of the company's lines:

> Troublous times. And yet progress being made all the time. Sometimes the workmen rough. And many times the workmen drunk. Whiskey still at three cents a glass.

Drunken Construction Gangs

And Casper Wever, the doughty superintendent of construction, complaining all the while of it. It was not enough to him that the company, in the making of each of its contracts, had officially prohibited its use by workmen and contractors. Wever went on record in one of his reports, saying:

> "It is believed that the work may be executed without the use of this dreadful poison, more advantageously to the interests of the Company, and certainly much more agreeably to its officers and contractors, as well as beneficially to the laborers, themselves. The promised good which its prohibition holds out to all parties, requires that the measure (the contract clause) should be persisted in, at least until it shall have been proved to be an injurious one; this, it is ardently hoped, may never occur. It would indeed be a melancholy reflection, that a public work could not be carried on in a Christian country, without the aid of a maddening poison so destructive of human life and morals as to have been utterly proscribed even in Mohammedan lands."

According to the Niles *Register* of March 14, 1831, contracts for grading along the right of way of the Baltimore and Ohio railway called for abstinence from distilled spirits. The circular of instructions sent out about 1853 by the general superintendent of the road to subordinate officers, agents, and conductors, called attention to the necessity for sobriety on the part of employees in the following terms:

TRANSPORTATION AND ALCOHOL

> No man who uses intoxicating drinks at all can thus rely upon himself, or be relied upon, and it is intended as far as possible to deny employment to all who use them. It is hoped, therefore, that those who desire to remain in the service will avail themselves of this notice and abstain entirely from a habit which is full of evil to themselves as well as to their employers, and is now acknowledged to do no one any good.

The difficulties encountered by the Baltimore and Ohio railway also beset the pioneer days of other systems. Frank Walter Stevens, in his "Beginnings of the New York Central Railroad,"

First Railway Regulations

records that at a meeting called by the directors of the Utica and Schenectady Railroad (one of the early constituents of the New York Central lines) in 1843 to consider uniformity of rates and management of railways between the Hudson River and Lake Erie, the following resolution was adopted by representatives of the seven railways present:

> Resolved: That the several companies upon this railroad line will not employ persons in the business of transportation who ever drink intoxicating liquors.

In the General Rules and Regulations of the New York Central railroad for 1854 the following appears:

> No instance of intoxication on duty will be overlooked, and the offender will be dismissed.

It appears, therefore, that 76 years before the adoption of the Eighteenth Amendment to the Federal Constitution the foremost American railways found it necessary to prohibit the use of intoxicating liquors by employees of their operating departments.

The mischief caused by alcohol in the early operation of railways was not peculiar to America. A hundred years ago George Stephenson, English inventor of the locomotive, wrote a letter in which he declared that the sale of alcoholic liquors in railway-stations was exceedingly detrimental. The reason he assigned was that the personnel of the railways would abandon themselves to drink, become negligent in the performance of their duties, delay the trains, and cause numerous accidents. He added:

> From day to day I am more persuaded that we must avert the temptation to drink. . . When we consider that the smallest inattention on the part of the engineer of a locomotive, or a road guard, or a train dispatcher, may have the most terrible consequences, it seems impossible to exaggerate prudence in this matter.

The regulations of American railways against drink, beginning in 1843, were gradually strengthened until, on April 12, 1899, the American Railway Association,

Rule G Adopted

comprising 250,000 miles of trackage in the United States, Canada, and Mexico, and employing 1,500,000 men, adopted standard rules for the operation of constituent railways, among them being the famous Rule G, the original wording of which was as follows:

> The use of intoxicants by employees while on duty is prohibited. Their habitual use, or frequenting of places where they are sold, is sufficient cause for dismissal.

Experience led most of the railways to eliminate the word "habitual," until total abstinence, either on or off duty, was generally required.

As early as 1901 the Chicago and Alton Railway had the following among its regulations:

> The use of intoxicating drinks and frequenting of gambling places, or other places of low resort, has proven a most fruitful source of trouble to railways as well as individuals. Recognizing this fact, this company will exercise the most rigid scrutiny in reference to the habits of employees in this respect.

The use of beer, or other intoxicating liquor, by any employee of this company, while on duty, is strictly prohibited, and no employee will be allowed to have such liquors in or about any station, shop, or yard, or other premises of this company, at any time or under any circumstances.

Any conductor, trainman, engineer, fireman, switchman, or other employee, who is known to use intoxicating liquors or frequent gambling places, or other places of low resort, either while on or off duty, will be promptly and permanently discharged from the service of this company. Heads of departments, subordinate officers and foremen are hereby instructed to see that these rules are strictly enforced at all times.

On April 1, 1909, superintendent M. J. Finney of the Missouri, Kansas, Texas Railway, sent out from Sedalia, Missouri, a notice that in the future any employee who got his pay-check cashed in a saloon would be discharged.

Michigan was the pioneer State in enacting legislation requiring total abstinence by employees of the operating departments of railways. Prior to 1901 the following was enacted as Article IV, Section 5, of the General Railroad Laws of the State:

No person shall be employed as engineer, train dispatcher, fireman, baggage master, conductor, brakeman, or any other servant upon any railroad in any of its operating departments, who uses intoxicating liquors as a beverage.

The penalty provided was a fine of $500 for each offense. A section of this law read as follows:

If any person shall be intoxicated while in charge of a locomotive engine, running upon the road of any such company, or while acting as conductor of any train of a company on any such road, he shall be liable for all damage incurred in consequence thereof, and shall be deemed guilty of a misdemeanor, provided that this shall not affect or release the railroad company from any such liability.

The Canadian Railway Act, passed in July, 1919, contained the following sections:

423. Every conductor, locomotive engineer, train dispatcher, telegraph operator, station agent, switchman, signal man, bridge tender or any other person who is intoxicated, or under the influence of liquor, while on duty, in charge of or in any employment having to do with the movement of trains upon any railway, is guilty of an offense, and shall be punished by fine, not exceeding four hundred dollars, or imprisoned, not exceeding five years, or both, in the discretion of the court before which the conviction is had, and according as such court considers the offense proved to be more or less grave as causing injury to any person or property, or as exposing or likely to expose any person or property to any injury, although no actual injury occurs.

424. Every person who sells, gives or barters any spirituous or intoxicating liquor to or with any servant or employee of any company, while on duty, is liable on summary conviction to a penalty not exceeding fifty dollars, or to imprisonment, with or without hard labor, for a period not exceeding one month, or to both.

These rules and regulations were supplemented by systematic movements and enterprises for the welfare of railway employees. A pioneer organization in this work was the Young Men's Christian Association. The Railroad Y. M. C. A. originated in 1872 at Cleveland, Ohio. It was initially intended for the conduct chiefly of religious work among railway men and was so carried on for about ten years. Then buildings began to be erected at many points in the United States and Canada for the physical care of railroaders when away from home. These enterprises developed rapidly. At the Twelfth International Congress on Alcoholism held in London in 1909, A. Faulkner, J. P., Chairman of the United Kingdom Railway Temperance Union, reported that the value of these welfare institutions for American railway men was then about $3,575,000; that the operating expenses for 1908 were about $1,100,000; and that many of the buildings had been partially paid for by the railway companies. It had become a recognized principle of railroad management to look after the well-being of its employees.

Railroad Y. M. C. A.

Restrictions requiring total abstinence on the part of railway operating department employees have generally met with the approval of the employees themselves. They have recognized that their own lives, as well as those of passengers, are put in jeopardy by inebriate fellow workmen. Prior to 1902 the Order of Railroad Conductors and the Brotherhood of Locomotive Firemen forbade their members to engage in the liquor business under penalty of expulsion. The Order of Railway Telegraphers of this period provided in its constitution that "the use of alcoholic liquors as a beverage shall be sufficient cause for rejecting any petition for membership." Action against drink was taken also by the Switchmen's Union of North America. Shortly after his election to the presidency of the International Brotherhood of Locomotive Engineers (1903), Warren S. Stone made the following statement:

Employees' Organizations

In these days of fast time, congested traffic, and heavy trains, the engineer in the cab of a locomotive needs all the brains he has and he cannot afford to have them muddled with alcohol.

A law of the Brotherhood for two score years has stipulated that "the use of intoxicating liquors either on or off duty is prohibited."

Similar, but less drastic action, has been taken by both administration officials and employees of the operating departments of European railways. At the Seventeenth International Congress against Alcoholism, held at Copenhagen in 1923, Mr. F. A. Brandt reported the results of a questionary addressed to European railway officials. The report stated that all railway administrations forbid drunkenness when on duty, punishments differing in various countries. All administrations punish repeated offenses by dismissal. Some punish drunkenness when off duty. In 1923 the International Railway Temperance Union, a federation of ten national organizations, reported a membership of 70,000. National railway temperance unions existed in the following countries: Austria, Denmark, England, Finland, France, Germany, Holland, Norway, Sweden, and Switzerland.

Among the most active are the following: In Denmark, the Danish Railroads Temperance Society *(Danske Jernbaners Afholdsselskab)*; in Finland, the Finnish Society of Abstaining Railway Employees *(Suomen Rautatieläisten Raittiusyhdistys)*; in France, the Railroad Employees' Antialcoholic Society *(Société Antialcoolique des Employés de Chemins de Fer)*; in Great Britain, the United Kingdom Railway Temperance Union and the London, Midland and Scottish Railway Temperance Union; in the Netherlands, the Union of Dutch Rail- and Tramway Abstaining Employees *(Vereeniging van Geheelonthouders onder Nederlandsch Spooren Tramwegpersoneel)* and the National Roman Catholic Society of Abstaining Rail- and Tramway Employees *(Nationale R. K. Spooren Tramweg Onthouders Vereeniging)*; in Norway, the Norwegian League of Abstaining Railwaymen *(Norske Jernbanemaends Avholdsforbund)*; and in Sweden, the Railwaymen's Temperance Alliance *(Järnvägsmännens Helnykterhetsförbund)*.

Steamships. Although the dangers involved in in-

toxication by employees of steamship companies have not been as acute as in the case of railways, owing to the smaller number of individuals involved and the greater freedom of ocean traffic lanes, nevertheless, laxity in this direction has frequently been the cause of discrimination by travelers against certain steamship companies, has complicated the enforcement of the Eighteenth Amendment at sea, and has repeatedly discomfited steamship officials before boards of inquiry, called to investigate the cause of maritime accidents and the conduct of employees at the time of such accidents.

Steamship Crews Denied Liquor

It was once the common practise to ration grog to sailors, partly in payment for their services and partly to relieve the tedium of long voyages. This custom has long been discontinued, and to-day liquor is generally prohibited to the crews of passenger-carrying vessels. This prohibition, however, frequently does not extend to the ship's officers. Varying practises in this respect are illustrated by the following statements, which are typical of the replies received in answer to an inquiry instituted by the STANDARD ENCYCLOPEDIA OF THE ALCOHOL PROBLEM:

The Hamburg-American Line, through J. P. Meyer, one of its directors, says:

> . . . on our passenger steamers in the Hamburg-New York service allowances in alcoholic beverages are as follows:
>
> Captain: To the value of 2 marks per day;
> Officers: To the value of 1.50 marks per day;
> Engine & Commissary Personnel: .75 to .25 marks per day;
> Sailors and Crew: None.
>
> These allowances only apply while the vessels are en-route. No alcoholic beverages are given at the home port, and as all provision and store rooms are Customs-sealed in U. S. ports, the ship's forces do not receive alcoholic beverages here [New York].
>
> In case the ship's personnel do not take advantage of these allowances, they are entitled to 50% of the amounts in cash.

The Holland-American Line, through its general manager, W. Van Doorn, replies:

> Our ships do not give or sell any alcoholic beverages to the crew and they are not allowed to have alcoholic beverages in their possession. The officers can order a drink but have to sign a slip I. O. U. The company knows exactly how much has been consumed by the signer of the slip. Our ships carry and sell wines and alcoholic beverages to their passengers east and west bound. All wines, liquors, etc., are put under seal before reaching the 3 mile limit and are opened after reaching the 3 mile limit on the trip eastward. A treaty to that effect has been concluded between the Dutch and American governments, in exchange for the privilege to examine ships under the flag of the Netherlands within the U. S. shore limits.

Limited Allowance to Officers

The International Mercantile Marine Company, controlling eight steamship lines, including the American Line and the White Star Line, declares, through its assistant manager, C. W. Thomas:

> . . . our rules as regards consumption of alcoholic beverages by our employees both afloat and ashore are very strict, and anyone who indulges too freely is soon dropped from our list of employees.
>
> The consumption by the crew of wines and liquors on steamers is watched very carefully and the Commander and heads of Departments are enjoined to pay particular attention to this in order that excess may be avoided. The Management ashore critically inspects the quantity of wines and liquors used by its employees on board ship.

The ships of the United States Lines, with respect to the sale of intoxicants to both passengers and crew, were entirely dry, while under Government control. When these vessels came under private ownership, controversy centered around the "Leviathan," flagship of the fleet. On the "Leviathan" liquor has been sold to passengers on the westward trip and part of the time on the eastward trip, by a system of impounding a certain amount of liquors and wines as medical stores when the 12-mile limit was reached. In September, 1929, however, under the influence of Paul W. Chapman, president of the company and a temperance advocate, it was decided to abandon entirely the sale of liquor on the eastbound voyage.

U. S. Lines

While the steamship companies have seldom displayed any conspicuous interest in the alcoholic habits of their employees when on shore, temperance and other welfare organizations have frequently conducted work among seamen, who are especially irresponsible as a class, establishing Sailors' Havens and temperance restaurants in ports of call throughout the world.

Great Britain has been a leader in this work. As early as 1837 a temperance society at Hull, Yorkshire, carried on a special work for sailors and riverside men. In the latter half of the nineteenth century several English temperance societies supported sailors' missionaries. Notable service was performed by the NATIONAL TEMPERANCE LEAGUE, whose work in the Royal Navy was organized by Miss AGNES WESTON. In 1892, Winskill reports, there was a temperance society in connection with every ship in the British navy, and many in the merchant service. Similar work has been conducted in the United States, notably in the ports of Boston, Massachusetts, and Charleston, South Carolina.

Among organizations sponsored by seamen themselves, the International Seaman's Union has been conspicuous. From about 1900 it refused to accept liquor advertising in the columns of its official organ. The most prominent temperance organization for sailors to-day is the Royal Naval Temperance Society, of Great Britain.

Automobiles. The advent of the motor-car, congesting the highways of the world, enormously accentuated the hazards of travel. In the United States alone something like 23,000,000 automobiles are registered and the number is increasing constantly. The danger has become so great that almost all American States and many foreign countries have enacted drastic legislation forbidding the driving of motor vehicles by persons under the influence of liquor or narcotic drugs. In several South American and other countries, where automobiles are not as yet common, violations are dealt with under existing laws for vehicles; but in the United States, England, Canada, Australia, and most countries of continental Europe, drunken-driver laws are rapidly being enacted and rigidly enforced, with penalties ranging from revocation or suspension of license to heavy fines, or imprisonment, or both.

Drunken Motor Driver Menace

Among enforcement agencies there has, however, been much confusion as to what constitutes intoxication. In this regard, the Connecticut Motor Vehicle Commission in 1924 reached the conclusion that

> . . . for the protection of all, any person who buys drinks and then operates a motor vehicle must be considered drunk. For all purposes of police enforcement a broad principle is laid down that no person who has been drinking ought to be allowed to operate a car.

Sir James Purves-Stewart, in an address before the Society for the Study of Inebriety, quoted in the *British Medical Journal* for Jan. 17, 1928, thus discussed the question:

Definition of Intoxication

At what stage of alcoholic intoxication is a man to be considered as drunk? According to a legal dictionary, no statutory definition of drunkenness exists, and a man may be held drunk in connection with one offense when he would not be held drunk in connection with another. The degree of intoxication which would make an engine driver drunk if he were driving an express train would not legally make him drunk if he were walking along a country lane.

Says Dr. A. Jacoby, head master of the department of transportation in the Dresden (Germany) Technical High School, in *Die Alkoholfrage* (Parts I and II, 1928):

There is, of course, no question that drunkenness excludes an applicant for a (driver's) license. But the difficulty is the moderate, occasional or regular use of beer, wine, or whisky. It is well known that alcohol, even in moderate amounts, has at first an exciting action on the nerves which soon gives place to a reaction that dulls the senses and leads to sleepiness. It is also well known that a person under the effects of alcohol never knows that he has drunk "too much," because he has lost the power of self-criticism as well as self-control. His sense of responsibility is deadened.

Speaking to an audience of students at the Harvard Medical School (Cambridge) in May, 1929, Dr. Richard C. Cabot, professor of clinical medicine in that institution, declared:

Any use of liquor is an abuse. The moderate drinker is the dangerous drinker. There is no need to fear the man who has had so much to drink that he goes to sleep in his car. It is the man who has had just a drink or two who is the real menace to society.

In 1927 the London *Times*, cited by the *British Journal of Inebriety* (April, 1927), contended that

As things stand at present there would appear to be no absolute safeguard for the motor driver but total abstinence.

With reference to the rapidly increasing dangers of motor traffic, Prof. Herman Feldman, in his "Prohibition, Its Economic and Industrial Aspects" (1927) refers to the Statistical Bulletin of the Metropolitan Life Insurance Company of July, 1926, which reports that the doubling of traffic density does not double the accident frequency, but quadruples it. Hence motor-car accidents normally increase much faster than the increase in the number of cars operated, and probably, in any community, nearly as the square of the increase in the number of automobiles, where drunken drivers are concerned.

Increase in Accidents

Speaking to a group of newspaper reporters at the Wayside Inn, Sudbury, Massachusetts, Aug. 26, 1928, concerning the relation of Prohibition to recent economic changes, Henry Ford said:

If the law were changed, we'd have to shut down our plants. Everything in the United States is keyed up to a new pace which started with prohibition. The speed at which we run our motor cars, operate our intricate machinery, and generally live would be impossible with liquor.

Speaking further, to an interviewer of the *Christian Herald* (July 20, 1929), Mr. Ford said:

No industrial leader with any sense allows booze in his shops. That was stopped long before the Volstead Act came about. It was stopped because it hurt business. Business and booze are enemies. I have noticed a great difference in our plants since the Prohibition law went into effect. We can't have liquor and automobiles too. If the war had not come the automobile would have forced the people to protect themselves from fools who think that they can drink and drive an automobile. Gasoline and liquor do not mix.

The trend of present-day thought with respect to the drunken driver in the field of modern transportation was aptly summarized by Pres. W. H. P. Faunce, who, in his address to the graduates of Brown University (Providence) on June 16, 1929, said:

The man who presumes to steer an automobile through a crowded city while his brain is fuddled is par excellence a fool. Just how to deal with the liquor problem we are not now discussing. But in our present stage of civilization, we all perceive that the man who claims the privilege of the street after he has muddled his sense organs is either an infant or a mad man, and in either case should be shut away from civilization.

Once intoxication was a kind of transient happiness; now it is a permanent menace and lunacy.

Airplanes. The latest factor in the transportation problem is the airplane. Aviation requires a greater degree of coordination of faculties and clearness of judgment than any other means of locomotion yet evolved. There would seem to be no room for alcohol here. But the strain of long hours of flying, chilliness in the upper-air regions, and hazardous "stunts," have in some cases already induced indulgence in liquor, which becomes a menace not only to the pilot himself but to everything in the path of his plane. As the industry is still in its infancy, few laws have been passed to protect the public from the drunken flier; but the following excerpts from replies to an inquiry instituted in 1929 by the STANDARD ENCYCLOPEDIA indicate the attitude of the officials of aviation companies toward drinking among their employees.

Empire Transport, Inc. of Syracuse, N. Y., writes:

The safest way would be to let it [liquor] alone. We do not employ pilots who use alcohol.

Says Mr. B. S. Graham, manager of the Curtiss Flying Service of Oklahoma City, Okla.:

Personally, I think the man who flies should never fly after having taken a stimulant. I do know from years of experience that a lot of men successfully get away with it, but it certainly is not a sound business policy. It is a fundamental rule in this organization that any man flying under the influence of liquor is summarily discharged.

Edwin Greer, president of Greer College (Chicago) for the training of aviators, writes:

Aviation Requires Abstinence

In Aviation the public place their trust in the hands of the skilled mechanic and pilot of the air. These same men become models and guides to the cream of America's air-minded youth. If this is to become a progressive and sound industry, we must not detract from the proficiency and alertness in plan or action of pilot or mechanic; therefore I can but say that intoxicating liquors have absolutely no place in conjunction with the duties of those responsible for the outcome of the Aviation Industry.

More detailed testimony along similar lines is given by President Walter Hunter of the Aviation Institute (Washington, D. C.):

It is my conviction that it is not safe for an Aviator to be under the influence of liquor when he is at the controls of a plane; when he has anything to do with the take-off, flight, or landing of a plane; or when he is giving orders that may affect the safe flight and landing of a plane.

When under the influence of liquor, a pilot is apt to overestimate or underestimate distance, principally the former. I have seen a number of pilots who overestimated their distance from the ground when they were about to land, and who therefore crashed when they attempted to "set her down."

Because pilots have the lives of others in their hands when they fly, they should never be even slightly intoxicated.

TRANSVAAL. A province of the Union of South Africa; bounded on the north by the Bechuanaland Protectorate and Rhodesia, on the east by Portuguese East Africa and Swaziland, on the south by Natal and the Orange Free State, and on the west

by the Cape of Good Hope Province and the Bechuanaland Protectorate; area, 110,450 sq. mi.; population (1921) 2,087,636; capital, Pretoria (pop. 75,000). Johannesburg, the largest city in South Africa (pop. 288,000), is located in the center of the Witwatersrand gold-fields.

Settled by Boers from Cape Colony in 1836-37, the Transvaal was officially recognized as independent by the British Government in 1852. The South African Republic was formed by the Boers in 1858, but their defeat by native tribes so disorganized the interior that the British annexed the territory in 1877 to protect it. A revolt by the Boers against British authority in 1880 secured independence in 1881 and in 1884 the South African Republic was again recognized. Development of gold-mining on the Witwatersrand attracted foreigners and caused hostilities to be renewed between the Boers and the British, culminating in the Boer War. After three years of hard fighting, Articles of Peace were signed at Pretoria in 1902 and the Transvaal was again annexed to Great Britain. Responsible government was granted in 1906 and the territory became a province of the Union of South Africa in May, 1910.

The government is in the hands of an Administrator, aided by a Provincial Council of 50 members, who are elected for three years. There is an Executive Committee of four members. The present (1929) administrator is the Hon. J. S. Smit. The white population, which numbers over 600,000, is composed largely of Boers and British; the native population is of the Bantu race. There are also some negroes and Asiatics.

The Transvaal is not only the principal gold-producing district in the world, but has extensive diamond-fields. The terrain is adapted chiefly to stock-raising, though there are large areas suitable for agriculture. More than 3,500,000 acres are under cultivation. Maize, Kafir corn, tobacco, cotton, and tropical crops are grown, and cattle, sheep, and goats are raised.

Native Drinks

The chief native drink is Kafir beer, made from corn and usually containing only a small percentage of alcohol. Its use is a daily habit among the negroid population and it is taken freely at meals. It is seldom drunk, however, with a view to intoxication, except at weddings and other festivals celebrated accordcording to native customs. It is a household product and its use has been subject to less regulation than other intoxicants.

Although viticulture is not engaged in as extensively as in the Cape Province, there are 450,000 grape-vines under cultivation, and considerable brandy is manufactured, the cheaper grades of which are drunk by both the poorer white and the colored classes in the form of "Cape smoke" and "dop." Both are distilled from the skins of grapes, and the former frequently contains a highly injurious percentage of fusel-oil. In the native labor centers along the Johannesburg Reef a poisonous concoction, brewed from molasses and baker's yeast, has recently become popular.

The first liquor legislation enacted in the Transvaal was the *Volksbesluit* Art. 74, dated June 15, 1852, by which the sale of alcoholic liquor without license was prohibited in towns. Farmers were permitted to sell liquor which they had themselves produced without license, this provision being modified from time to time until the passage of Law No. 17 in 1896, which restricted sale by farmers to quantities in excess of one quart. The bartering or selling of wine, spirituous or malt liquor to any native was prohibited; and any native found in possession of wine, spirits, or malt liquor—unless lawfully conveying same in the service of his employer—was punished by imprisonment with or without hard labor for not more than three months and lashes not exceeding 25 in number. Law No. 19, passed in 1898, made it unlawful to give liquor, under which was included Kafir beer, to natives on public diggings "except in case where agricultural or cattle farmers give liquor to natives *bona-fide* in their service on their farms or land situated within proclaimed diggings." Outside the proclaimed gold-fields employers could give their servants liquor.

Both the statutes of 1896 and 1898 were passed to check the drunkenness and disturbance that followed the influx of native labor to the Rand after the discovery of gold in the eighties. Prohibiting the sale of liquor to natives in the gold-fields, however, did not prevent them from obtaining intoxicants; and the situation became so serious that churches and temperance organizations insisted upon severer penalties, which were finally imposed by the Ordinance of 1902. It provided that no person should sell, barter, give, or otherwise supply to any colored person any intoxicating liquor except for medicinal or sacramental purposes. The only other exception to absolute Prohibition was that employers of more than 50 colored laborers might supply them gratuitously—as a ration—with Kafir beer containing not more than three per cent of alcohol. Violation of this law was punishable by a minimum penalty for a first offense of six months' imprisonment with or without hard labor and, at the discretion of the Court, in addition, of a fine not exceeding £250, or, in default of payment, an additional term of six months' imprisonment. For a second offense the penalty was imprisonment with or without hard labor for not less than twelve months and not exceeding two years and, at the discretion of the Court, in addition to such imprisonment, a fine up to £500, or further imprisonment not exceeding twelve months; and for a third or subsequent offense imprisonment with or without hard labor for a period of not less than two, and not more than three, years, and, in addition, at the discretion of the Court, a fine not exceeding £1,000. In default of payment, the penalty might be imprisonment with or without hard labor for a further period of not more than two years. It will be seen that under this severe law a person might be imprisoned for five years with hard labor for supplying a colored person with liquor. The prohibition with regard to Kafir beer did not apply to rural areas more than twelve miles distant from a township, municipality, or public diggings. The term "colored person" referred to aboriginal natives, pure Asiatics, and those persons of mixed blood generally referred to as "colored."

Severe Penalties

This law undoubtedly had the effect of diminishing drunkenness among the natives, especially on the Witwatersrand. In the compounds on the Rand, the mine boys got a legal ration of Kafir beer regularly, under the so-called Tot System. This fact, and the fact that they were largely under supervision and control, were no doubt among the causes of there being fewer convictions for drunkenness among mine boys than among house boys, store

boys, etc., of whom there were about 90,000 on the Rand, and who were not permitted to drink Kafir beer.

By the Ordinance of 1902 the licensing courts were empowered to establish or revoke local liquor monopolies in municipalities. An effort to popularize this provision gave the Governor authority to devote the profits of such a monopoly to some public enterprise designated by the voters. Section 78 of the Ordinance also provided a limited local option in the prohibition of the sale of liquor by vote, under the following conditions:

The sale of liquor in any village town or ward of a municipality may be totally prohibited therein by a vote to that effect of the majority of the voters or, if there be no voters, of the white male persons above the age of twenty-one years residing or occupying premises in such village town or ward.

Limited Local Option

On such vote being taken it shall not be lawful for the Licensing Court to grant any certificate for a licence for the sale of liquor in respect to any premises situated in such village town or ward as the case may be until or unless a majority of such voters or such white male persons as aforesaid by a vote taken in the same manner as such previous vote approve of the withdrawal of the prohibition of the sale of liquor as aforesaid; provided always that a vote of such voters or white male persons under this sub-section shall not be taken until the expiration of three years from the date of any previous vote.

In March, 1910, the Transvaal Liquor Commission reported that "on the Rand there exists, side by side with a prohibition which is nominally absolute, an enormous and continuous illicit sale of liquor to natives. This sale is carried on with the regularity and permanence of a legitimate trade." The closing of licensed liquor-shops on election days was urged in 1911 by the Johannesburg Chamber of Commerce. That organization also advocated the continuing of the local-option system then in operation and the total prohibition of intoxicants for natives. At the same time the Chamber urged that the liquor traffic be not made a Governmental or municipal monopoly. A great temperance meeting was held in Johannesburg in 1913, at which it was urged that a direct popular veto plan be supported. On this occasion resolutions were unanimously passed praising the temperance activities of Senator William P. Schreiner, who had been energetically denouncing the illicit sale of liquor to the natives, as well as the neglect on the part of the police in enforcing the Prohibition laws.

In 1918, notwithstanding the improved efforts of the police, the state of affairs on the Rand were much the same as during the investigation of the Liquor Commission in 1910. The demand for liquor by the natives and other colored persons was enormous. No less than 168,521 persons were convicted for violation of the liquor laws on the Rand and in Pretoria during the period from 1903 to 1917. This was exclusive of the rest of the Transvaal. In these figures were included 8,214 Europeans (men and women) convicted of illicit sale of liquor and 22,160 Europeans (men and women) convicted of drunkenness, leaving a balance of 138,237 non-Europeans convicted during that period—an average of 9,216 convictions annually for a period of fifteen consecutive years. The percentage of recidivists in these figures was about 23. Of the persons first convicted of selling liquor to natives and afterward convicted of other offenses and sentenced to imprisonment without the option of a fine, the number was 690.

Drunkenness and Illicit Sale

Those who had been previously convicted of other offenses and sentenced to imprisonment without the option of a fine numbered 910.

The population of the Johannesburg Magisterial District in 1918 was about 270,000, of which approximately one half was European and one half colored. During the eight years from 1910 to 1917 the number of convictions in the Johannesburg District for drunkenness and assault was as follows:

	EUROPEANS	COLORED
Drunkenness	7,450	24,668
Assault	2,688	9,771

From these figures it will be seen that where Prohibition was in effect in the District (i.e. the colored persons), that section produced 76.81 per cent of the convictions for drunkenness and 78.43 per cent of the convictions for assault. Roughly, therefore, out of every four persons convicted in that area for drunkenness and assault, three were natives and colored (who were under the Prohibition law and might not obtain liquor) and one was European (who might by law obtain liquor in unrestricted quantity).

The chief difficulty in the enforcement of liquor laws in the Transvaal is due to the fact that separate laws exist for natives and Europeans. Not only do the natives resent such discrimination, but there are too often Europeans who will themselves break the law by selling to the natives. Enforcement officers claim that it is practically impossible to enforce Prohibition in a native community where the white residents close by have free access to intoxicants.

But in answer to the suggestion made by the temperance forces in the Transvaal that the ideal solution to the whole question would be the adoption of total Prohibition for every one in the South African Union—white and black—the officials entertain the opinion that the country is not prepared at the present time to accept this solution. Nor do investigating commissions into the liquor traffic go so far as to say that the time has arrived for complete State control.

On Jan. 22, 1918, the South African House of Assembly, on the motion of Mr. E. Rooth, the member for Pretoria, Transvaal, appointed a Select Committee "to inquire into the working of the liquor laws in force in the Transvaal Province, and to make such recommendations for their amendment as it may consider advisable, particularly with a view to combating the evils associated with the increasing number of convictions for the illicit selling of liquor, especially on the Witwatersrand; the Committee to have power to take evidence and call for papers."

The Rooth Committee

The recommendations of this Commission were as follows:

1. The Government should proclaim areas within which canteens for natives may be established.
2. In such canteens the Government should sell to natives for consumption on the premises only, wholesome kaffir beer of an approved alcoholic strength.
3. In these canteens suitable food should be supplied, either by the Government itself or by native lessees of tables. Existing Kaffir eating should be expropriated.
4. Outside the proclaimed areas the existing law relating to the manufacture and consumption of Kaffir beer should be retained, subject to three modifications:

a) Beer parties should not be allowed except upon written authority from the employer (if any) of the native host and from a responsible official.

b) Each guest attending such a party should be required to have a permit from his employer (if any).

c) The host should be liable to a fine if any crime of

violence takes place at, or in consequence of, the party.

5. Outside proclaimed areas *bona-fide* European employers should be permitted to give their native servants liquor of the same class as is sold in native canteens.

6. The sale to coloured persons and Asiatics, for consumption on the premises only, of any liquor except spirits should be legalised.

7. *Bona-fide* European employers should be permitted to give to their coloured or Asiatic servants any liquor except spirits, provided that such liquor be consumed in the presence of the employer or his representative. Employers should not be allowed ot give their labourers liquor to take away.

8. On premises licensed for the sale of any specific class of liquor only, no liquor of any other class should be allowed, and such premises should not be permitted to have any entrance communicating with any other premises. A license to sell such liquor should be, in all other respects, subject to the restrictions affecting a general retail license. No new license should be granted for sale to non-Europeans or in respect of any premises within a distance of 50 yards from any premises licensed for the sale of liquor to Europeans, and *vice-versa*.

The *Tribune*, official organ of the South African Temperance Alliance, disagreed violently with the recommendations of the Rooth Committee, maintaining that the Report stood for the introduction of Nationalization of the liquor traffic in South Africa. Missionaries and native leaders united in the cry against it; Chief Khama and 87 native chiefs appealed to the Europeans not to make it a law; and the determined opposition of the temperance and religious forces of the Transvaal prevented its enactment in 1919.

For many years temperance forces have been working for an extension of local option in the Transvaal. This principle has been repeatedly incorporated in bills presented to the Parliament of the Union of South Africa. The Local Option Bill of 1917 was defeated by a vote of 57 to 26; in 1924, by a vote of 53 to 51. In the Government Liquor Bills of 1926 and 1928 some progress has been made toward the desired end.

Liquor Bill of 1928

The most important provisions of the Liquor Bill of 1928, as affecting the Transvaal are: Prohibition of liquor to colored persons and Asiatics; total prohibition of European liquor to natives; abolition of the "tot system"; and retention of prohibition in areas which have abolished licenses by a vote under local option. At the annual convention of the South African Temperance Alliance in the Transvaal, the Rev. W. Nichol, chairman of the Transvaal Executive, said of the Bill:

> Of the act itself, we would like to say that if it had been the bill of the temperance party we would have condemned it wholeheartedly because it does not give the people power to decide what licenses they are to have in their neighborhood, and, in principle, continues the old system of controlling sale.

Dry forces in the Transvaal are now agitating for an extension of local option through a system similar to the memorial system that prevails in the Cape Province, where no new license may be granted in any locality where a majority of local voters sign a memorial against it. This system would at least prevent such wholesale application for licenses as has occurred in Johannesburg, where 150 licenses have been applied for in one court.

Among the first active temperance organizations in the Transvaal was the Independent Order of Good Templars, which was introduced about 1886, by THEOPHILUS LYNDALL SCHREINER, the noted South African temperance leader. He spent two years in the Transvaal and adjacent territory and organized many Templar lodges and Bands of Hope.

The Order spread rapidly and took an aggressive part both in the dissemination of temperance principles and in legislative agitation. It was somewhat disrupted, however, by the Boer War (1899-1902), which caused the suspension of all social reform movements in South Africa. In 1899 the Templar lodges of the Transvaal were under the jurisdiction of the Grand Lodge of Central South Africa, whose headquarters were at Johannesburg. There were 42 lodges in the district (which included Orange Free State and Rhodesia), with 2,389 members; and 29 juvenile temples, with 1,512 members. The work was extended to include colored and native participation under a separate organization known as "True Templars."

Temperance Organizations

The present (1929) officers of the Grand Lodge of Central South Africa are: Grand Chief Templar, A. Proudfoot, Johannesburg; Grand Secretary, R. Thompson, Johannesburg; and Grand Secretary of Juvenile Work, Mrs. Garner, Pretoria.

The Woman's Christian Temperance Union was introduced into the Transvaal by Mrs. James Gray, who in 1891 formed a local Union at Pretoria. Mrs. Gray had previously been associated with the institution of the Harrismith Union in the Orange Free State. Not long afterward Mrs. Elizabeth Andrews and Dr. Kate Bushnell visited the Transvaal and organized a local Union at Johannesburg. These two local Unions formed the first Transvaal Union. The work of the W. C. T. U. was seriously interrupted by the Boer War, but has since been most efficiently reorganized by many capable temperance leaders in the province, including Mrs. Gray. Mrs. Bowens, and Mrs. Donaldson, the present (1929) president of the Transvaal Union. Women of the native races also have been organized throughout South Africa under the banner of the Coloured and Native W. C. T. U., of which Mrs. KATIE HARRIET STUART was president.

Largely through the instrumentality of the Union the teaching of temperance is compulsory in the primary schools of the Transvaal. In recent years local Unions have interested themselves in such diverse projects as: Prison work, including, in some cases, the finding of positions for discharged prisoners; the distribution of temperance literature in the various languages in use in South Africa; the raising of funds to provide a home for friendless women; and the petitioning of city councils to abstain from the establishment of Kafir beer-houses.

For some years the political program of the dry forces of South Africa has been under the guidance of the SOUTH AFRICAN TEMPERANCE ALLIANCE, with which most of the temperance organizations of the Union are affiliated. The secretary of the executive of the Alliance for the Transvaal Province is Mrs. Mackenzie, Johannesburg.

In their stand for the abolition of liquor in the Transvaal, the temperance organizations of the province have been ably supported by the churches, prominent among which have been the Wesleyan Methodist and the Dutch Reformed. In some sections of South Africa the latter denomination, many of whose members are wine-farmers, has been backward in taking a definite stand against alcohol; but in the Transvaal the Dutch Reformed Church in 1921 declared for out-and-out Prohibition.

See, also, UNION OF SOUTH AFRICA.

TRAPICHE. The name given on the plantations

of Ecuador to the sugar-mill in which is manufactured *mallorca*, the native drink rationed to the peons. See ECUADOR.

TRAPPISTINE. A liqueur formerly made at the Trappist Abbey de la Grace Dieu in France. It was marketed by the monks in two varieties, yellow and green.

TRAVELLERS' (SHOWMEN'S) NATIONAL TOTAL ABSTINENCE UNION. A British association formed about 1880 for the promotion of temperance among show-people, travelers, and public entertainers. According to Winskill ("Temperance Movement," iv. 142, 203, 212), the ninth annual meeting was held at York Nov. 24, 1889. The honorary secretary, Miss Millington, of that city, read the Annual Report which showed that during the nine years of its existence the Union had enrolled more than 6,600 members.

The Annual Report for 1890 showed that more than 7,500 members had been enrolled, and that of these at least three fourths were keeping the total-abstinence pledge. Twenty active voluntary traveling workers were employed by the Union.

The official organ of the Union was the *Caravan*, which was edited by W. W. Morrell.

At the "World's Fair" held in London in January, 1891, several hundreds of show-people were entertained by the friends of the Travellers' Union.

It is not known when the Union ceased to function.

TRAVIS, JOHN WILLIAM. English Congregational preacher and temperance leader; born at Smithy Bridge, near Rochdale, Lancashire, Nov. 8, 1862; educated at St. Andrew's and St. John's Schools, Smallbridge, in the same county. In July, 1888, he married Miss Elizabeth Clegg, of Littleborough.

For several years prior to his entrance into the ministry Travis had been a temperance worker. In 1891 he was made superintendent of the Gospel Temperance Union in the County of Durham. Two years later he became organizing secretary of the Chester Christian Temperance Society. After seven years of efficient service, he resigned to become pastor of the Church of Christ at Margate.

In 1901 he returned to the work of organizing temperance sentiment, at South Shields, Durham. After serving several societies as organizer, he was chosen in 1916 to superintend the Southampton area of the United Kingdom Alliance. The following year he became Metropolitan superintendent, and during his incumbency increased the membership of the London district by 50 per cent.

He left the Alliance to become associated with the Strength of Britain Movement, of which he was made official representative for London and the provinces, traveling widely and addressing many temperance societies. In 1921 he returned to the Congregational ministry at Shortlands, Kent, where he is pastor. He is still active in newspaper and platform advocacy of temperance.

TREADGOLD, JAMES POWELL. British business man and temperance advocate; born at Stockton-on-Tees, England, Jan. 29, 1847; date of death unknown. He was educated at Kirkleatham School, Yorkshire. He was married in 1869. After eleven years as a clerk and stenographer in Middlesborough, Yorkshire, he engaged in the auctioneering business for thirteen years, during which time he took a great interest in social and political questions. In 1865 he emigrated with his family to Australia, landing at Sydney, New South Wales, and later settling at Leichhardt, where he thereafter resided. He founded the Starr-Bowkett cooperative loan societies, whose management he directed for many years. In 1890 he was made alderman of the borough of Leichhardt and he served in that capacity for twelve years. He was chosen mayor of the borough for three successive years, 1900-03. He also served as a member of the committee of the Municipal Association of New South Wales, a body which advises and guides municipal action in the State. For many years he was a justice of the peace, and he was active in all public affairs in the borough.

Treadgold had been an advocate of temperance while living in England, and on his arrival in Australia joined the Sons and Daughters of Temperance, in which order he took a prominent part, filling every honorary office in the organization. From 1900 he was Most Worthy Patriarch, the head of the organization in New South Wales. For many years he was also associated in the work of the New South Wales Temperance Alliance, the central political temperance organization of the State. He also took part in social-welfare work, serving as a trustee of the Workers' Institute, which provided reading and recreation for working people.

TREATING. The custom of inviting others to drink as a compliment or as a civility, often in return for the same favor previously shown. It was peculiarly an American custom, which grew up in the prosperous days of the American saloon and became one of the greatest causes of intoxication, greatly augmenting the consumption of liquor in the United States. During the fight for temperance reform in America it was universally conceded that if treating could be abolished a large decrease in drunkenness would result.

It is a senseless custom, encouraged and catered to by selfish commercial interests, and responsible for the filling of many drunkards' graves. The first glass is frequently taken as a symbol of good fellowship, to avoid being considered singular, or from a desire to be acclaimed a "sport." Often the old drinker is the tempter. According to the proverb, "The old dram-drinker is the devil's decoy." William Elliot Griffis, in the "Cyclopaedia of Temperance and Prohibition" (New York, 1891), writes as follows:

> With fiendish pleasure, the man able to drink without being made drunken too often puts the bottle to his neighbor's mouth, the strong man tempts the weak to gloat over it, and to chuckle to himself in Pharisaic glee because his stomach and nerves (and conscience) are not as weak as other Men's. Such kindness is brutal cruelty; or, as the proverb has it, "Drinking kindness is drunken friendship." The history of words mirrors the steady degradation of the man who accepts the first invitation to partake of liquor. The Italian word tope, at first meaning "I accept your offer," "done," or "agreed," soon began to mean "to drink heavily," or "lustily," and in due time developed into "toper," which is now synonymous with "sot."

Few men drink alone at home; it is the attraction of the saloon that leads to drink; but drink is not the only reason for the saloon's attractiveness. It is the social instinct that leads men to become its patrons. This is especially true in the working man's saloon, the so-called "poor man's club," where treating plays an important part in the festivities. Regarding the influence of this instinct in making drunkards, George M. Hammell, in "The Passing of the Saloon," writes:

A certain bunch of fellows gets to going to a saloon to play cards or other games, not necessarily gambling, of an evening; to talk, sing, tell stories, have a good time generally. They are not drunkards, or crooks or toughs. They are honest working boys, or young fellows in salaried positions. Here is where the drink comes in. One treats, then another. Each must hold up his end and treat in turn. After awhile they begin to feel happy. Cares clear away. The world begins to look cheerful. They forget their troubles. They are having a good time. A fellow could take a soft drink each time as some of them do. But he isn't enjoying himself like the rest. The world is just the same to him. The songs and stories don't seem uproariously good. After awhile they get stupid; he gets tired and goes home. I have seen many a man start in on the soft drink plan. One of two things invariably happened to him. Either he began to drink alcoholics, or he pulled out altogether and stopped going to saloons. Soft drinks don't make a man happy. It's the liquor makes a man think he is having a gloriously good time. After awhile he wakes up and finds the taste for liquor fixed on him; he can't get along without it; he's got the appetite, which in nine cases out of ten, he did not have to start with.

. . . . . .

. . . I want to depose my honest belief that if the custom of treating could be absolutely done away with, drunkenness would almost cease. Any man who begins the evening sober, and especially if he has not yet acquired the taste for liquor, will, if he drinks nothing but what he pays for himself, wait awhile between drinks. If, when the bunch sits down to play, each man would order his own drink, he would not order another unless he really wanted it. He would play along and talk happily enough, without drinking any great amount. Four or five in the evening would be enough; he would get sleepy and go home in a reasonable hour. But with the custom of every man treating in turn, as they invariably do, the drinks come around so fast that they are fairly poured into a man. He gets happy very soon, and then he gets drunk, and then he gets the appetite fastened on him. . .

In recent years the custom of treating has become prevalent in the liquor-bars of the English-speaking countries throughout the world. In Australia and New Zealand the custom is termed "shouting," and it is considered one of the worst evils of the liquor traffic. Information regarding "shouting" is given by *Grit* (May 10, 1928), as follows:

And what is "shouting?" One person suggests and pays for a group of others for a glass of beer. Once this happens, everyone in the group is expected to pay for a round of drinks in return, and from that has arisen the common Australian habit of "shouting."

One remedy is that each person should pay for what he himself drinks. It is better still to keep clear of any conditions which may lead up to it, for no custom whatsoever should force anyone to drink something which is a luxury (and a very dangerous luxury at that), a poison, and a drug, and which, from the health point of view, is a nuisance to the individual and the community.

The evils of "shouting" are thus described:

During the Boer War Lord Roberts, the great British Field-Marshal, was the first man to discover what the evils of "shouting" meant to a soldier, for he saw that men who had sworn to defend their King and Empire could not do so, because of the steady, persistent poisoning by the drug. The army doctors showed him how alcohol spoilt men's lives, and lessened resistance to diseases; in fact, they showed him how it shortened their lives by as much as 15 years! They also showed him how often alcohol was associated with crime, disgrace, and even dismissal.

As one of his first attempts at improving matters, Lord Roberts set his face sternly and strongly against "shouting."

At various times during the fight for temperance reform in the United States measures were proposed in various State Legislatures and city councils to prohibit treating; but they proved impracticable and were never adopted. Antitreating laws, however, were actually put in force in Great Britain during the World War. By the Defence of the Realm Act, 1914, the Liquor Traffic Control Board was given power to prohibit treating in areas under its control and to find persons contravening the provisions of any such order guilty of a summary offense against the Defence of the Realm (Consolidation) Regulations, 1914. An anti-"shouting" law was also passed in New Zealand in 1917 as a War measure.

Efforts to prevent treating have been made by private groups, and antitreating societies have been organized at various times; but they have not been very successful. An Antitreating League was instituted in 1902 by members of the Roman Catholic priesthood in Ireland. Members pledged themselves never to invite into a public house any one for the purpose of treating him. The League gained a considerable foothold among lodges and clubs, and, according to the *Pioneer* (Dec. 12, 1902), its influence was felt by publicans in a diminishing trade.

TRESTARIG. A name given to thrice-distilled USQUEBAUGH in the Scotch isle of Lewis.

TREVELYAN, Sir WALTER CALVERLEY, Bart. English temperance leader; born in 1797; died at Wallington, Northumberland, March 23, 1879. Upon his succession to the Trevelyan estates in Northumberland in 1846, he closed all beer-houses and taverns, transforming one of the latter into a temperance hotel. At a time when temperance sentiments in high places were almost unheard of, he startled the guests at a banquet given to the Home Secretary, Sir George Grey, at Alnwick (May 25, 1853), by taking exception to the whole system of toast-drinking in alcoholic liquors and the connection of such drinking with political demonstrations.

A week later at Manchester the United Kingdom Alliance was formed with Sir Walter as its first president. He had already served as president of the London Temperance League, and, three years later, became first president of the National Temperance League, a union of the London Temperance League with the National Temperance Society.

Until the close of his life he faithfully and efficiently served the Alliance and other British temperance societies as organizer, platform- speaker, etc. In his later years he was an earnest advocate of legislation as the most desirable method of promoting temperance.

TREVES, Sir FREDERICK, Bart. British surgeon; born at Dorchester, England, Feb. 15, 1853; died Dec. 7, 1923. He was educated at a private school in Dorchester, at Merchant Taylors' School in London, and later entered the London Hospital, where he qualified as a licentiate of the Apothecaries' Hall, as was then the custom, and became M.R.C.S. in 1875. He bought a partnership in a country practise in Derbyshire, where he began his surgical work. In 1877 he married Anne Elizabeth Mason, of Dorchester.

He first became attached to the London Hospital as surgical registrar. From this starting-point he climbed rapidly and became equally distinguished as a surgical anatomist, an operator, and a teacher. In 1881 he was made Wilson Professor of Pathology at the Royal College of Surgeons, and in 1885, Hunterian Professor of Anatomy at the same institution—the only man who had held both appointments. In 1884 he was awarded the Jacksonian prize at the Royal College of Surgeons for an essay on surgery. He was obliged in 1898 to

give up hospital work owing to the pressure of private practise.

At the outbreak of the South African War (1899-1902) Treves was appointed Consulting Surgeon to the British Forces and was present at the relief of Ladysmith. His experiences, vividly described in a book entitled "The Tale of a Field Hospital," led him afterward to become one of the founders of the British Red Cross Society, of which he was the first president of the executive. In 1900 he was appointed Surgeon Extraordinary to Queen Victoria, and in 1901 Sergeant Surgeon to King Edward, under whom he was made a baronet in 1902. He was also Sergeant Surgeon to King George and Surgeon in Ordinary to Queen Alexandra. In June, 1902, he took the responsibility of stopping the coronation of King Edward until the King had undergone an operation for appendicitis. The King was insistent upon going forward, and only consented to the delay when Treves said bluntly to him, "Then, sir, you will go as a corpse." The result of the operation, which was completely successful, proved both the correctness of his diagnosis and his consummate skill.

In 1908 he retired from practise, holding that no surgeon should operate after the age of 55. After his retirement he lived for several years at the Thatched House Lodge in Richmond Park, lent him by King Edward, with whom he remained on terms of confidential friendship. At this time he found congenial occupation in traveling and writing. He published books on the West Indies, Uganda, Palestine, and the Italy of Browning's "The Ring and the Book."

With the outbreak of the World War, Treves returned to professional life. He was appointed president of the Headquarters Medical Board at the War Office, was a member of the Sanitary Committee of the War Office, and assisted in the work of the Red Cross. In 1920 he went to live in France. He was the author of several books of travel, among which were "The Other Side of the Lantern" (1905), "Highways and Byways in Dorset" (1906), and of many works on surgery.

In his work as a surgeon Treves became convinced of the evils of the use of intoxicants. On May 4, 1905, he delivered an address before the Women's Union of the Church of England Temperance Society, in the Church House, Westminster, in which he gave the following indictment of alcohol:

> The point with regard to alcohol is simple enough. It is, of course, distinctly a poison which, like other poisons, has certain uses; but the limitations of the use of alcohol should be as strict as the limitations of any other kind of poison... Alcohol had had a certain position as medicine, but in the last 25 years its use by the medical profession had steadily and emphatically diminished. People were often heard to say that alcohol was an excellent appetizer when taken before meals. But the appetite did not need artificial stimulation; if the body wanted feeding it demanded food. As for its "aiding digestion," it hindered digestion even when taken in small amounts, as could be easily demonstrated.
>
> Then there was the idea that alcohol was strengthening. As a fact, it curiously modified the nourishment of the body; it greatly lessened the output of carbonic acid—a very important matter—so that the drunkard was necessarily an ill-nourished man, and to reach the acme of physical condition was impossible if any alcohol was used. Its stimulating effect was only momentary, and after that had passed off the capacity for work fell enormously.
>
> Alcohol, as it were, brought up the whole resources of the body, and threw them into action, and when these were used up there was nothing to fall back on. It dissipated rather than conserved bodily energy. As a work-producer it was exceedingly extravagant, and might lead to a physical bankruptcy; and he was not speaking, he would remind them, of excessive drinking.
>
> It is also curious that troops cannot work or march on alcohol. He was with the relief column that moved to Ladysmith, and, of course, it was an extremely trying time because of the hot weather. In that enormous column of 30,000 men, the first who dropped out were not the tall men, or the short men, or the big men, or the little men—they were the drinkers, and they dropped out as clearly as if they had been labelled with a big letter on their backs. As for the statement that alcohol was "a great thing for the circulation," it increased the heart-beat and reddened the skin by using up the body's reserve power; but then the heart's action became emphatically weaker, a temporary effect being got at an enormous cost.
>
> The action of alcohol on the central nervous system was very definite, and was that of a functional poison, first stimulating and then depressing the nervous system. The higher nerve centers went first, becoming slightly dulled. The man who worked on even a moderate amount of alcohol was not at his best. Fine work could not be done under that condition. The use of alcohol was absolutely inconsistent with a surgeon's work, or with any work demanding quick and alert judgment. He was much struck by the number of professional men who for this reason had discontinued the use of alcohol in the middle of the day.
>
> No man dreams of going into training and taking alcohol. He must reach the acme of physical perfection, and that must be without alcohol.
>
> Finally, he would say that the great and laudable ambition of all, and especially of young men, to be "fit" could not possibly be achieved if they took alcohol. It was simply preposterous to suppose that any young healthy person needed any alcohol whatever; and indeed, he was much better without even the smallest amount of it. Having spent the greater part of his life operating, he would say, with Sir James Paget, that of all people those he dreaded to operate on were the drinkers. He hoped that what he had said would help his hearers to answer such absolute fallacies as "a glass of port can do you no harm."

In 1907, Treves, in company with many other eminent physicians and surgeons, attached his name to the following statement:

> The general use of alcohol could be discontinued without detriment to the world's welfare.
>
> Further, believing as we do that alcohol is one of the most fruitful sources of poverty, disease, and crime, we are pleased to add that it is now sparingly employed as a remedy by the majority of medical men.

TRIBOULET, HENRY FRANÇOIS. A French physician and temperance advocate; born in Paris Jan. 1, 1864; died at Chalifert, Seine-et-Marne, Feb. 14, 1920. He attended the Collège Charlemagne, in Paris, receiving the degree of Bachelor of Letters. He became a hospital interne in 1888 and qualified as a doctor of medicine in 1893. On Nov. 8, 1893, he married Magdeleine Gachet, of Margaux, Gironde.

An eminent member of his profession, Triboulet achieved special distinction in the field of pediatrics, devoting many years to the study of infantile pathology, and contributing abundantly to the literature of this branch of medicine. He was an enthusiast in promoting physical training for children and a persistent advocate of protective measures against tuberculosis. He relentlessly attacked alcohol, which he regarded as a menace of incalculable gravity. His prominence as a physician gave tremendously added strength to his advocacy of temperance, and always insured him the respect of even the most biased audience. His labors in this field, which included countless lectures on the public platform and addresses to private bodies, constituted a veritable crusade.

As a member of the Comité Central de l'Union Française Antialcoolique he was active in the antialcohol movement from the beginning. At the first National Congress Against Alcoholism, in 1903, he spoke on the important question of medical prop-

aganda against alcoholism. Some months later he strongly urged the fusion of the Union Française Antialcoolique and the Société Française de Tempérance, out of which grew the Ligue Nationale contre l'Alcoolisme. A member of the council of this body, he frequently presided at its meetings. During the World War he gave valuable aid to the Ligue in the work of temperance instruction among the young men of the country, prior to their induction into the army and navy. Throughout this period, also, he rendered heroic service in the military hospitals. He gave three sons to the army, one of whom was killed in the air service, and another seriously wounded.

Triboulet entered the Trousseau Hospital for children, in Paris, in 1905, and was a member of the staff up to the time of his death. He was at one time president of the Therapeutical Society, the Association of Former Internes of the Hospitals of Paris, and of the Société Médicale de l'Elysée. In 1914 he was chosen secretary-general of the Pediatrics Congress. With Doctors Mathieu and Mignot he was coauthor of "Traité de l'Alcoolisme."

TRIER, HERMAN MARTIN. Danish statesman and temperance advocate; born in Copenhagen May 10, 1845; died Sept. 1, 1925. He was educated in the University of Copenhagen (A.B.),

In 1882 Trier was joint-founder of the Society of Students *(Studentersamfundet)*, which he later served as president (1884-89). He was at the head of the Society's committees on publishing and education. He was also one of the founders of the Society of Temperance *(Afholdssamfundet)*, of which he was president from 1889 till 1902. In 1884 he was elected to the Danish *Folketing* (House of Commons), serving three years; he was again elected in 1890 and served continuously until 1909. From 1901 to 1905 he was president of the *Folketing*. In 1910 he was elected to the *Landsting* (Senate).

TRILBY COCKTAIL. A mixed drink consisting of whisky, bitters, acid phosphate, and Bolivian bark. See COCKTAIL.

TRIMBLE, ALLEN. American legislator, State governor, and temperance advocate; born in Augusta County, Virginia, Nov. 24, 1783; died at Hillsboro, Ohio, Feb. 2, 1870. On the death of his father he removed to Ohio and settled in Highland County, where he was clerk of the courts and recorder from 1809 to 1816. In the War of 1812 he commanded a mounted regiment under Gen. William Henry Harrison. He was elected to the Ohio State Legislature in 1816 as a Representative; he was a State Senator from 1817 to 1826; and Speaker of the House, 1819-26. He was acting governor in 1821 and 1822 and served two terms as governor (1826-30). While governor he did much to improve the public-school and prison systems of the State. Later he served as president of the first State Board of Agriculture (1846-48).

Early in his political career Trimble became a temperance advocate, to the dismay of his supporters, who feared his almost unheard-of stand would injure his future. He was a farmer as well as a legislator and was the first in his district to discontinue the practise of serving intoxicants to field-hands at harvest time. In 1836, accompanied by his daughter, who later, as Mrs. ELIZA JANE THOMPSON became widely known as one of the leaders of the Woman's Temperance Crusade, he attended a national convention of the newly formed American Temperance Union at Saratoga Springs, New York.

TRINIDAD AND TOBAGO. A British colony in the West Indies, composed of two islands. Trinidad, situated seven miles from Venezuela, has an area of 1,862 sq. mi. Its extreme length is 69 miles and the width is 54 miles. Tobago, 18 miles northeast, is 26 miles in length, 7 miles in width, and has an area of 114 sq. mi. The population, according to the census of 1921, was 365,193, Trinidad having 341,803 and Tobago 23,390 inhabitants. In 1927 the estimated population was 391,705. Port of Spain (pop. 65,016) is the seat of government.

The colony is administered by a governor and an executive council of six members. A legislative council dates from 1924. Trinidad has six electoral districts; Tobago, one. More than one third of the inhabitants are East Indian coolies, imported as contract laborers. Negroes and mulattoes are numerous and there is a small English population. Commercial interests have attracted some Venezuelans and Portuguese from South America. In climate Trinidad is tropical and healthful; the hurricanes prevalent in the West Indies are unknown. Considerable acreage is suitable for agriculture. Trinidad cultivated over 500,000 acres in 1924 and Tobago has extensive rubber, cotton, and tobacco farms. The cacao industry is important in Tobago, while Trinidad produces much asphalt and oil. An asphalt lake in Trinidad has an extent of 110 acres and is apparently inexhaustible. Other important products are bitters, cocoa, coconuts, copra, molasses, rum, sugar, oil, and petroleum products.

Discovered by Columbus in 1498, raided by the Dutch in 1640 and by the French in 1677 and 1690, the islands were settled largely by French refugees about 1800. Their descendants dominate the population to-day. Great Britain seized Trinidad in 1797, and in 1802 Spain ceded the island to her. Tobago's history differs somewhat. Claimed by Spain in 1598 and by England in 1608, the island was settled by the Dutch in 1632 and named "New Walcheren." It remained under Dutch control until 1662, when France took it over. London merchants acquired title to Tobago in 1681; but in 1684 the Treaty of Aix-la-Chapelle made it neutral territory, open to settlement but not to fortification. In 1763 France gave the island to England and since 1814 it has remained a British possession.

In countries where the cultivation of sugar-cane is prevalent there is usually a rather large production of intoxicants. Trinidad has been no exception to the rule. The island has done its share of turning molasses into rum, both for home consumption and export trade. As early as 1830 Trinidad exported to Great Britain and Ireland alone 16,058 proof-gallons of rum. In Port of Spain in 1860, with a population of 18,980, there were but four or five rumshops; but in 1886, with a population of 31,858, the number of licensed rumshops had increased to 38. However, these shops had to close daily at 8 P. M. and entirely on Sundays, Good Friday, Christmas, and Corpus Christi day.

Licenses were high, according to a paper on Trinidad, written by Robert Knaggs, M.R.C.S., Port of Spain, for the British and Colonial Temperance Congress, held in London in 1886. The license fee was £200 per annum, with an increase if (for convenience of applicant) it was divided into half-yearly or quarterly terms. In addition to rumshops there were some 130 licenses in the town for the

sale of wine, ale, porter, and cider, for which £2 per annum was paid. In another town, San Fernando, with 6,000 inhabitants, a rum license in 1886 cost £100 per annum. In other towns a rum license was £50, and in the country districts it cost £30 (if paid quarterly, £40).

This license system brought into the selling-field the small merchant, and proved the undoing of the immigrant coolies in the agricultural districts. The above-mentioned wine license was in effect throughout the island; revenue was received from over 300 spirit licenses and 350 wine licenses in Trinidad as a whole, as well as from five grocer's licenses and from one or two hotel licenses. From these statistics it seems evident that there was considerable drinking in Trinidad. The home consumption of rum in 1884 was over half a million gals., for which more than £200,000 was expended, chiefly from the pockets of the lower classes.

Toward the close of the nineteenth century beer became popular in Trinidad, although the climate did not permit brewing. In 1890 Moses H. Sawyer, American consul, reported that malt liquors were chiefly imported in barrels and cases, each containing seven dozen pints and four dozen quarts. Lager-beers were rapidly supplanting the heavy English ales. Hitherto the German lagers had been monopolizing the Trinidad market, but the English brewers, becoming alive to the situation, erected lager-beer factories in England and Scotland, and in 1890 shipments of English beer of good quality were received in the island. Heavy stouts were found too heavy and also too expensive for the Trinidad trade, but a brisk business was done in cheaper stouts, brewed chiefly in Scotland. Consumption of stout in Trinidad in 1890 was about 2,500 barrels per month and of lager-beer about 1,000 to 2,000 cases. Malt liquor in wood was also imported, but the quantity was small and the prices obtained very low and unprofitable. The import duty was high. Malt liquors were chiefly handled by commission agents, who were paid a percentage on sales made. Efforts at importing lager-beer from the United States proved a failure, due to the low prices obtained in Trinidad.

The "British Empire Year Book for 1903" reported that Trinidad and Tobago imported beer and other malt liquors to the value of £38,423 in 1897, £42,427 in 1898, £48,389 in 1899, £43,164 in 1900, and £50,107 in 1902. The colony also imported wine during that period as follows:

YEARS	1897	1898	1899	1900	1902
Gallons	270,997	226,794	238,731	239,681	211,646
Value	£36,574	£29,878	£34,608	£34,484	£33,018

The colony exported during the period 1897-1902 bitters to the amount of 182,729 gallons (valued at £182,692) and rum to the amount of 508,054 gallons (valued at £40,284).

In 1901 there were 52,000 acres planted with sugar-cane in the colony, which produced 60,880 tons of sugar and 482,762 gallons of molasses. About 465,327 gallons of rum were manufactured and 32,614 gallons of bitters were produced in that year.

The revenue derived from excise taxes and licenses during 1917 in Trinidad and Tobago amounted to £314,104. The amount of rum exported by the islands in that year was 87,197 gallons, valued at £15,485. Nine years later (1926) the excise and license revenue had increased to £511,246, while by 1927 the amount of rum exported had decreased to 35,699 gals., valued at £8,155. In 1927 the colony also exported 55,152 gals. of bitters, the value of which was £79,570.

While Trinidad has been the scene of comparatively little activity by international temperance organizations, it was once a stronghold of the Independent Order of Good Templars. In March, 1874, the Order instituted Trinidad Lodge No. 1. The Lodge leased ground from the borough council of the Port of Spain and erected a large meeting-hall. The Good Templars endeavored to interest the clergy in abolishing the use of intoxicating liquors at meetings convened for church purposes, such as bazaars and entertainments. Educational work was also undertaken, copies of Dr. Benjamin Ward Richardson's "Temperance Lesson Book" being distributed among ministers and teachers. The Lodge secured the enactment of a law prohibiting the sale of wine or beer after 9 A.M. on Sundays, but its provisions were largely nullified by the fact that victualers' licenses were allowed. In 1886 the Good Templars had about 350 members and there was a Juvenile Temple with a membership of 300.

Other temperance influences established at one time or another in the island have been: A Blue Ribbon society, promoted by an able and energetic Baptist minister; temperance societies founded by the Wesleyan Methodist and Roman Catholic churches; and organized opposition of the United Presbyterian Church to the laxity of liquor legislation.

The attitude of the upper classes in the colony has been one of indifference toward the liquor problem. There is no available information concerning any recent temperance activity in Trinidad.

BIBLIOGRAPHY.—*Colonial Office List*, 1927; *Encyclopaedia Britannica*, 11th, 12th, & 13th eds., *s. v.*; Robert Knaggs, *Temperance in Trinidad* (paper for British and Colonial Temperance Congress in London, 1886); *Statesman's Year-book*, 1911-29; U. S. Consular Report, *Malt and Beer in Spanish America*, 1890.

TRINKGELD. The German term for a gratuity or tip. The literal meaning is "drink money." Compare POURBOIRE.

TROTTER, THOMAS. A British physician and early temperance advocate; born in Roxburghshire, Scotland, in the eighteenth century; died in 1832. He studied in Edinburgh, where he became a member of the Royal Medical Society. In 1793 he was made physician to the Royal Hospital at Portsmouth, England. Later he was appointed physician to the British fleet under Admiral Howe.

Dr. Trotter was among the earliest members of his profession to discredit the unrestricted use of alcohol. In 1894 he published "An Essay, Medical, Philosophical, and Chemical, on Drunkenness, and its effects on the Human Body." In this work, which was contemporary with the early American treatise of Dr. Benjamin Rush, entitled, "An Inquiry into the Effects of Ardent Spirits upon the Human Body and Mind," he says with regard to liquor in the diet:

> It may now be asked, at what age ought a child to begin the use of wine? To this I must reply that spirits, wine and fermented liquors of all kinds ought to be excluded from the diet of infancy, childhood and youth. Natural appetite requires no such stimulants. Human blood and healthful chyle do not acknowledge alcohol to be an ingredient in their composition. The use of these liquors is harmful in proportion to the tender age in which it is begun...
>
> I am of opinion that no man in health can need wine until he arrives at forty. He may then begin with two glasses in the day; at fifty he may add two more; and at sixty he may go to the length of six

glasses per diem, but not to exceed that quantity even though he should live to be an hundred.

In the same volume he writes:

During my residence at Plymouth Dock, towards the conclusion of the late war, I had the satisfaction of getting 200 gin shops shut up. They were destroying the very vitals of our naval service. In the year 1800 no less than £1,400,000 prize-money were paid at that port to the seamen; and every trick was practised to entrap these credulous and unthinking people. An overgrown brewer, who had monopolised a number of these houses, complained heavily of my representations to the admiralty; and said that he had lost £5,000 by the business. It was a most fortunate measure that such nuisances were corrected before the ships were paid off at the peace.

Temperance societies of the period were for the most part moderation organizations, whose pledge did not include teetotalism. It was also customary to allow reformed drunkards a limited amount of liquor. Dr. Trotter was firmly opposed to this practise. After many years' experience as a physician, he declared:

As far as my experience of mankind enables me to decide, I must give it as my opinion, that there is no safety in trusting an habitual drunkard with any limited portion of liquor. Wherever I have seen the drunkard effectually reformed, he has at once abandoned his potations.

TROUTMAN, JAMES ARMSTRONG. American attorney, legislator, and temperance leader; born in Fulton County, Indiana, Dec. 1, 1853; died at Topeka, Kansas, Dec. 25, 1926. He was educated in the public schools of Topeka (Kan.) and the State Normal School at Leavenworth (Kan.). He married Miss Marcia Gordon, of Topeka, Oct. 12, 1882.

After teaching for several years he began the study of law and was admitted to the bar in Kansas in 1878. He entered politics shortly afterward and in 1892 served as chairman of the Fourth Congressional District Republican committee, in which capacity he managed the campaign sending State Senator Charles Curtis to Congress for the first time. In the same year Troutman entered the Kansas House of Representatives as the delegate from Shawnee County, and soon became one of the leaders in that body. He was elected lieutenant-governor of Kansas by a large majority in 1894. He served in six Legislatures as representative, State Senator, or president of the Senate. He also served four terms as mayor of Potwin, before that village was annexed to Topeka. For a number of years he was secretary of the State bar examining board.

Troutman was as prominent in temperance circles as he was in the fields of law and politics. In early manhood he became a member of the Independent Order of Good Templars. When the Kansas Legislature of 1879 submitted to the people an amendment to the State constitution prohibiting the sale of liquor in Kansas, Troutman laid aside his law practise to assume the editorship of the *Kansas Temperance Palladium*, the first number of which was issued in Topeka in November, 1879. In the following January the *Palladium* was removed to Lawrence, Kan., but Troutman continued to write the editorials that proved to be a big factor in the campaign for the amendment, which was adopted at the State election in 1880. In August, 1880, he was elected secretary of the Kansas State Temperance Union, holding that office for eight years. He then served for four years as president of the Union.

Troutman was not only an aggressive temperance leader, but a successful temperance politician in the days when the cause of Prohibition was not popular in Kansas.

TROY. An ancient city of Asia Minor, situated near the mouth of the Hellespont, made famous by the "Iliad" of Homer as the capital of King Priam and the object of siege by the Greeks under Agamemnon. The site of the city is now believed to be identical with the modern Hissarlik, situated about 100 miles northwest of Smyrna, where, in 1871, ruins generally accepted as authentic were uncovered by the German archeologist, Schliemann.

According to Greek legend, the Trojan War was waged by the confederated Greeks under the leadership of Agamemnon, king of Mycenae, against the Trojans, for the recovery of Helen, wife of Menelaus, king of Sparta, who had been carried off by Paris, son of Priam, king of Troy. After a ten-years' siege the city was captured by a ruse of the Greeks, who constructed a large wooden horse in whose hollow belly Greek warriors hid themselves. The attackers then withdrew. The Trojans dragged the horse into the city. During the night the warriors stole out and opened the gates to the Greek army. Although for many centuries the story of Troy was regarded solely as the greatest of classic myths, there is now no doubt of the actual existence of this celebrated city. Though the Troad left no literature and no written language, it had the good fortune to be immortalized by Homer, greatest poet of all ages, and singled out as the sole representative of the early civilization of Western Asia. The nationality and language of the Trojans are unknown; but the "Iliad" furnishes many incidental proofs that their speech was not widely different from that of their conquerors.

Trojan history gives a very vivid account of the manners and customs of the Heroic Age, a period at which the manufacture and use of wine were already well established. There is no direct testimony of ancient authorities that the Trojans cultivated the vine, but it is known that the plains of the Troad, watered by the streams from the Ida mountain range, were adapted to agriculture and horticulture. Homer, by occasional episodes and frequent allusions, sheds much light upon the drink customs of the people of the Hellespont and the Aegean; and such data, supplemented by the works of later writers, afford a fair picture of the vine culture of the ancient Troad.

The people of Troy stored great quantities of wine, as is shown by the earthenware jars found by Schliemann in the ruins of the ancient city. Even in the first city uncovered at Hissarlik terra-cotta jars from four to six feet tall were found, sunk into the ground so that only their rims were visible. These were doubtless used for storing wine, oil, etc. Strabo (Lib. xiii) and Thucydides (Lib. i) relate that the worship of Priapus, the generative principle, by the people was due to the abundance of wine in those lands bordering the sea. Huge jars are mentioned by Homer ("Iliad," xxiv. 527-533), who speaks of the two great *pithoi* in Jove's palace and in his cellar, similar to the jars found in the ruins of Troy.

These jars were more thoroughly baked than other Trojan pottery, their sides being from two to two and one half inches in thickness, while their weight —nearly a ton each—prevented their removal without breaking. Some of the jars found in the ruins of the "Great House," which Schliemann identified

as Priam's palace, were very large at the center and tapered toward the ends. Schliemann found more than 900 jars in the ruins of the city; the most were empty, having their mouths stopped by slabs of schist or limestone; hence he concluded that they had been filled with liquid, probably wine, which had evaporated in subsequent ages. These jars rarely were decorated. Their clay had been plentifully mixed with quartz, siliceous stones, and mica, which last substance imparted a sparkle to the opaque red of their coloring. Schliemann's works give many illustrations of the peculiar shape of these jars, as well as of the smaller vessels for measuring liquids. Many smaller vessels, or wine-cups, were found.

Schliemann also discovered earthenware vessels for ladling or dipping the wine from the crater or mixing-bowl into the cups of the drinkers. The crater was a bowl of great size in which the wine was mixed liberally with water; for the Trojans, like the Greeks, drank diluted, never unmixed, wines. Great drunkards were exceptions to this rule, and to say that a man drank unmixed wine was equivalent to calling him a drunkard. The unmixed wine was otherwise used only in libations to the gods ("Iliad," ii. 341, and iv. 159). Pure wine had to be used in the libations, for it would have been an insult to the gods to offer them anything but the uncorrupted juice of the grape.

Regarding Trojan viticulture, Homer gives no information. The wine-drinking habits of the people, however, must have differed in no wise from those of the Greeks of the same era. Their great jars must have been used for the storing of wine of native growth. The slopes of Mt. Ida naturally had like products to those of the nearby coasts and islands. The island of Tenedos, about five miles from the mainland and in sight of Hissarlik, has been famous in all ages for its rich, red wines, not inferior in natural qualities to those of France; and the Greek villages of the present day, in the neighborhood of Troy, produce excellent wines. Even the Turks, although Moslems and, as such, prevented from making wine, cultivate grapes along the Simois and make from them a sirup called *petmez*.

Homer's gods banqueted in the same manner as mortals, Vulcan, as cupbearer, tendering the "double cup" to his mother, Juno ("Iliad," i); afterward he poured out the nectar from the mixer and offered it in order to all the divinities. Trojans and Greeks feasted while resting at night during a great conflict. Homer relates (viii):

> As night comes on Hector makes his host encamp on the field ready to renew the conflict with the dawn. Meanwhile he orders supplies from the city for his army,—oxen, goodly sheep, delicious wine, and bread, that his troops may keep vigil all night long to prevent the "long-haired" Greeks from escaping.

To the Greeks, ships from Lemnos brought wine ("Iliad," vii) from Euneios, son of Jason, who sent a thousand measures to the Atreidae as a present; while the Greeks purchased the rest, some paying with bronze, others with iron, and others with hides, cattle, or slaves. Achilles (xxiii) invoked the winds to consume Patroclus' funeral pyre and poured out libations from a golden cup; and the first prize offered in the funeral games in honor of Patroclus was "a woman skilled in excellent works" and an "eared" tripod of 22 measures of wine (capacity), while the third prize was a caldron of four measures. In the obsequies of Hector the funeral pyre was extinguished by sparkling wine (xxiv).

Of the Greek heroes at Troy, Nestor was most addicted to wine, even more so than Agamemnon himself, whom Achilles reproached as a hard drinker ("Iliad," i.). Nestor did not forget to shout, though drinking heavily (xiv), and the cup is as characteristic of him as the shield is of Achilles. He carried it on the field as he bore his shield, of which Hector said that the fame extended to the heavens. It was on account of his love of potions that Nestor received from Achilles a bowl as a present on the occasion of Patroclus' funeral ceremonies (xxiii).

In the "Odyssey" Ulysses relates to the Phaeacians the story told him in Hades by Agamemnon of his murder at a banquet prepared for him, on his return from the siege of Troy, by Clytemnestra, his faithless wife, and her paramour Aegisthus, as follows: "We were reclining in the hall around the bowl and full tables, when Clytemnestra slew Cassandra, and I, too, was killed." At the banquet given at Sparta to Telemachus by Menelaus, Helen dropped a drug into the wine which induced forgetfulness of all evils (iv); then the wine was poured and the feast began.

The exact nature of the wines used by the Trojans is not known. They were, however, undoubtedly of excellent vintage. Ulysses knew that age increased the strength of wine and ordered old wine stored up at his home against his return from his wanderings. Nestor treated Telemachus to wine eleven years old. The symposium was unknown at that time, Homer's name for a drinking-party being *eilapine*. Although the Trojans used the grape freely, they were probably a reasonably abstemious people, as they drank only mixed wine.

TRUE REFORMERS, UNITED ORDER OF. An American fraternal temperance society for colored people introduced into the Southern States about 1872 as a solution to the "race question," which threatened disruption of the Independent Order of Good Templars in the South. Its membership, both male and female, was open to all persons of good health from fourteen to 60 years of age. The Grand Fountain of the Order was formed in 1881, with headquarters at Richmond, Va. In 1902 the Order had a membership of 60,000, divided into Fountains and Circles.

A Fountain consisted of twenty or more persons not over 50 years of age paying a joining fee of $4.60 each. The monthly dues were not less than 35 cents in rural districts and not less than 50 cents per month in towns and cities. A Fountain could be organized in any locality on application to the Grand Worthy Master, or to any of his deputies.

For the proper training of the young and their development in thrift, industry, and brotherly love, there was formed a children's department known as the "Rosebuds." Twenty or more children not less than three nor more than fourteen years of age formed a Rosebud, upon the payment of $1.00 each. This department, like the senior Fountain, paid sick and death benefits.

Persons desiring to leave their beneficiaries at death a larger amount than was paid from the Fountain department, took out policies in one or more of the classes of the Mutual Benefit degree. The members of this degree were divided into Circles and paid joining fees and dues according to a scaled rate of ages.

The members of the Order wore a simple and in-

expensive regalia, which was made by the Regalia Department.

In March, 1888, there was granted by the Legislature of Virginia a charter to the Savings Bank of the Grand Fountain of the United Order of True Reformers, capital stock, $100,000. The bank commenced business April 3, 1889, and from that time until 1902 steadily increased its volume of business. The paid-up capital stock on Jan. 1, 1901, was $90,950. From the sum of $1,268.69, deposited the first day the bank opened for business in 1889, the deposits grew in 1902 to $350,858, and the volume of business transacted amounted to considerably more than $6,000,000. The bank was founded by William W. Browne, an ex-slave of Habersham County, Ga., one of the organizers of the Order. During the financial panic of 1893 the Savings Bank of the Grand Fountain was the only bank in the city of Richmond that did not cease to pay cash on all checks presented.

The Real Estate Department of the Grand Fountain controlled property in various States, including eighteen large halls, eight homes, a hotel, five stores, and three farms.

The Reformer's Mercantile and Industrial Association was chartered under the laws of Virginia Dec. 14, 1899, with headquarters at Richmond, for the purpose of conducting stores, buying and selling property, managing hotels and manufacturing establishments, etc. The Association operated Hotel Reformer in Richmond.

The Reformer Printing Department issued a weekly journal, the *Reformer*, which had a circulation of 10,000. F. W. Brown, of Richmond, was the editor.

TRUE TEETOTAL UNION. An English temperance organization, established in London March 8, 1843. The Union adopted the American long pledge. Its first officers were: John Dunlop, president; Dr. C. H. Lovell, of Tottenham, Middlesex, treasurer; and W. West, secretary. West was an active and generous supporter of the temperance cause and continued so for many years. The *Temperance Weekly Journal*, under the editorship of the Rev. Jabez Burns, was adopted by the Union as its official organ. A number of agents were employed by the society for both whole and part time work. The organization was short-lived, however, and had ceased to exist in 1846.

TRUE TEMPERANCE ASSOCIATION. An English organization, established in 1909 with the avowed purpose of promoting "true temperance." According to its constitution, its membership is open to both sexes and to adherents of all religious denominations and all political parties. Its aims, as stated by the Association, are: (1) To create a healthy and reasonable public opinion on the subject of temperance in drinking; (2) to encourage the development of the public house in the direction of making it in the best sense a place for the present-day social needs of the people, and to help in the removal of all legislative and administrative hindrances to such development; (3) to promote fairness, justice, and common sense in dealing with the problem of intemperance; (4) to investigate methods for the further reduction of drunkenness; (5) to assist, where expedient, existing agencies for reforming drunkards; (6) to promote inquiry into the physiological effects of the component parts of alcoholic beverages; (7) to ascertain what is being done for the promotion of temperance in other countries; and (8) to assist all efforts for securing the wholesomeness of beverages.

In carrying out the aims above stated the Association has sought particularly to influence legislation, and its support of several principles and measures usually opposed by temperance societies has laid it open to the suspicion of not being truly a temperance organization. It has supported the tied-house system and the various public-house improvement bills which have been presented to Parliament; and it has agitated for the repeal of the Scottish Temperance Act and the withdrawal of the Board of Education Syllabus on Temperance and Hygiene. It opposed Lady Astor's bill restricting liquor sale and a bill whose purpose was to keep children out of liquor bars. Contrary to the usual practise of British temperance societies, it does not publish its subscription lists, and has consequently been accused of receiving financial support from the liquor interests.

Affiliated with the Association are a Women's True Temperance Committee, a True Temperance Clerical Committee, and a True Temperance Research Commitee. The officers of the Association are (1929): President, Lord Lamington; chairman, the Rt. Hon. the Earl of Plymouth; secretary, Mrs. M. M. Whiton. Its headquarters are at Donington House, Norfolk St., Strand, London, W.C.

TRUE TEMPLARS. See AMERICAN NATIONAL TEMPLE OF TRUE TEMPLARS; ORDER OF TRUE TEMPLARS.

TS'AI MEI or **CHAI-MUI.** The name (signifying "guessing the plum") of a popular Chinese game, which forms a convenient excuse for drinking. It is played by two persons and consists in each guessing the number of fingers suddenly held up between him and his opponent. The loser is required to drink a cup of wine. Sometimes the game is called *Hwa Chu'en* ("speaking with the fist"). The Chinese are very boisterous in playing it. A Hongkong ordinance (No. 2 of 1872), quoted in Giles's "Glossary of Reference," reads:

> Every person shall be liable to a penalty not exceeding Ten Dollars who shall utter Shouts or Cries or make other noises while playing the game known as Chai-mui, between the hours of 11 A. M. and 6 P. M.

Often the game will continue until one of the players, finding himself the loser, or his head affected by the liquor he has drunk, is forced to retire.

The game is known in Japan, also. It is similar to the game of *Mora* or *Morra* played in Italy, derived from the Roman sport of *Micare digitis*, or finger-snapping. Compare CODDAM.

TS'AI YUNG. A Chinese philosopher of the second century A. D.; born in the province of Honan. He was made reviser of the department of historiography under the Han dynasty and in A. D. 170 wrote out on stone in red ink the Five Classics, which were later engraved by workmen. He took to drink and acquired the sobriquet, "Drunken Dragon." He was denounced at court for magical practises and condemned to death; but his sentence was commuted to banishment. Later he was pardoned and subsequently rose to high offices of state.

TSCHELISHEV, MICHAEL DIMITRIEVICH. Russian business man, statesman, and pio-

neer temperance reformer; born near Samara, in the Volga District, in 1860; died at Samara Sept. 26, 1915. He was self-educated and for a time he worked as a house painter, later removing to Samara, where he engaged in trade and eventually became very wealthy. He served for many years as city alderman and for some time as mayor of Samara. Later he was elected to the Duma on an antivodka platform. He is universally known as "the father of the temperance movement in Russia."

In "How Prohibition Came to Russia," an interview with the "peasant-born millionaire reformer," in the *New York Times Current History*, (vol. i, pp. 831-833), Tschelishev tells how he became interested in temperance:

I was reared in a small Russian village. . . I picked up an education from old newspapers and stray books. One day I chanced upon a book in the hands of a moujik which treated of the harmfulness of alcohol. It stated among other things that alcohol was a poison. I was so impressed with this, knowing that everybody drank vodka, that I asked the first physician I met if the statement were true. He said yes. Men drank it, he explained, because momentarily it gave them a sensation of pleasant dizziness. From that time I decided to take every opportunity to discover more about the use of vodka.

At the end of the eighties there came famine in Russia, followed by agrarian troubles. I saw a crowd of peasants demand from a local landlord all the grain and foodstuffs in his granary. This puzzled me. I could not understand how honest men were indulging in what seemed to be highway robbery. But I noted at the time that every man who was taking part in this incident was a drinking man, while their fellow villagers, who were abstemious, had sufficient provisions in their own homes. Thus it was that I observed the industrial effects of vodka drinking.

At Samara I decided to do more than passively disapprove of vodka. At the time I was an alderman and many of the tenants living in my houses were workingmen. One night a drunken father in one of my houses killed his wife. This incident made such a terrible impression on me that I decided to fight vodka with all my strength.

On the supposition that the government was selling vodka for the revenue, I calculated the revenue received from its consumption in Samara. I then introduced a bill in the city council providing that the city give this sum of money to the imperial treasury, requesting at the same time that the sale of vodka be prohibited. This bill passed and the money was appropriated. It was offered to the government, but the government promptly refused it.

It then dawned upon me that Russian bureaucracy did not want the people to become sober, for the reason that it was easier to rule autocratically a drunken mob than a sober people.

This was seven years ago. Later I was elected mayor of Samara, capital of the Volga district, a district with over a quarter of a million inhabitants. Subsequently I was elected to the Duma on an anti-vodka platform. In the Duma I proposed a bill permitting the inhabitants of any town to close the local vodka shops, and providing also that every bottle of vodka should bear a label with the word poison. At my request the wording of this label, in which the evils of vodka were set forth, was done by the late Count Leo Tolstoi. This bill passed the Duma and went to the Imperial Council, where it was amended and finally tabled. . . [The vodka label bore the words: "Vodka is a poison and is harmful for both body and soul."]

Tschelishev then entered the fight on the alcohol monopoly which had been sponsored by Count Witte. In his efforts for reform his principal opponent was Finance Minister Kokovtsov, who objected to any interference with the liquor traffic on fiscal grounds. The character of this argument only intensified the ardor of Tschelishev, who determined to appeal to the Czar. He describes his success as follows (*id.*):

I then begged an audience with Emperor Nicholas. He received me with great kindness in his castle in the Crimea. . . He listened to me patiently. He was impressed with my recital that most of the revolutionary and Socialist excesses were committed by drunkards, and that the Swesborg, Kronstadt, and Sebastopol navy revolts and the Petrograd and other mutinous movements were all caused by inebriates. Having heard me out his Majesty promised at once to speak to his Minister of Finance concerning the prohibition of vodka.

Disappointed at not having been able to get through a Government bill regulating this evil, I had abandoned my seat in the Duma. It was evident that the bureaucracy had been able to obstruct the measure. Minister of Finance Kokovtsov regarded it as a dangerous innovation, depriving the Government of 1,000,000,000 rubles ($500,000,000) yearly, without any method of replacing this revenue.

While I lobbied in Petrograd the Emperor visited the country around Moscow and saw the havoc of vodka. He then dismissed Kokovtsov, and appointed the present Minister of Finance, M. Bark. . .

With the appointment of Peter Bark as Finance Minister the Czar early in 1914 issued a rescript outlining a new policy for the management of the vodka monopoly and ordered the inauguration of temperance work among the people. Tschelishev did not urge complete Prohibition until the declaration of the World War, July, 1914, when he had a part in influencing the Czar to order the closing of all liquor-shops during the period of mobilization.

Regarding the various steps which this temporary Prohibition was made permanent Tschelishev writes (*id.*):

Mobilization precipitated the anti-vodka measure. The Grand Duke [Nicholas], remembering the disorganization due to drunkenness during the mobilization of 1904, ordered the prohibition of all alcoholic drinks except in clubs and first-class restaurants. This order, enforced one month, showed the Russian authorities the value of abstinence.

In spite of the general depression caused by the war, the paralysis of business, the closing of factories, and the interruption of railroad traffic, the people felt no depression. . . The 30,000,000 rubles a day that had been spent for vodka were now being spent for the necessaries of life. . .

I decided to seize this occasion for a press campaign. So far as this is a possible thing in Russia I organized delegations to present petitions to the proper authorities for the prolonging of this new sobriety for the duration of the war. This step found favor with his Imperial Majesty, and an order was issued to that effect. Another similar campaign to remove the licenses from privileged restaurants and clubs was successful, and strong liquor is no longer available anywhere in Russia.

The second month of abstinence made the manifold advantages so clear to everybody that when we called upon his Majesty to thank him for his orders, he promised that the vodka business of the Government would be given up forever. This promise was promulgated in a telegram to the Grand Duke Constantine.

Throughout the first year of the war Tschelishev did much by his numerous lectures and the pamphlets he circulated to ensure the success of Prohibition. His work was cut short by his untimely death in 1915. His memory has been highly honored by his countrymen. Shortly after his death Professor Golubov, of the medical faculty of the University of Moscow, while lecturing to his students upon alcoholism as a cause of disease, took occasion to pay a tribute to Tschelishev's unwearied and self-sacrificing life. At the end of the lecture the students rose in a body in respectful tribute. The council of Samara, his native city, voted to place his portrait in the legislative chamber, to found a memorial antialcohol museum, to erect three memorial stipendia in the middle schools, and to change the name of the street Saratovskaija to "Tschelishovskaija."

TSE-KIANG. A Chinese fermented beverage with a tart flavor and strong intoxicating qualities. It was formerly much esteemed by the upper classes.

TSIU. A Chinese term, signifying any sort of fermented liquor. It is used, in connection with

certain descriptive terms, to indicate specific varieties of wine, as: *Hoang-tsiu*, yellow wine; *sam tsiu*, rice wine; *Chao-tsing-tsiu*, wine from the town of Chao-tsing.

It is applied, also, to distilled liquors, as: *Shao-tsiu*, a drink distilled from millet; and *sieu-tsiu*, a single-distilled spirit.

The term is also variously rendered in English as *cho*, *shu*, *tchoo*, *tsew*, and *tsieou*.

TSIU-PAN. A Chinese ceremonial wine-tankard, sexangular in shape, flat at the bottom, and tapering toward the top. It has a cover, spout, and handle, and is made of tin. It is used with other ceremonial vessels, the LO-SI-PAN or the TSIU-TSIOK, or both, at solemn ceremonial functions, especially funerals. In the making of sacrificial offerings to the dead, the *tsiu-pan* is filled with rice wine and placed with the *tsiu-tsiok* or the *lo-si-pan* in front of the viands, both at the home and at the grave. An illustration of it is given in vol. ii, on p. 585.

TSIU-TSIOK. A Chinese ceremonial wine-vessel, made of tin, supported by three feet, and having two handles and a wide, projecting mouth. It is larger than the LO-SI-PAN and the TSIU-PAN, in conjunction with which it is used on solemn ceremonial occasions, particularly at funerals. A cut of it is given in vol. ii, on p. 585.

TSUCHIKABURI. See ASAJI-ZAKE.

TSUDA, SEN. Japanese public official, author, and temperance leader; born at Sakura, Japan, July 8, 1837; died at Kamakura, April 24, 1908. He married Hatsu Tsuda and was adopted into the Tsuda family, whose family name he received.

He received a military education, and, although still a youth, he was serving as a guard at the Bay of Yeddo when Commodore Perry arrived in Japan with the American fleet (1853). His contact with the Americans led him to take up the study of English, and in 1866 he was put in charge of official correspondence with the United States. In 1873 he was sent to the World's Exposition at Vienna, as Commissioner of Agriculture and Horticulture. While there he saw among the exhibits a large collection of Bibles in every language, and was much struck by this evidence of the vitality of the Christian religian. Three years later he and his wife received baptism into the Methodist Episcopal Church of Tokyo. These were the first Protestant baptisms administered in that city.

Up to the age of 30 Tsuda had been a wine-drinker; but, influenced by an English work on temperance, which he read in a Dutch translation, he became a teetotaler. When the Woman's Christian Temperance Union was introduced into Japan he wrote and lectured on temperance under its auspices. For a time he edited a magazine called *Hino Maru* ("The Rising Sun"), which was later combined with *Kuni no Hikari* ("Light of our Land"), the official organ of the Tokyo Temperance Society.

Tsuda was the author of "Saké no Gai" (Evils of Alcohol), a pioneer Japanese temperance pamphlet, which reached a circulation of over 200,000. He also wrote a brochure on the injurious effects of smoking and was one of the editors of an English-Japanese dictionary.

He was one of the vice-presidents of the Japanese Temperance League.

TUAK. The general term for ardent spirits used by the natives of the Malayan islands. See, also, MADAGASCAR; TAPAI; TOAKA OR TUAK.

TUBA. An intoxicating drink native to the Philippine Islands. It is obtained from the coconut-palm which is tapped, often at a height of 60 or 70 feet from the ground, and the sap collected in bamboo receptacles called "bombons," in the bottom of which is placed a teaspoonful of pulverized red tongo, a bark resembling cinnamon, to enhance both color and flavor. The beverage obtained from the distillation is also called *vino di cocoa*,—*vino*, the Spanish name for wine, being frequently corrupted by Americans in the Philippines to *beno* or *bino* and applied by them to a number of native drinks.

TUCKER, FREDERICK ST. GEORGE de LAUTOUR BOOTH-. See BOOTH-TUCKER, FREDERICK ST. GEORGE DE LAUTOUR.

TUCKER, LEWIS PRAY. American Methodist Episcopal clergyman and Anti-Saloon League official; born at Mechanicsville, Vt., April 4, 1864; educated at Montpelier (Vt.) Seminary and Drew (N. J.) Theological Seminary. He received the degree of D.D. from Oskaloosa (Ia.) College. He entered the ministry of the Methodist Episcopal Church and served pastorates in Vermont and New York.

In connection with his work as a pastor he was active in agitation for Prohibition, acting as chairman of several no-license leagues. In 1911 he was appointed superintendent of the Syracuse District of the New York Anti-Saloon League, continuing in office when, in 1915, the Binghamton District was combined with the Syracuse District to form the Central District. There were eighteen counties in the new district, in which, as a result of the campaign of 1917, there was a net gain of 75 no-license towns, while 22 of the 24 State Assemblymen in the district voted for the City Local-option Bill.

On May 1, 1918, Dr. Tucker was transferred to New York city, as superintendent of the Department of Agitation of the New York League. In September, 1921, he returned to the Central District, where he has since remained as superintendent.

TUFTS, GEORGE LOUIS. American Methodist Episcopal clergyman, educator, and Prohibition advocate; born at Maineville, Warren County, Ohio, Aug. 20, 1858; educated at Maineville Academy, Ohio Wesleyan University (A.B. 1881; A.M. 1883), Drew (N. J.) Theological Seminary (B.D. 1883), and at Wittenberg (O.) College (Ph.D. 1903). On Aug. 4, 1887, he married Miss Mary Belle Porter, of Cincinnati, Ohio.

Ordained in the Methodist Episcopal Church in 1885, Tufts began his ministerial career in Jersey City, N. J., following which he served from 1887 to 1901 in the Cincinnati, Ohio, Conference of his denomination. In 1923-24 he was field secretary of Williamette University (Salem, Oregon) and for the following three years served in the same capacity for the Kimball School of Theology, also of Salem. Since 1929 he has been professor of sociology in the Western Baptist Theological Seminary at Portland, Oregon.

For many years Tufts has been actively interested in the movement to abolish the liquor traffic. While serving pastorates at Cedarville and New Carlisle, Ohio, he was the leading figure in campaigns to drive out the saloons. In 1901 he was made a field agent for the Anti-Saloon League of Indiana. In 1903 he became the first State superinten-

dent of the newly organized League in Oregon and Idaho. Under his direction a campaign was inaugurated in Oregon which resulted, in June, 1904, in the enactment of a State-wide local-option law, embracing county, municipal, and precinct option. This law was one of the best ever passed and the first west of the Rocky Mountains. In 1907 Tufts was largely instrumental in securing the enactment of the Sunday Rest Law in Idaho. One of his most notable activities was the combination of the publishing interests of the Anti-Saloon Leagues of Washington, Oregon, and California. The result was the appearance in January, 1906, of the *Pacific Issue*, succeeding the *California Issue*, the Washington *Civic Progress*, and the Oregon and Southern Idaho edition of the *American Issue*. In 1906 he was field secretary of the Anti-Saloon League of Washington (State) and in the following year he was employed in the same capacity by the International Reform Bureau.

TUGWELL, HERBERT. A British divine and temperance advocate; born at Salisbury, Wiltshire, in 1845; educated at Corpus Christi College, Cambridge. He has been granted an honorary D.D. Ordained in 1880, he served as a curate of Petworth, Sussex, for nine years (1880-89). For five years (1889-94) he was a missionary (under the Church Missionary Society) to Lagos, West Africa. From 1894 to 1920 he was bishop of Western Equatorial Africa. Since 1921 he has been vicar of Mavesyn, Redware, Staffordshire, England.

Bishop Tugwell has been for many years a consistent advocate of temperance, believing Prohibition principles practicable in Equatorial Africa as well as in more highly civilized portions of the globe. He has been a frequent contributor to periodical literature on temperance. In 1897 he attended the Sixth International Congress Against the Abuse of Alcoholic Liquors, held at Brussels, where he spoke briefly on the deplorable alcoholic conditions in Africa.

Guy Hayler, in his "Prohibition Advance in All Lands" (1914), refers to Bishop Tugwell as follows:

> Bishop Tugwell, who has done so much for the natives of West Africa, writing to the *Times*, September, 1907, gives a shocking account of the ravages caused by cheap gin among the natives of Southern Nigeria. He declares that there is a grave physical deterioration of the race, as shown by the fact that in some areas the death-rate exceeds the birth-rate, with a fearfully high infantile mortality.

TUMBLER. A glass drinking-vessel, without feet, and customarily holding half a pint. Tumblers originally had round or pointed bottoms, so that they could not be set down without being emptied and inverted; hence the name. Although examples of Saxon tumblers are preserved, glass drinking-vessels were not common in England until the sixteenth century, when they were imported from Venetian glassmakers.

Although tumblers were never especially intended for the drinking of intoxicants, liquors, particularly wines, have frequently been served in them. In his "Essays," Macaulay says:

> He scarcely ever took wine. But when he drank it, he drank it greedily, and in large tumblers.

And in "Philip," Thackeray writes:

> She...reminds him of days which he must remember, when she had a wine-glass out of poor Pa's tumbler.

In strictly modern usage, a tumbler signifies a table-glass for the drinking of water.

TUN. (1) A measure of capacity, equal, according to old English statutes, to 252 wine-gallons, or eight barrels. There was a local tun in use in London for measuring beer, which equaled about 216 imperial gals., or two butts; also an old British beer measure, in general use, of about 264 gals.

As measures of capacity were first defined by weight, the tun may originally have been the weight of a short ton of water.

(2) A cask containing a tun; or, any huge cask. Many very large tuns were built, particularly in the seventeenth and eighteenth centuries, to accommodate the yields or advertise the vintages of various localities. Some have become famous throughout the world for their size and associations.

The most famous is the Great Tun of Heidelberg, sometimes called the "Tun of Erpach," in the cellar of the palace of the Elector at Heidelberg. The first tun under the palace was begun in 1343 and was made to contain 21 pipes, or about 2,650 gals. Another, which took three years to construct, was finished in 1592. It had a diameter of 18 ft., and held over 8,000 gals. A third, built in 1664, held 37,800 gals., and was destroyed by the French. The present tun, which was built in 1751, is 20 ft. high and 31 ft. long, and has a capacity of about 50,000 gals. It has a platform and balustrade on its top, reached by a stairway of 50 steps. It was once the custom, at the time of vintage, for grape-growers to dance on the top.

The Great Tun of Heidelberg was regarded by Longfellow as, "next to the Alhambra one of the most magnificent ruins of the Middle Ages." Among the quatrains that have celebrated it in song and story is the following:

> Of all earth's wonders, Erpach's monstrous tun
> I deem to be the most astounding one;
> A sea of wine 'twill hold. You say aright,
> A sea of nectar flows there day and night.

Other tuns were almost as famous. A cask at Königstein, Saxony, built about 1725, was credited with a capacity of over 50,000 gals., and had a staircase of 32 steps leading to the top, upon which 20 persons could regale themselves. At Grüningen, near Halberstadt, was a tun 30 ft. long and 18 ft. deep; and at Tübingen, Wurttemberg, one 24 ft. long and 16 ft. deep. A tun at Clervaux, Luxemburg, was reputed to hold as many hogsheads as there were days in the year. Several noted tuns were built by monastic orders as storage-vats for their vintages. Among the earliest of these, the Cistercian tun, constructed by the Order of St. Bernard in the sixteenth century, had a capacity of 300 hogsheads; among the most recent, St. Benet's tun may still be seen at the Benedictines, Bologna. It is referred to in Longfellow's "Golden Legend," as the "boot" (butt) out of which Friar John drank wine.

(3) A fermenting-vat in a brewery, generally in the form of a truncated cone, holding between 600 and 700 gals., and having separate discharge-holes for yeast and beer. According to the best practise, fermenting-tuns are made of oak and glazed inside to prevent contamination. The opening for drawing off the beer is about six inches above that for the discharge of the yeast, which settles at the bottom in a solid residuum until stirred. The capacity of fermenting-tuns varies; but, even in large Vienna breweries, it seldom exceeds 800 gals., as the wort becomes too warm in very large vats.

(4) Any vessel, from a jar to a goblet. In Chau-

cer's time the term was frequently applied to a drinking-cup. In the "Clerk's Tale," he says:

> Wel ofter of the welle than of the tonne
> She drank.

TUNIS. A French protectorate in northern Africa; bounded on the north and east by the Mediterranean Sea, on the west by Algeria, and on the south by Lybia and the Desert of Sahara. Its area is about 50,000 sq. mi. In 1926 the population was 2,159,708, of which less than 175,000 were European. Tunis is the capital, with a population in 1926 of 185,996; Sfax, the chief seaport, has a population of 27,723. The government is under the control of the Bey of Tunis and of a French Resident-General. Of the eleven departments of State, eight have French ministers, three Tunisian ministers. For purposes of local government the protectorate is divided into nineteen districts under French *contrôleurs.*

Agriculture and stock-raising are the chief industries. There are large acreages in orchards and vineyards; and grapes, olives, dates, oranges, lemons, and citrus fruits are grown in abundance. Other products include almonds, alfa grass, henna, phosphates, and cork. The mineral resources of the country, including lead, zinc, and iron ores, are steadily being developed. In 1927 the value of grains and wines exported was about equal. The native population consists of Berbers and Arabs.

The region in which Tunis is included was one of the earliest known parts of Africa. It was under the dominion of the Phenicians, the site of ancient Carthage (founded 853 B. C.) being only ten miles from the modern city of Tunis. It was later a part of the Roman province of "Africa." The Romans lost it to the Vandals (A. D. 437), and, after recapture, to the Arabs (A. D. 648-69). For several centuries the country was ruled by native Arab dynasties. In the sixteenth century the seacoast was exploited by the Spaniards, who were driven out by the Turks soon after their capture of Algiers. About 1575 Tunis became a Turkish province. A military sovereignty was established under Hussein ben Ali (1705), who assumed the title of Bey, which has descended in the same family, to the present time. A French invasion in 1881, prompted by increasing Italian interest in Tunisian affairs, resulted in the present French protectorate.

Native drinks include palm-wine of numerous varieties, the sherbets of which all Mohammedans are fond and which are non-intoxicating, and, in some regions, a liquor made from the lotus. In the early days of the nineteenth century, when Europeans began to invade Tunis, there was popular among the natives a white wine, cheap and of good quality, but frequently mixed with quicklime to render it more inebriating. In many districts, while superior grapes were grown, they were not made into wine, due to the ignorance and indolence of the people. The development of viticulture was slow and was retarded by frequent visitations of locusts which destroyed whole vineyards. Tunis, however, was the first of the Barbary Coast countries to discover the commercial possibilities of the vine. Mohammedans and Jews alike participate in the industry which to-day produces many excellent vintages. The Jews of Jerba Island produce wines which connoisseurs compare with the famous wines of Samos.

The following figures indicate the growth of viticulture in Tunis: In 1908 there were 40,634 acres in vineyards, producing 7,590,000 gals. of wine; in 1917, 53,272 acres, producing 9,508,400 gals.; in 1920, 58,835 acres, producing 11,000,000 gals.; and in 1925, 75,392 acres, producing 20,259,032 gals. In 1920 beverages and wines were exported to the value of £815,949; in 1927, to the value of 69,425,610 francs. This is in striking contrast to a liquor import of £92,722 reported in 1888. As recently as 1916, however, the importation of wine exceeded its exportation. Distilled liquors, beer, and liqueurs are almost entirely imported. In 1907, 285,673 gals. of beer were imported; in 1916, 337,155 gals. In 1907, 113,144 gals. of distilled liquors were imported; in 1916, 23,548. In 1907, 53,725 gals. of liqueurs were imported; in 1916, 45,022. The importation of beer has steadily increased at the expense of French liquors.

While an excise tax is imposed on all alcoholic beverages, whether of foreign or native origin, their sale is not subject to special tax. They are sold at all groceries, hotels, and restaurants, which pay only the license fee required of other commercial enterprises. The opening of a café or other place of business engaged in dispensing liquor on the premises is subject to authorization by the director of public safety.

Several restrictive and prohibitive laws have been promulgated in Tunis against the use of alcohol, the more important of which are the following: A decree of Aug. 25, 1914, prohibiting the importation, manufacture, sale, etc., of absinth, anisette, mastic or boukha (fig brandy); a decree of Sept. 12, 1914, prohibiting the sale of alcoholic beverages to the Mussulman natives; a decree of July 7, 1915, prohibiting the importation, manufacture, or sale of alcoholic beverages in territory under military authority; and decrees of Nov. 26 and 29, 1915, prohibiting the sale of spirituous liquors to members of the army and navy, or to munition workers. During the World War (1914-18), when there was a shortage of farm-hands in France, the Bey of Tunis furnished native laborers, under the express stipulation that wine, beer, and cider were not to be served in the drink-shops in districts where they were employed.

Drunkenness has never been common in Tunis. In the days of the Turkish occupation, Morewood records, taverns were kept by slaves who had considerable authority and frequently exercised it, ejecting or chastising roisterers and inebriates. While, under the French protectorate, the use of intoxicants has increased, excessive drinking is largely confined to the criminal classes.

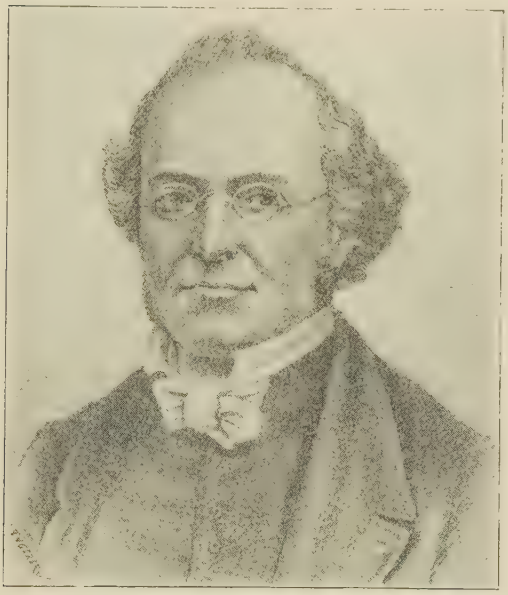
The only organized agency opposing the liquor traffic in Tunis is the Tunisian Section of the French Ligue Nationale contre l'Alcoolisme. When the World War temporarily disorganized its efforts, it was endeavoring to educate school-children, by means of lectures and prize-essay contests, as to the harmul effects of alcohol. Since the War this work has been resumed and has been extended to enlisted men in the army and navy. The Section also succeeded in interesting the Bey in a committee established in 1922 for work among the Mohammedans.

TUNKERS. Same as DUNKERS OR DUNKARDS.

TUNNICLIFF, JABEZ. An English temperance pioneer; born at Wolverhampton, Staffordshire, Feb. 7, 1809; died in Leeds June 15, 1865. He was

the son of a bootmaker and one of 22 children. At about twelve years of age he was apprenticed to a japanner. While completing his education he followed the trade of a painter. In adolescence he was attracted toward the Church and in early manhood became a Sunday-school teacher and village preacher. His first regular charge (1829) was a Baptist church at Shifnal, Shropshire, which he assumed soon after his marriage. He spent a term at Loughborough Baptist College and served successive pastorates at Cradley and Cradley Heath. After eight years at Longford, he became pastor of Call Lane Church, Leeds, and chaplain of the Burnmatofts Cemetery.

It was during his ministry at Leeds that he became, with Mrs. ANN JANE CARLILE, cofounder of the Band of Hope movement, in 1847. He had been an abstainer since 1842, and, when called to the death-bed of a former young teacher in his Sunday-school who was dying a drunkard, decided to form a temperance society for children and young people that should prevent them from taking the fateful "first drink." At this time Mrs. Carlile of Dublin was in Leeds in the interests of juvenile abstinence, and at a meeting at which the two were present, the movement was started and the name "Band of Hope" adopted. There has been some friendly confusion as to which of the founders originated the title of the new movement. The preponderance of evidence seems to be on the side of Mr. Tunnicliff, who, in his "Band of Hope Annual," circumstantially relates the details of the organization's founding. An impression has also prevailed that the "Band of Hope" was the first temperance movement for juveniles. This was not the case, as temperance societies for adolescents had already been formed in both England and Scotland; the Band of Hope movement, however, was the first definite crystallization of these isolated societies.



JABEZ TUNNICLIFF

The first meeting of the new organization was held in the schoolroom of South Parade Chapel, Leeds. The Rev. Tunnicliff acted as president and Mrs. Hotham as secretary. Over 200 children signed the following pledge: "I agree to abstain from all Intoxicating Liquors, and from Tobacco in all its forms." On Nov. 7, 1848, the first meeting was held, at which more than 300 children were present, most of whom signed the pledge.

Tunnicliff soon became busy in Yorkshire and throughout England organizing Bands of Hope, the first Union of which was established at Bradford, Yorkshire, in 1851. He wrote many hymns and melodies for the movement and contributed frequent articles to current periodicals concerning its aims and progress. He continued active in his interest until his death. His funeral was the occasion of a great public demonstration, over 15,000 persons paying tribute to his memory.

TUPPER, Sir CHARLES, Bart. Canadian physician, statesman, and temperance advocate; born at Amherst, Nova Scotia, July 2, 1821; died at Bexley Heath, Kent, England, Oct. 30, 1915. His elementary education was received in various private and public schools, after which he studied at Horton Academy, Wolfville, N. S., at Acadia University, Wolfville, and at Edinburgh University, Scotland (M.D., L.R.C.S., 1843). He was granted honorary degrees by the universities of Cambridge (England), Edinburgh, Acadia, and Queen's (Ontario). In 1843 he began to practise medicine in Nova Scotia and was chosen first president (1857) of the Canadian Medical Association. In 1846 he married Miss Frances Morse, of Amherst, N. S.

He was elected to the Nova Scotia Legislative Assembly in 1855 as the Conservative Member for Cumberland County. He was provincial secretary of Nova Scotia for eight years (1856-60; 1863-67); prime minister of that province for three years (1864-67), and took a prominent part in the proceedings which culminated in the Confederation of Canada in 1867. For over 30 years he figured in Canadian public life, being president of the privy council, minister of inland revenue, of customs, of public works, of railways and canals, and of finance, Secretary of State (1888-96), and Prime Minister (May 1 to July 8, 1896). In 1884-96 he was High Commissioner for Canada in Great Britain, and in 1896-1900 he was leader of the Opposition in the Dominion House of Commons.

Sir Charles was instrumental in carrying through Parliament the act prohibiting the manufacture and sale of intoxicating liquors in the Northwest Territories. In recognition of his services to the temperance cause he was made the guest of honor at a breakfast at the Westminster Palace Hotel, London, on July 29, 1880, given by the United Kingdom Alliance and presided over by Sir Wilfrid Lawson.

TURKESTAN. An extensive region in Central Asia; bounded on the north by Siberia, on the east by Mongolia and the Desert of Gobi, on the south by Tibet, India, and Afghanistan, and on the west by the Caspian Sea. The name is sometimes used as synonymous with Central Asia, but is generally limited to the western portions of this region, or to the highlands and plains east of the Transcaspian lowlands and west of Eastern Turkestan. East Turkestan (also known formerly as "Chinese Turkestan" or "Little Bokhara") is a dependency of the

Chinese Empire in Central Asia. Chinese Turkestan, sometimes called "Kashgaria," and by the Chinese "Sin-kiang," lies between the Tian-shan Mountains on the north and the Kuen-lun Mountains on the south, and stretches east from the Pamir plateau to the Desert of Gobi and the Chinese province of Kansu. It has an area of 431,559 sq. mi. and the population has been estimated variously from 500,000 to 2,000,000. The inhabitants are mostly Mohammedans, Turks, and Chinese, who have increased rapidly in recent years. The chief towns are Yarkand, Khotan, Kashgar, Ak-su, Keriya, and Kulja. The country is administered politically by China, and all of the high officials are Chinese.

West or Russian Turkestan includes: The governor-generalship of Turkestan, embracing the provinces of Ferghana, Samarkand, Semiryechia, and Syr-darya; the provinces of Akmolinsk and Semipalatinsk, and sometimes that of Turgai belonging to the governor-generalship of the Steppes; the Transcaspian region; and the semi-independent states of Bokhara and Khiva. The total area is approximately 1,290,000 sq. mi. and the total population is approximately 6,000,000. The principal cities are Tashkent, Samarkand, Marghilan, Khojent, Khokand, Namangan, and Andijan.

Turkestan was captured by the Russians about the year 1869. Tashkent, now one of the largest and most important cities of Russian Central Asia and the capital of Russian Turkestan, was occupied in 1865 and by 1900 had a population of 25,000, mostly Russians. Samarkand, once the capital of the Mongol prince Tamerlane and now chief town of the province of the same name, was occupied by the Russians in 1868 and by 1900 had a population of more than 58,000. Bokhara was next conquered by the advancing Russians and in 1873 the emir of Bokhara became a Russian subject. Khiva, formerly an important kingdom in Central Asia, became a vassal state of Russia in 1873. Up to 1917 Russian Central Asia was divided politically into the khanate of Khiva, the emirate of Bokhara, and the governor-generalship of Turkestan.

In 1919 the Soviet Government established its sway over the territory and expelled the native dynasties in Khiva and Bokhara. The khan of Khiva was deposed in February, 1920, and a People's Soviet Republic was set up under the name "Korezm." In August, 1920, the emir of Bokhara was also deposed and a Soviet republic established. On April 11, 1921, the former governor-generalship of Turkestan was formally constituted an Autonomous Socialist Soviet Republic. In May, 1925, this territory was divided into the new States of Uzbekistan, Turkmenistan, and Tajikistan and several autonomous regions were established. The remaining districts of Turkestan, peopled by Kirghiz tribes, were reunited to Kazakstan. Bokhara and Khiva were admitted to membership in the Third Union Congress of Soviets in May, 1925.

Of the three Soviet socialist republics, Turkmenistan has an area of 189,603 sq. mi. and a population of 1,030,549. Ashkabad (Poltaratsk) is the capital. Uzbekistan has an area of 131,394 sq. mi. and a population of 5,270,195. Samarkand, with a population of 101,000, is the capital of Uzbekistan. Tajikistan has an area of 52,110 sq. mi. and a population of about 824,000. The capital is Dushambe.

In Samarkand and Bokhara there are many thousands of acres covered with vineyards, and excellent grapes are produced. A considerable amount of wine is made and there are a number of distilleries throughout Turkestan. Not much is known with regard to the consumption or regulation of liquor, as foreign visitation is discouraged.

According to Jenny de Mayer in the *Moslem World* (January, 1922), drunkenness has greatly increased in Turkestan and the law of Mohammed is not strong enough to keep his followers from the charms of liquor. De Mayer charges that this state of affairs is due to Russian conquest and management. The same authority is responsible for the information that Samarkand produces immense quantities of grapes, as also does Bokhara.

Morewood ("Hist."), comments on native intoxicants as follows:

> The Turkestans have various beverages, among which is an excellent cooling drink obtained from melons... Before quitting the subject of Tartary, ancient name for Turkestan, it may be proper to observe that the Mantchoos who conquered China, and whose descendants still hold the sovereignty of that empire, prepare a wine of very peculiar nature from the flesh of lambs, either by fermenting it, reduced to a kind of paste, with the milk of their domestic animals, or bruising it to a pulpy substance with rice. When properly matured, it is put into jars, and then drawn off as occasion requires. It has the character of being strong and nourishing, and it is said that their most voluptuous orgies consist in getting drunk with it. Whatever remains, after the supply of domestic wants, is exported into China or Corea, under the name of *lamb's wine*...
>
> During the sojourn of Michailow among the Kiwenses, he saw them prepare a drink called *bursa* from a description of berries termed *psak*, which much resembled dates. This liquor was made by boiling the berries, pressing out the kernels, and filtering the juice—the fermentation followed, and was so rapid that it became highly intoxicating, and fit for use the morning after it was made. He says that two cups of it inebriated him as much as if he had drunk an equal amount of brandy; and that its qualities were so fascinating that the more he drank, the more he was inclined to drink. The Khirghises and Karakalpaks are fond of it, and, when a supply of berries can be obtained, they frequently indulge to excess.—From the strong likeness of these berries to *dates*, it is not improbable but that the *bursa* is the ancient date wine mentioned in Scripture and so celebrated along the banks of the Euphrates as well as in other parts of Asia, and is perhaps the same as that which was brought in skins down the Tigris and Euphrates to Babylon. Notwithstanding the prohibition of Mahometanism and the strictness of Budhism, the love for intoxicating liquors is so prevalent in Tartary, that some of the northern tribes not only barter their cattle with foreign merchants, but even part with their children for the trifling consideration of tobacco and spirits...

Ralph Barnes Grindrod, in his essay on "Bacchus" (London, 1839), writes of the people of Turkestan and their beverages as follows:

> Lamb-wine, or as the natives called it, *yan-yang-tsken*, has long been a favorite beverage among the Tartars. The inhabitants of Tartary possess a variety of means by which they are enabled to procure inebriating liquors. Their principal beverage is prepared by fermenting mare's milk, and is called *koumiss*.

A beverage manufactured from fermented barley in ancient Turkestan was called *baksouni*, according to Richard Eddy, in his "Alcohol in History" (New York, 1887). This authority also mentions a fermented beverage made from elderberries which the natives of Tartary called *arraki*, a beer or wine made from the flesh of sheep, a fermented drink made from honey called *ball*, two beverages made with millet named *baksoum* and *busa*, a drink made from plums and another from rice called *caracina* or *teracina*, and still another beverage made from sloes.

Thomas McMullen, writing in 1852 ("Hand-book of Wines"), describes several drinks used in ancient Tartary, one of which, *airen*, was manufac-

tured from fermented cow's milk like *kumiss*. He also mentions *arraki* (made from sloes and wild berries by the Hill Tartars), *busa*, and *kumiss*.

See KUMISS.

TURKEY. A republic of southeastern Europe and Asia Minor, formerly the Ottoman Empire, and now including Constantinople and a part of eastern Thrace, the whole of Asia Minor comprised within the Caucasian frontier, and Imbros, Tenedos, and Rabbit Islands. It is bounded on the north by Bulgaria, on the east by the Black Sea, Georgia, Russian Armenia, and Persia, on the south by Irak and Syria, and on the west by the Mediterranean Sea, the Aegean Sea, and Greece. Its area is estimated at 498,538 sq. mi., and the population (estimated 1924) is 13,357,000. The capital is Angora (pop. 35,000), and the chief cities are Constantinople (880,998), and Smyrna (98,846). The government is in the hands of a Grand National Assembly of 315 deputies, a President, and a Council of Ministers. The present executive is Mustafa Kemal Pasha.

The population is heterogeneous, consisting of Turks, Arabs, Jews, Armenians, Syrians, Greeks, and other interrelated races. For a time Islam was the decreed religion of the republic; but, by a law passed in 1928, the inhabitants are free to affiliate with their own churches, which include, beside Islam, the Greek Orthodox, Armenian Catholic, Maronite, Protestant, and Jewish.

The country is largely agricultural, mining and industries being relatively undeveloped. The soil is fertile and the chief products are tobacco, cereals, figs, olive oil, mohair, wool, and gums. Tobacco and opium are important exports. Fisheries are extensive. Due to laxity in the enforcement of timber laws, the country is being rapidly deforested.

Historical Summary. According to legend the original founder of the Ottoman Turks was Oghuz, son of Kara Khan, who was forced out of his home in central Asia by a Mongol invasion (A. D. 1227) and led his people across the continent into Asia Minor where a settlement was made near Angora, by permission of the Seljuk Turk's leader Ala-ud-din. The first sultan was Osman (1288-1326), grandson of Oghuz, who declared his independence on the death of his benefactor Ala-ud-din and the consequent break-up of the Seljuk Empire (1300). Turkish historians date the foundation of the Ottoman Empire from this event. Under Osman and his descendants Turkish rule was widely extended over territories in Asia and Europe, by a series of aggressive wars in which conquest was followed by murder and rapine.

The Ottoman Empire Founded

Turkish conquests were made possible through a number of factors. The Turks were by nature a warlike people, and under the early sultan a strong military system was built up by the institution of the Janissaries, originally a body-guard for the sultan, made up of Christian soldiers levied when children and brought up in military discipline. This force was established by Orkhan (1326-59), and proved very efficient, until it became too powerful and dominated the country. After the conversion of the Turks to Mohammedanism their zeal to destroy infidel peoples led them into many wars.

Turkish aggression in Europe began against the Greek Empire, and successive invasions were undertaken from the time of Orkhan I, as a result of which various Greek territories were added to Ottoman rule, until Mohammed II (1451-81) accomplished the fall of Constantinople and the overthrow of the Byzantine Empire (1453). Other campaigns were carried on against Hungary, Serbia, and Poland, with varying success, the Turks being driven out of Hungary by Hunyadi Janos in 1442, although the Hungarian hero was defeated at Kossovo in 1446, and further gains were made in the Balkans. Styria, Carinthia, and Croatia were overrun, the Crimea was conquered, and war with Venice carried on by Mohammed and his son Bajazet II (1481-1512). The European campaigns were frequently interrupted by rebellion at home among the Janissaries and revolts of the Asiatic territories. Bajazet's successor, Selim (1512-20), defeated the Persians and gained Kurdistan in 1515, put down the Shiahs in his own dominions, and conquered the Mamelukes of Egypt in 1517, thereby almost doubling Turkish dominions. By his Egyptian conquest the sultan obtained from the last of the Abbaside Califs the title of calif for himself and his successors, which made the sultan of Turkey the head of the Moslem world.

Selim was succeeded by Suleiman "the Magnificent" (1520-66), in whose reign Turkey attained the highest point of her glory, the empire extending from the borders of Germany to the frontiers of Persia. Suleiman began war in Europe, capturing Belgrade (1521) and Rhodes (1522), and defeating the Hungarians at Mohács and Budapest (1529), and ravaging Styria and Slavonia. In a second campaign he defeated Hungary completely, and the country became a Turkish province in 1544. He carried on numerous campaigns against Persia in which he took Bagdad (1534) and added Armenia and Georgia to Turkish rule. After his death, however, Turkish power declined. Selim II (1566-74) engaged in a war with the allied forces of the pope, Venice, and Spain, and was defeated in the naval battle of Lepanto (1571), which broke forever the naval power of the Turks. From that time, also, Turkish rule in Europe waned as one by one the conquered districts gained their freedom, through revolts and the assistance of allies. Such an alliance of the French with the Austrians against the Turks led the latter nation to make reprisals by taking away the privileges of the Roman Catholics at the holy places in Palestine, which were given instead to the Orthodox Church (1664).

Suleiman the Magnificent

The period of decadence after Suleiman was characterized by continual warfare with other countries and by anarchy and insurrection at home. This strife included wars with Russia, Poland, Venice, Austria, Bulgaria, Greece, France, and England. War with France was brought about by Napoleon's occupation of Egypt, Turkey joining with England and Russia in driving France out of Egypt (1799-1800). During this period occurred the downfall of the Janissaries (1826), whom Mahmud II (1808-39) had massacred to prevent their further interference with his government. By the Treaty of Adrianople (1829), which ended the war with Russia, the Danube territory was divided into practically independent States, Greece gained her independence, and Russia was given navigation of the Bosporus and Dardanelles. Although Russia was victorious, the Powers adopted the policy of maintaining the integrity of Turkey. This policy was responsible for

the Crimean War (1854-56), in which Great Britain and France were allied against Russia, and as a result of which Turkey was admitted to the concert of European Powers.

In the reign of Abdul Mejid (1839-61) an attempt was made to institute a series of reforms, known as "The Tanzimat," by which security of life and property was guaranteed to all subjects of the Empire, irrespective of race or creed. The carrying out of these reforms was hindered, however, by the death of Mejid and the accession of his reactionary successors, Abdul Aziz (1861-76) and Abdul Hamid II (1876-1909), both later deposed.

The tyranny of Abdul Hamid and the repression and general massacre of the Armenians, instigated (1895-96) by him, brought about the formation of the Young Turks party and the revolution of 1908, by which the Sultan was forced to grant reforms. His attempt to regain authority in 1909 caused renewed massacres and ended in his final downfall. He was succeeded by his brother Mohammed V (1909-18), under whom Turkey entered the World War in alliance with Germany and Austria. The defeat of Turkey was followed by the death of Mohammed V (July 3, 1918) and the accession of Mohammed VI (1918-22), with whose reign the Ottoman Empire came to a close.

Rise of the Young Turks

In April, 1920, a rival government was established at Angora by the Young Turks under the leadership of Mustafa Kemal Pasha. It negotiated Turkey's peace at the conclusion of the World War and signed the Lausanne agreements. Military operations were conducted against the Greeks in Asia Minor, resulting in the complete rout of the Greeks, and, incidentally, in the burning of Smyrna. In November, 1922, the Kemalist Government, which had hitherto been *de facto*, took over the administration of Constantinople, the Sultan leaving his capital secretly. On Oct. 29, 1923, Mustafa Kemal Pasha was elected first president of the newly proclaimed republic. In 1924 the califate was abolished. In 1927 Kemal was reelected president.

An important result of the rise to power of the Young Turks was the abolition of the Capitulations, which had formerly secured extraterritoriality to foreigners residing in Turkey. Under the Capitulations foreigners were considered as dwelling in their own country and subject to its laws. In many instances they lived in colonies and had their own churches, schools, and courts. In 1914 Mohammed V issued an irade abolishing the Capitulations, but it was prevented from becoming effective by unanimous protest of the Powers. They were finally abolished by the Treaty of Lausanne (1923).

Drinking Customs. Turkey occupies a unique position with regard to the use of alcoholic drinks, as from the earliest times Prohibition has been officially the law of the land. The early Turks were an abstemious race, and, after their conversion to Mohammedanism, were of course forbidden liquor by the Koran. Many historians assign abstemiousness as one of the chief reasons for the former greatness of the Turkish people. Eliot Grinnell Mears, in his "Modern Turkey," states that the strength of the Ottoman Empire was due to the "martial qualities of the hardy and fearless invaders and to the strong character of the early sultans." W. Eton, in a "Survey of the Turkish Empire," ascribes this quality of martial fearlessness of the Turks to "their great temperance and consequent health and vigour of body." Dawson Burns, in his "Temperance History," comments as follows on the temperate habits of the Turkish troops in the Russo-Turkish War of 1877-78:

Early Turks Abstemious

> The Turkish infantry, drawn from the peasant class, were uniformly abstinent, and their high qualities of endurance and fortitude were the admiration of all who witnessed them. Their rapid recovery from dangerous wounds was ascribed to their abstemiousness. If they had been properly fed and handled, their superiority in the field over Russian soldiery would have been everywhere established. The most distinguished Turkish general, Osman Pasha, was a strict observer of the law of the Koran against the use of intoxicating drink.

Despite religious prohibition, the use of liquor has always been to some extent present in Turkey. The strict Moslem does not drink; but there are many less strict who do not deny themselves. The Koran prohibits the use of wine, but not its manufacture; and, when made under this oblique interpretation, it is, needless to say, consumed. Nor does the Koran mention spirituous liquors; products of the still are accordingly freely used by many. A similar latitude permits others to use rum. Wines, under the name of Italian cordials, are used even by women, while liquors are frequently disguised as "golden water," "water of life," etc.

The Koran Prohibits Wine

There are, likewise, many Christians in Turkey, who are under no religious proscription against liquor. Each race has its own favorite beverages, drinking-places, and customs. It may safely be said, however, that none of the native races have, at least until recently, drunk intoxicants to excess. In general, the peasants of the agricultural districts and the hinterland are abstainers, while the Turks of the cities and coast towns are drinkers. In Anatolia the Turkish peasants are total abstainers, because of Koranic teaching. Among the Armenians, *raki* and home-made wine are served in taverns and in private homes. In Syria there are French cafés where all kinds of European liquors are sold. The consumption of liquor in Turkey has also been greatly increased by foreigners, who have at times taken undue advantage of the extraterritoriality allowed by the Capitulations. Stimulants have tacitly been permitted to high officials and members of the wealthy classes, and the inebriate habits of sultans and their courts have frequently influenced the history of the Empire.

Suleiman the Magnificent carried his extravagance of living to a point never imagined by his simpler predecessors, and absolutely at variance with the precepts of the Koran. According to Richard Davey in "The Sultan and His Subjects," "even wine was tolerated at the Khaliph's table, and often partaken of to excess." His son Selim II (1566-74) was called "The Sot" for his intemperate habits, as he spent his time in debauchery and allowed his grand vizier to rule the country. Not only did he drink much too freely himself, but he was not averse to his subjects following his example. Almost his first act when he ascended the throne was to abolish the tax on spirituous liquors. He frequently invited common *hamals* (porters) to the Palace and made them drunk to divert himself. He is reputed to have died in an intoxicated orgy.

Murad IV (1623-40) was also much given to wine and debauchery, and his chief companions in drunk-

enness were a Persian and a renegade Italian, with whom he visited, incognito, the lowest taverns. Davey cites the following picture of his "tricks and manners," as described by Paul Rycaut, who visited Constantinople in Murad's reign:

He was insupportable when in his cups. The Pashas of greatest note he put to death, and confiscated their estates to the Exchequer, and whereas avarice and cruelty were equally predominant in his nature, there was scarce a day wherein he made not some demonstration of these dispositions...

Murad's uncontrollable violence and drunkenness created such disgust among his people that a number of conspiracies were formed against him, and he lived in constant dread of assassination. For a time, however, he threw off his dissipation and conducted a number of successful military campaigns; but he returned to his former debaucheries and was suddenly carried off by them, at the age of 31 years. Of his successor, Ibrahim, it is said that he was regardless of everything but his pleasures and was given to the most unbounded debauchery, which finally brought about his downfall.

The corruption of the Court spread to the Janissaries, whose drunken habits made life dangerous for the private citizen. During a mutiny of these soldiers in the capital in 1622, in the reign of Mustafa I, the entire city was within their power. Among other outrages committed at this time, Eton relates the following:

The vizir durst deny them nothing; they drank wine in the streets contrary to their law, and stood in companies in the open day, exacting of all Christians who passed, money to pay for their wine, stabbing without mercy those who refused to submit to their extortions. None dared to remonstrate with men who had killed their own sovereign.

Eton, also, in describing the drinking habits of the Turks, stresses their peculiar liking for intoxication:

When a Turk drinks wine, it is with an intention of becoming intoxicated; he therefore swallows a large portion at one draught, and repeats it till he is beastly drunk; or if he is fearful of being seen in a state of drunkenness, the quantity he prescribes to himself to make him *contented* (as they call it) he drinks off all at once. Such a method of drinking wine, and with such a view, certainly entitles drinkers to the contempt they are held in in Turkey.

Of the nation in general, however, the same author says: "The temperance of the Turks, which is owing in a great measure to their religion, produces its usual good effect in rendering their intellects clear."

Native Drinks. Characteristic native drinks of Turkey include *yaourt* (a kind of kumiss), sherbets, and coffee, which the Turks drink very sweet and thick. Alcoholic beverages in commonest use are wines, *raki*, and *mastic*. The consumption of beer also is increasing.

Notwithstanding the Koranic prohibition of the use of wine by Mohammedans, a great deal of wine is made in various parts of Turkey. From early times travelers have mentioned the vineyards and wines of the country, although, as previously observed, most of them agree that the average Moslem does not drink wine. Baron de Tott, in his "Memoirs," writes of the vineyards of Tartary, where he went as ambassador, and of "the excellent Hungary wine" given him by the "Cham." Of the wines of Cyprus, then under Turkish administration, he says:

The Wines of Cyprus generally have a strong taste of Pitch, which they derive from the Skins in which they are put, pure from the Wine-press, till they are poured into Casks. These Wines lose their taste when they grow old; and have their good Property, if they are genuine, of never becoming sour.

James Baker, who visited the country in 1874, says of Turkish viticulture ("Turkey in Europe," London, 1877):

Turkish Viticulture

Vineyards in Turkey are very extensive, and the climate is admirably suited to the growth of the vine. The volcanic nature of the soil in many parts of the country is also favourable to the cultivation of that plant. There are many kinds of grapes, both the black and white varieties, and most of them are good, but the wines are as yet but indifferent, from the careless manner in which they are made.

All the wine made in the country is generally consumed in the year of its manufacture, so that much "bouquet" cannot be expected.

The vines are planted about fifty inches apart, and are well dug and trenched twice a year. They do not bear grapes before the fifth, and the crop goes on increasing until the tenth year, when it produces on an average about 6,500 lbs. of grapes to the acre, which sell at one halfpenny per lb., wholesale.

They are pruned to about three feet in height, and are not "sticked." To lay down a vineyard costs by the end of the fifth year, including the price of the land, about £30 per acre.

He visited the vineyards of Yanboli, which "are very extensive, and must occupy as much as two thousand acres of land," and he found extensive vineyards in the neighborhood of Slivmia, where the wine, "which is of a Burgundy character, is excellent; but the vine-growers were in great distress this year (1876) in consequence of the destruction of the greater part of their vintage from a severe hailstorm." While at Therapia, across the Bosporus from Constantinople, he "drank the wine of the country, which is given gratis, and which, mixed with water, is most wholesome and refreshing, while, taken pure, it is sufficiently inebriating to those who may happen to be given to strong drinks." Among the Bulgarians, who are Christians, he found "excellent native wine," but, on visiting the Circassians, he relates that "There was no wine, as the people are Mohammedans, and do not touch it, but a drink called *iran*, made of sour butter-milk, and to be found in every Turkish and Circassian village, was very refreshing and acceptable." At Rilo monastery, a Greek Catholic institution about twelve miles from Samokov, he was given the native plum brandy and other liquids by the monks. A few days later he visited a small monastery and farm belonging to the monks, about twelve miles away, where the October vintage was being gathered, concerning which he writes:

Native Wines

I found the old abbot in a large and lofty cellar, full of great vats. Two monks stood by his side with pen and paper to check the panniers of grapes as they were brought in, while the steward, with his great keys hanging from his girdle, superintended the treading of the grapes. Outside there was a busy scene: sheep and oxen were being slain for the village feast, women and children were flitting about in their bright costumes, and strings of horses and mules, laden with luscious grapes, were wending their way along the hills and over the bridge to the cellar.

According to Mears (in "Modern Turkey"), the quality of Turkish vintages has not improved. He states:

Grapes grow everywhere in the country. They are valued not only as a fruit, but large quantities are converted into raisins and exported, especially from Smyrna but also from other ports. In some parts of the country much wine is produced from grapes. In general this is of low quality; but several of the Jewish colonies, also monasteries in the Lebanon, have demonstrated the possibilities of this industry, if properly organized, both in production and in marketing.

The wine industry of Turkey received a great set-

back during the recent struggle between the Young Turks and the Greeks. When the northwestern part of Asia Minor was overrun and devastated 20,000,000 vines were uprooted and 200,000 homes destroyed. The present Kemalist Government desires to rebuild the industry and supplant foreign wines with native wines in the market. To this end it has introduced scientific viticulture into agricultural schools, particularly into its school at Smyrna, which is in an important wine-growing district.

Raki is the native spirituous liquor. It is a form of arrack, formerly made from the skins of grapes but at the present time usually made from raisins or mulberries, or a mixture of both. It has an alcoholic content of 36 per cent. Concerning this drink Morewood wrote in 1838:

> Arrack, distilled at Constantinople from the skins of grapes, is rendered aromatic by the infusion of angelica and gum mastic. It is a clear and transparent spirit when unmixed; but when water is added, it becomes, first azure; afterwards opaque and milky. It is a fragrant pleasant liquor, and is sold very cheap. An inferior kind of *Rakki* is made from prunes.

The process of making *raki* is described in a letter written by U. S. Consul Thomas H. Norton, at Harput, Turkey, Dec. 10, 1903, as follows:

> Raisins or mulberries, or a mixture of both, are allowed to ferment in jars of water, and the liquid is submitted to distillation. Small stills of a very primitive character are owned by many of the well to do Armenians, who manufacture for their own requirements. . .

Norton further states that in his district cider and beer are occasionally manufactured, but on a small scale, and that the consumption of intoxicants is wide-spread among both Christians and Moslems, the latter interpreting the prohibition of the Prophet as applying to wine only. On the other hand, Vice-Consul Tital Ojalvo, of Erzerum, under date of May 16, 1903, states that in his district the Turks are prohibited from using drinks, as are also the Protestants, and that the Catholics drink most, the Armenians ranking first in drinking and the Gregorians second.

According to United States Consul Rufus W. Lane, of Smyrna (April 25, 1903), the most popular native drink in his district is *mastiqua*, which is prepared by dissolving the resin or gum of the mastic-tree in spirits of wine. The gum is obtained from the mastic-tree, which grows in the islands of the Greek and Turkish Archipelago, and is collected by spreading sheets of cotton cloth under the tree; on these sheets the gum falls from small scarifications on the limbs of the tree. Of this liquor he writes as follows:

Mastic

> Mastiqua has a resinous flavor which is usually disguised by the addition of sugar and small quantities of aniseed oil. Before drinking it is the custom to dilute the mastiqua about one half with water. The effect is similar to that of all alcoholic beverages but is said to be but slightly injurious. The "coffee houses" sell mastiqua at about one cent per drink of one quarter ounce.

Of this beverage Sir Edwin Pears, who lived for many years in Constantinople, writes:

> Those in the country who do not care for the light native wines, which as a rule are not appetising, usually take to drinking what is called mastic, and so far as my experience goes the consumption of liquor is pretty general. It is an ether rather than an alcohol, but the ether contains gum mastic in solution. When it is poured out it is as clear as water. When water is added it becomes milky.

Of recent years *mastiqua*, now more commonly called "mastic," has become a popular drink in coast towns. Prevalence of the opium and tobacco habits has probably retarded, rather than accelerated, the consumption of alcohol in these towns.

Liquor Legislation. Prior to the liberation of Turkey from the domination of foreign powers the manufacture and sale of spirituous, malt, and vinous liquors was entirely unrestricted, subject to the payment of internal-revenue taxes and customs duties, and the usual business taxes. Although Prohibition was enjoined by the Koran, the Turkish Government did not interfere with the sale of liquor, except to prohibit the opening of saloons and liquor-shops within 100 meters from mosques, police stations, and schools. A permit was required and a tax paid to the Government for the manufacture and sale of alcoholic drinks. No penalty was attached to their consumption at ordinary times, but during the fast of Ramadan Mohammedans were forbidden by the Government to use any alcoholic drinks; and violators of this rule were put in prison. As the Nationalist movement progressed, however, Prohibition accompanied it almost automatically. The National Prohibition Law, passed Sept. 14, 1920, was applied to eastern and central Turkey in Asia Sept. 14, 1920; to southwestern Turkey in Asia Dec. 1, 1921, after the withdrawal of the French from Cilicia; to western and northwestern Turkey in Asia Sept. 13, 1922, after the expulsion of the Greeks from Asia Minor; and to Constantinople and Turkey in Europe Oct. 8, 1923, after the Allied evacuation of the city, the Powers not permitting it to become effective while they were in control of the city.

Prohibition was in force for about six months in Turkey when it was repealed by the Spirits Law of April 9, 1924, enacted chiefly as a revenue measure. Concerning the enforcement of Prohibition Mr. William E. ("Pussyfoot") Johnson makes the following statement:

Short-lived Prohibition

> There is a conflict of testimony, the wets asserting that it was not enforced at all, while the officials of the Near East Relief state that it was well enforced and that it was difficult and expensive to get any liquor whatever. During this period, however, drunkenness and disorder were greatly diminished, which would make it appear that the Prohibition law was as well enforced as any other law.

But difficulties arose because of pressure applied by the Powers to restore the revenue received from drink. The situation is thus described by Mr. Johnson (1924):

The Powers Collect Excise

> In 1881, what is known as the "Service of the Public Debt" was instituted to take control of the public debt of Turkey, which had been grossly mismanaged or rather not managed at all. Britain, France, Germany, Italy, Russia, and America took charge of the debt, including the collection and disbursement of certain stated revenues for the benefit of the creditors—a sort of a modified receivership. That Service is still in existence and is the last remaining item of outside interference with Turkish affairs. The Republic is now seeking to abolish that Service. Among the specified items on which this Service had and has the right to collect revenue from is the liquor. And here came a point of trouble. The Service protested against this particular revenue being cut off by this prohibition "foolishness." The Minister of Finance was laying awake nights with a deficit of sixteen or seventeen million livres. The big German-Swiss brewery, that had a sort of monopoly of the beer business, began making a big noise about the destruction of their property, and they reinforced their arguments by money where this money would do the most good for "the cause." It was proposed to overthrow prohibition, at least temporarily, and enact high taxation until the national finances should recover. One wise Turk explained it to me this way: "There was a feeling that, inasmuch as the Christians drank most of the liquor and we wanted

to get rid of them, it was best to inaugurate a temporary license law and let the Christians drink themselves to death while we made as much money as possible out of their undoing and pay the public debt." And thus the campaign was on for the election of a new parliament and for the doing away with the dry law.

The project was opposed, especially by the Green Crescent temperance society, and an attempt was made to elect a Parliament which would uphold the dry law, but political questions so beclouded the situation that the issue was lost sight of and the new Parliament, on April 9, 1924, abolished Prohibition and passed a drastic temporary license law. Its provisions are as follows:

1. The taxes on spirits and alcoholic drinks set forth in the law of April 1, 1334 (1918), of which certain articles were modified by the decision of December 8, 1336 (1920) and by the present law, are quadrupled.

2. Beginning from the date of the entry into force of this law, tradesmen possessing spirits and drinks are required to communicate, within an interval of one month, both to the Treasury and to the Administration of the Public Debt, a list of the quantity of spirits they possess and to pay the difference between the old and new imposts.

3. In case a declaration should not be made in the prescribed interval or in case a quantity of spirits should be discovered, the additional quantity shall be considered as contraband and a double impost shall be collected by a fine.

4. The half of the fine collected in such case shall be distributed among the functionaries assigned to this service and those who make the denunciation.

5. Spirits imported from abroad shall pay twelve times the imposts of the basic tariff of the law of March 7, 1339 (1923), Annex B. Spirits and alcoholic drinks manufactured in the country shall pay a tax equal to the imposts of this law.

6. It is forbidden, without special permit, to manufacture alcoholic drinks in Turkey, to open cabarets or to become intoxicated in public. Persons who manufacture drinks without special permit shall be subject to a fine of from 100 to 500 liras and their apparatus shall be confiscated. Cabarets opened in spite of the prohibition law shall be closed and their operators shall be subject to a fine of from 10 to 50 liras or to imprisonment of from one week to one year. Those who drink spirits in public shall be subject to a fine of from 10 to 100 liras and those arrested in a state of intoxication shall be punished by a fine of from 5 to 50 liras or by imprisonment from 3 days to one month. However, restaurants and similar establishments, which shall have paid the taxes and secured the special permit, are authorized to sell drinks such as beer and liqueurs which, containing little alcohol, cannot provoke drunkenness.

License Law of 1924

7. Art. 3 of Law No. 22 of September 14, 1336 (1920) is modified and the remaining articles are repealed. The Ministry of Finance shall, within three months of the publication of this law, establish a spirits monopoly. The government is authorized to monopolize the manufacture, sale and importation of spirits. The conditions and mode of administration of this monopoly shall be fixed by a special law.

8. The present law enters into force from the date of its publication.

9. The Ministers of the Interior, Finances and Justice are charged with the enforcement of the present law.

Resolutions governing the granting of permits in Constantinople were:

1. A commission composed of the chiefs of the first and second sections of the police and Inspector Ismail Hakki Bey shall be constituted under the chairmanship of the chief of the third section.

2. It is to this commission that it shall belong to designate the places authorized to sell beer and liqueurs in conformity with the modified drink law.

3. The application drawn up by the interested persons shall be sent to the police stations of their quarters for the purpose of investigation as to their identity, to ascertain whether or not they have been punished for an offense, to indicate whether their shop is in a purely Moslem section or near a mosque, convent, seminary, tomb or cemetery or opposite or alongside a police station and at what distance and moreover whether sale in such and such place might cause inconvenience from the point of view of urban usage. The results of the investigation thus made shall be the subject of an examination by the commission.

4. For the moment only restaurants shall enjoy authorization.

5. When the commission shall, after investigation, have authorized the sale of beer and liqueurs, its decision shall be communicated to the appropriate police station of the quarter and the Administration of the Public Debt shall be informed in order that it may issue the sale permit; moreover the provincial government shall be kept informed of the results.

According to the new law the Government was required to establish an alcohol monopoly within three months of the promulgation of the law. At first it was decided to grant the monopoly to a firm of Polish financiers, in order to meet the financial requirements of the Angora Government. Under the terms of this agreement the Polish group was to pay 8,000,000 Turkish pounds a year to the national treasury. After a short time, however, the Polish firm became remiss in its payments and began to make excuses, its chief complaint being that so many illicit stills were being operated in the country that its income was not sufficient to make the payments. The Government thereupon canceled the contract and undertook to carry on the monopoly itself, continuing in force the high tariff on foreign wines and spirits which had been passed to assist the Polish monopolists.

Government Monopoly

The Government assumed the monopoly on June 1, 1926. At that time the State took over the manufacture and distribution of alcoholic drinks, supplying liquors to the bars, cafés, and restaurants. The main purpose of the monopoly was to increase revenue and for that reason high prices were charged for all liquors, although it was also desired to take the business out of the hands of foreigners and give it over to the Turks. The Government has desired to encourage the production of native wines by imposing a high tax on imported varieties; but in this it has not been entirely successful, as great quantities of foreign wines continue to be imported.

Statistics. According to Gabriel Bie Ravndal, American Consul at Constantinople, the Turkish capital contained 4,142 saloons and shops where liquor was sold at the time of the introduction of the Prohibition law (1920). Under the law these shops were forced to close; but with the abolition of Prohibition 90 per cent opened up again.

The number of licensed saloons in Constantinople was placed at 1,413 in "Constantinople To-Day," the Pathfinder Survey of Constantinople, edited by Clarence R. Johnson (N. Y., 1922), and they are classified either as beerhalls, places where a specialty is made of serving beer, and other liquors as well, or as cafés where both food and liquors are sold. These places are described as follows:

In every district in the city there are beerhalls. Most of them are rather disreputable places, where there is low dancing and where prostitutes solicit trade. These are found in great numbers in Galata and Pera. Beerhalls in Stamboul and in the Bosphorus villages are cleaner and of a better type. These often possess orchestras and are frequented by respectable people. All nationalities own beerhalls, the Greeks, however, being greatly in the majority. . .

There are also 186 public houses to be added to the above number, making a grand total of 1,599 liquor-shops.

The same authority gives an analyzed list of the saloons surveyed, together with the nationalities of their proprietors, most of whom had licenses to sell liquor; but many places were discovered selling intoxicants which were not listed by the re-

ports of the police headquarters in Stamboul. This analysis indicates that the drink business in Turkey is in the hands of the Christians instead of the Turks. Concerning the nationality of the saloonkeepers in Constantinople, Mr. William E. ("Pussyfoot") Johnson, in an article entitled "If Christ Came to Constantinople," published in the *Dearborn Independent* of March 5, 1927, writes as follows:

> If Christ should come to Constantinople, He would find that ninety-five per cent of the liquor shops were operated by "Christians." He would find that of the 471 surveyed beer halls four were conducted by Turks, one by a Kurd, one by a Jew and 465 by so-called "Christians," nearly all Greeks or Armenians. He would find that these beer halls conducted by "Christians," as described by a high Christian authority, are "rather disreputable places." He would learn that of the 1,413 saloons or drink shops surveyed, 1,169 were operated by Greeks and only 97 by Turks.

The annual report of the Green Crescent, Turkish temperance society, presented to the annual congress of the organization held in Constantinople, Nov. 1, 1925, showed that from January to October, 1924, there were 492 drink tragedies in Constantinople. For the same period of 1925 they had increased to 696. The following statistics of Constantinople's prisons were also presented:

YEAR	SENTENCED	ALCOHOLICS
1922	2,600	1,120
1923	2,575	1,125
1924	3,225	1,326

In 1924, 43.5 per cent of the persons received into Constantinople's prisons were alcohol users; in 1925 the percentage was 52.5.

Temperance Organizations. Until recently attempts at temperance reform in Turkey have been spasmodic and of short duration. Several international temperance organizations have established a foothold in the country, but without notable success. Shortly after the institution of the World's Woman's Christian Temperance Union (1883), a Turkish Union was active under the presidency of Mrs. W. E. Locke, of Philippopolis, Bulgaria. In 1909 the Good Templar Order was introduced into Turkey by Dr. Forel of Switzerland, but was soon submerged by the disorganizing effects of the Italo-Turkish War (1911-12).

At present, temperance reform in Turkey is under the direction of the Green Crescent Society *(Hilal Ahdar)*, formed on March 5, 1919, to combat the increased consumption of alcoholic liquor among the Turks, caused in part by the Allied occupation of Constantinople. The Society, which was founded through the efforts of Dr. Mazhar Osman and for the purpose of combating alcohol in all its forms, held its first meeting in the building of the Turkish Press Society. A constitution of 28 articles was adopted, an executive committee of 16 members formed, and officers elected, as follows: President, Dr. Emin Pasha; vice-president, Dr. Mazhar Osman; secretary, Dr. Shukry Hazim. Calif Abdul Medjib was made honorary president.

The Green Crescent

The efforts of the Green Crescent were responsible for securing the adoption of the Prohibition law by the Angora Government, which was at first mainly for Anatolia. It was put into force progressively in the other parts of Turkey, as previously mentioned, but could not operate in Constantinople before 1923, because of the presence of the Allied troops who used alcohol in great quantity. Soon after the evacuation of the capital by the Allies the Green Crescent applied to the National Assembly for the immediate application of the law to the city, which was granted. The Society was also active in the election of dry members to the National Assembly, and carried on propaganda for the maintenance of the Prohibition law. Pressure exerted by foreign interests, on account of the loss of liquor revenue, was too strong, however, and the law was repealed in 1924 and the drink traffic restored. The efforts of the Green Crescent were not entirely in vain, as 25 Deputies who were also members of the Society were able to secure restrictions on the sale of liquor by the Assembly, which permitted the free sale of light beverages like beer and wine, but prohibited the separate sale of strong liquors in shops. Later, when liberty was given for the sale of all kinds of liquor, the Government adopted regulations forbidding drunkenness and the sale of liquor to young people. The Society also secured the passage of a law prohibiting the drinking of *raki* in public.

Dr. Mazhar Osman, one of the leading temperance workers of eastern Europe, is now president of the Society and is also founder and editor of the Turkish temperance journals, *Sihhi Sahifalar* and *Hilal Ahdar*. Beside its legislative activities, the organization's work includes the holding of conferences to interest young people in the temperance movement; the publication of statistics on drinking; the carrying on of antialcoholic propaganda through the newspapers; and work among laborers, conducted especially by means of motion-pictures. In 1926 the Green Crescent became affiliated with the World League Against Alcoholism.

Much assistance has been rendered the Society by the Turkish Women's Union, which has adopted the principle of opposition to liquor. Among its workers are: Safieh Hussein, Nezihé Mouhiddin, Pakize Ahmed, and Esma Zafer.

A second national temperance organization, called the "League of Abstainers," was formed in Turkey in 1927. It was founded, under the leadership of Dr. Fazil Bekri, by a group who formerly used alcoholic beverages. Its program includes, as does that of the Green Crescent, opposition to narcotics. The following information concerning the League was given by the *New York Times* (Oct. 7, 1927):

League of Abstainers

> The league has instituted three classes of memberships, honorary, moral and voluntary. The voluntary class enlists those between the ages of 18 and 25, as it claims this to be the dangerous period for young people.
>
> A system of fines is imposed upon those who are in the moral class and who are supposed to confess whenever they break their pledges of total abstinence. It is curious to find that there is a certain latitude allowed those holding public office and are either tempted or compelled to imbibe on formal occasions. These constitute the honorary class. To them is allowed "one or two glasses of champagne at the close of official banquets."

BIBLIOGRAPHY.—James Baker, *Turkey in Europe*, London, 1877; *Current History*, July, 1926, and December, 1927; Richard Davey, *The Sultan and His Subjects*, New York, 1897; Rev. E. J. Davis, *Life in Asiatic Turkey*, London, 1879; *Encyclopaedia Britannica*, 11th, 12th, and 13th eds., *s.v.*; W. Eton, *A Survey of the Turkish Empire*, London, 1809; Clarence R. Johnson, *Constantinople To-Day*, New York, 1922; Eliot Grinnel Mears, *Modern Turkey*, New York, 1924; Samuel Morewood, *History of Inebriating Liquors*, Dublin, 1838; C. Oscanyan, *The Sultan and His People*, New York, 1857; Sir Edwin Pears, *Forty Years in Constantinople*, New York, 1916; E. Alexander Powell, *By Camel and Car to the Peacock Throne*, New York, 1923; Baron de Tott, *Memoirs*, London, 1785; *Statesman's Year-book*, 1927; Sidney Whitman, *Turkish Memories*, New York, 1914.

TURNBULL, WILLIAM WATSON. A British railway man, editor, and temperance advocate; born at Jedburgh, Roxburghshire, Scotland, April 29, 1841; died in Bristol, England, March 30, 1925. He was educated at the Nest Academy, Jedburgh. In 1856 the Turnbull family removed to Edinburgh, where for seventeen years William was employed at the headquarters of the North British Railway Company.

Practically his entire life history was bound up with some phase of the temperance movement. As a boy he became a member of the Juvenile Abstinence Society, and in 1860 he joined the Edinburgh Total Abstinence Society. In September, 1870, he affiliated with the Independent Order of Good Templars, becoming a member of Day Star Lodge No. 35. At the annual election of officers, in October, 1870, he was elected Worthy Secretary, and in January of the next year, Worthy Chief Templar. He was appointed first secretary of the City of Edinburgh District Lodge.

In 1871 he was sent to the Grand Lodge Session at Stirling, Scotland, as the duly accredited representative of the Edinburgh body, and in 1872 he was elected Grand Worthy Assistant Secretary of the Grand Lodge of Scotland. The next year he was made G. W. Secretary of Scotland, to which position he was annually reelected for eighteen years. In April, 1875, he was elected secretary to the United Grand Lodge executives of Great Britain and Ireland; two years later he was sent to represent Scotland in the Right Worthy Grand Lodge of the World, of which body he was made R.W.G. Assistant Secretary in 1878; and in 1880 became R. W.G. Secretary, holding that responsible office until the reunion of the Order was effected at Saratoga Springs, New York, in 1887. After 1887 he served for a time as R.W.G. Counsellor, and upon the death of John B. Finch, in October, 1887, became R.W.G. Templar of the World. He was unanimously reelected in May, 1889, for another two-years term, and was successful in reuniting the Order throughout the world.

Turnbull edited the *Scottish Good Templar* (the official organ of the Grand Lodge of Scotland) for a period of four years (1873-77) at one time, and again for seven years (1884-91). In 1891 he succeeded John G. Thornton as secretary of the Western Temperance League, and removed to Bristol, England, where he resided till his death.

TURNER, JONATHAN EDWARD. American physician and founder of the first inebriate asylum in the United States; born at Bath, Maine, in 1832; died in 1889. For an account of his connection with this institution, see INEBRIATE INSTITUTIONS (vol. iii, p. 1313). Later Dr. Turner attempted unsuccessfully to found an asylum for women inebriates at Wilton, Conn.

TURNER, RICHARD ("DICKEY"). British laborer and temperance worker; born near Preston, England, July 25, 1790; died at Preston Oct. 27, 1846. As a child he worked in a cotton factory. Later he became a plasterer and fish-hawker. He married Betty Cook about 1818, but the marriage was unhappy and he became addicted to drink and bad company. Up to his forty-second year he lived a reckless and aimless life; but in October, 1832, while under the influence of liquor, he went into St. Peter's Schoolroom, where a temperance meeting was in progress, for the purpose, as he expressed it, of "having a little fun." At this meeting, at the earnest request of Thomas Swindlehurst and Joseph Dearden, he signed the total-abstinence pledge, to which he remained faithful during the rest of his life.

It was Turner who gave to the English temperance reformation the name "teetotal." At a meeting of the Preston Temperance Society held in the Temperance Hall (the old "Cock Pit") in September, 1833, a discussion arose as to the merits of abstinence from spirits only and from all intoxicating liquors. Turner was a total abstainer, and

JONATHAN EDWARD TURNER

he wished to speak of abstinence in the superlative degree, declaring, "I'll be reet down out-and-out tee-tee-total for ever and ever." The word was caught up and acted like magic upon the crowded assembly, which loudly cheered the speaker. Joseph Livesey, placing his hand upon Turner's shoulder, exclaimed, "That shall be the name, Dickey," and the name it has since been.

Turner was a great worker and frequently went through the streets of Preston springing his rattle and announcing temperance meetings. In 1846, when 56 years of age, he set out to walk to London, a distance of 150 miles, to attend the World's Temperance Convention. He reached London and was able to attend the conference, but his enthusiastic spirit was stronger than his physical frame and he did not long survive the hard journey. He was buried in St. Peter's Churchyard, Preston, but a few yards from the place where he had signed the pledge. Over his grave a stone was erected bearing the following inscription:

> Beneath this stone are deposited the remains of Richard Turner, author of the word Teetotal, as applied to abstinence from all intoxicating liquors, who departed this life on the 27th day of October, 1846, aged fifty-six years.

TURPEAU, DAVID DEWITT. An American Methodist Episcopal minister and temperance advocate; born at St. Martinville, Louisiana, Nov.

8, 1874; educated in the public schools of Mt. Kisco, New York, at Bennett (N. C.) College (B.S. 1898), and at Drew (N. J.) Theological Seminary. On Nov. 3, 1901, he married Miss Ila Marshall, of New Orleans, La. Turpeau was ordained to the ministry of the Methodist Episcopal Church in March, 1902, following which he served for nine years as a member of the Delaware Conference and for eighteen years in the Washington Conference of that denomination. He is now pastor of the Calvary M. E. Church of Cincinnati, Ohio.

Turpeau served for three years (1912-15) as superintendent of the Colored Department of the Maryland Anti-Saloon League, with headquarters in Baltimore, Md.

RICHARD ("DICKEY") TURNER

TURPENTINE, OIL OF, or **SPIRITS OF TURPENTINE.** A colorless, volatile oil with a characteristic odor and taste, sometimes used in the adulteration of wine and spirits. It acts as a depressant. See ADULTERATION (vol. i, pp. 59 and 64).

TUWAK or **NERA.** The Javanese and Malay name for the sap of the sagwire palm, used in making palm-wine.

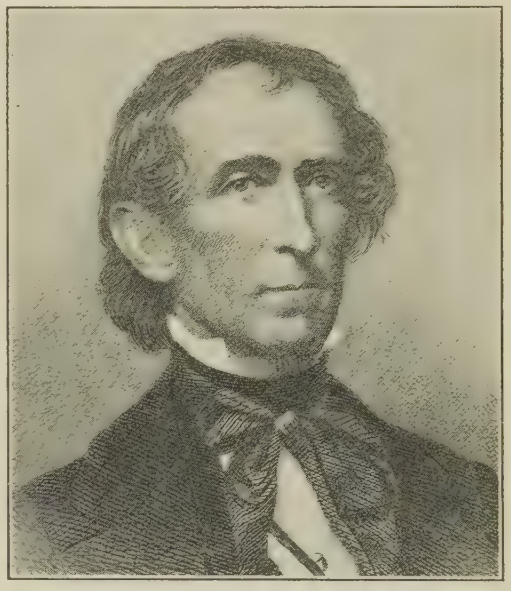
TWEEDIE, WILLIAM. A British temperance pioneer and editor; born at Haddington, Scotland, July 19, 1821; died in London Oct. 7, 1874. In 1840 he signed the temperance pledge, and in 1848 he acted for a few months as agent for the Central Temperance Association, under J. S. Kenrick of West Bromwich. In the same year he went to London and opened a temperance depot in Falcon Street. Some time later he removed to Wellington Street, Strand, where he finally established his business, and eventually became head of the firm of William Tweedie & Co., temperance publishers. This publishing house later became the principal depository of temperance literature in the metropolis.

Tweedie was a member of the committee which conducted the holding of the Great Temperance Exhibition of 1851 in London. In the same year the *National Temperance Chronicle,* which had become the property of Tweedie, was reconstituted the official organ of the National Temperance Society, which, on Sept. 5 of that year, united with the London Temperance League to form the National Temperance League. He became a member of the executive of the new League and later served as one of its honorary secretaries.

The year 1854 witnessed the establishment of the Temperance Permanent Land and Building Society, of which firm Tweedie was one of the backers. In 1855 he began the issue of the *Weekly Record of the Temperance Movement,* which was published as a private temperance organ until 1863, when it was reissued as the *Temperance Record,* the National Temperance League's official organ. Tweedie was a director of the United Kingdom Temperance and General Provident Institution and was a member of the executive of the London Temperance Hospital.

TYG. See DRINKING-VESSELS (vol. iii, p. 862).

TYLER, JOHN. Tenth President of the United States; born at Greenway, Charles City County, Virginia, March 29, 1790; died at Richmond, Va., Jan. 18, 1862. He was educated at William and Mary College, Williamsburg, Va., from which institution he graduated in law in 1807. Two years later he was admitted to the State bar after which



JOHN TYLER

he commenced the practise of law. He was twice married: (1) In 1813 to Miss Letitia Christian (d. 1842); and (2) in 1844 to Miss Julia Gardiner (d. 1889).

In December, 1811, he was elected a member of the Virginia House of Delegates. Early in 1813 he was called into service in the United States Army at the head of a company of militia to take part in the defense of Richmond (Va.), which was threatened by the British. After serving for five years in the Virginia Legislature, during which period he

was chosen a member of the Council of State (in 1815), he was elected to the National House of Representatives, where he remained from December, 1816, to March, 1821, serving in the Fifteenth and Sixteenth Congresses. In 1825 he was elected governor of Virginia, and the following year was reelected to that office by a unanimous vote.

In 1827 he was elected to the United States Senate, where he became an opponent of President Jackson's administration. In December, 1833, Virginia reelected him to the United States Senate for a term of six years; but when, in February, 1836, the Virginia Legislature asked him to vote to expunge Henry Clay's resolution of censure against the President for his overthrow of the United States Bank, Tyler preferred to resign his seat in the Senate. In 1838 he was returned to the Virginia Legislature.

In November, 1840, he was elected by the Whig party to the Vice-Presidency of the United States, under William Henry Harrison. Upon the death of President Harrison in 1841, Tyler succeeded him as President. Two important acts of his administration were the Ashburton Treaty (1843) and the annexation of Texas (1845). His veto of the National Bank Bill was unpopular, and, failing to obtain the nomination for reelection, he retired from public life. He was president of the Peace Congress which met in Washington in February, 1861. The efforts of the Congress proving unsuccessful, he gave his support to the Confederate cause and became a member of the Confederate Congress about March, 1861, remaining in that body until the time of his death.

President Tyler was the fifth chief executive of the United States to affix his signature to the PRESIDENTS' DECLARATION, which stated its signatories' belief that the use of ardent spirits as a beverage should be discontinued.

TYLER, WILLIAM. British postal official and temperance advocate; born at Wellingore, Lincolnshire, England, Aug. 1, 1860. In 1885 he removed to Australia, settling in Brisbane, where he entered the Government Postal Department, in which he has since remained. Affiliating with the Independent Order of Rechabites, he became District Chief Ruler in 1910. He has been an official of the Queensland Temperance Alliance and editor of the *Alliance News*, Queensland's official temperance society organ.

TYPELLAR. In medieval England, a seller of typhyle (ale).

TYPHYLE. In England, a medieval term for ale. Sellers of ale were termed "typellars." Rendle and Norman, in "The Inns of Old Southwark," state that "at an old High Wycombe fair no one was to brew 'typhyle,' but he was to send it to the "typellar' to be sold at assayer's price."

THE OLD BULL AND MOUTH INN, ST. MARTIN'S LE GRAND, LONDON

U

UGANDA PROTECTORATE. A British Protectorate in East Africa forming a part of British East Africa; bounded on the north by the Anglo-Egyptian Sudan, on the east by Kenya Colony and Protectorate, on the south by Lake Victoria and Tanganyika Territory, and on the west by the Belgian Congo. The area is approximately 94,844 sq. mi. and the estimated population (1927), 3,157,-008. Entebbe is the headquarters of the British administration.

The territories comprising Uganda came under British influence in 1890, and for a time a portion of them was administered by the Imperial British East Africa Company. For administrative purposes the Protectorate is divided into four provinces, as follows: Eastern, Northern, Western, and Buganda.

Uganda is now directly administered, but native chiefs (whose positions and rights are in some cases regulated by treaties) are permitted to control their own subjects. The present ruler of Buganda is Daudi Chwa. The principal British representative is the governor and commander-in-chief, Sir William Frederick Gowers, K.C.M.G.

The native inhabitants are chiefly negroes, with a slight Caucasian mixture. Cotton-growing developed rapidly in the Protectorate in the decade 1910-20, the industry being entirely in the hands of the natives. The value of ginned cotton exported in 1924 amounted to £3,486,565. Coffee is the principal crop on European plantations. The chief imports are textiles and hardware, and the principal exports are cotton, coffee, oil-seeds, rubber, and ivory.

According to Guy Hayler, in "Prohibition Advance in All Lands," all travelers, explorers, and missionaries who have visited British East Africa are unanimous in paying tribute to the sobriety of the natives. However, they manufacture an intoxicating beverage which was termed "plaintain wine" by the Rev. J. Grant Mills, who represented the United Committee for the Prevention of the Demoralization of Native Races by the Liquor Traffic at the Third International Congress Against the Abuse of Spirituous Drinks at Christiania in 1890. Dr. George M. Hammell, in "The Passing of The Saloon" (Cincinnati, Ohio, 1908), describes conditions in British East Africa as follows:

> As foreign intoxicants have not yet penetrated to the interior sections of the continent, where access is difficult, the question of temperance has not assumed the importance in the Church Missionary Society's work in Uganda which we may expect it will later when the completion of the railway shall make that region accessible to traders. It is interesting to note, however, that already temperance societies are now being formed among the Christian natives, with a view to the restriction among them of the use of indigenous intoxicants. Mr. R. H. Leakey, of Koki, in Uganda, reports that "About ninety per cent. of the adults are more or less addicted to drinking, but happily nearly all the Christians are total abstainers."

In commenting upon the native situation with regard to alcohol in Uganda, C. E. E. Sullivan, acting assistant chief secretary to the British administration at Entebbe, Uganda, wrote the editor of the STANDARD ENCYCLOPEDIA in September, 1918, as follows:

> With reference to your letter of the 21st May, 1918, I am directed to inform you that the only intoxicating liquors manufactured in this Protectorate are native beers, the sale and consumption of which in Townships is governed by legislation which does not differ materially from that in force elsewhere throughout the world.
>
> Statistics of the production and consumption of native liquors do not exist, nor of crimes caused or accentuated by alcohol.
>
> There are no temperance organizations or movements in the Protectorate, but the various Missionary Societies are endeavoring to create a strong public opinion against drunkenness.
>
> The sale and consumption of imported liquors for the use of Europeans and Asiatics are governed by legislation. Such liquors may not be sold or supplied under any circumstances to natives of Africa.

A dispatch from Kampala in August, 1922, stated that great indignation had been expressed in the country because of the announcement in the *Official Gazette* that the municipality of Nairobi (capital of Ukamba Province and formerly seat of government of the British East African Protectorate) had been granted the privilege of manufacturing intoxicating liquor for the natives. The dispatch also stated that native liquor-shops were to be opened in the native sections.

In April, 1927, the *International Record*, organ of the World Prohibition Federation, reported that the first distillery had just been opened in Uganda. At the dedication services of the building at Kampala, at which a representative of the British Colonial Office was present, the Governor was reported to have said: "This latest enterprise is yet another indication of the progress of the Protectorate." The native press was alarmed at the situation and strongly advocated the complete abolition of the liquor traffic in the interests of the native population.

UKAI, TAKESHI. Japanese Methodist Episcopal pastor and temperance advocate; born at Matsuye, Japan, March 13, 1865. He received his American education in San Francisco (1886-87) and at Simpson (Ia.) College (A.B. 1894). He has been twice married: (1) To Miss Nobu Ukai at Tokyo in 1895; and (2) to Miss Tae Yajima at Tokyo in 1899.

He was converted to an active advocacy of temperance by the murder of the Rev. GEORGE CHANNING HADDOCK at Sioux City, Ia., in 1886. In 1888-89 he was secretary of a temperance society for Japanese organized by TARO ANDO in Honolulu. In 1895 he became identified with temperance work in Japan and was for many years secretary of the National Temperance League of Japan *(Nihon Ko-*

kumin Kinshu Domei). He has made a number of lecture-tours on behalf of temperance through Japan and the Hawaiian Islands. For several years he was pastor of the Ginza Hall M. E. Church in Tokyo.

ULLAGE. The wantage of a cask of liquor; the estimated measure of its empty part. While this is the correct definition, it has become customary to speak of the volume of liquid in the cask as the ullage, and the unoccupied space between the surface and the cask as the "dry ullage." The origin of the term is interesting: it is derived from the French, *oeil* (eye), and the Old French, *oeillage* (filling to the eye or bung).

For the convenience of excise officers, ullage is estimated by an instrument known as an "ullage-rod."

ULSTER. The northernmost Irish province, comprising the counties of Antrim, Armagh, Cavan, Donegal, Down, Fermanagh, Londonderry, Monaghan, and Tyrone. Six of the nine counties of Ulster now constitute Northern Ireland, for which a separate parliamentary and executive government was established under the Government of Ireland Act of 1920, as amended by the Irish Free State Act of 1922. The area is 5,237 sq. mi. and the population in 1926 was 1,256,322. Belfast (pop. 1926, 425,156) is the capital. The present governor is the Duke of Abercorn (1922—).

Agriculture is the principal occupation. Over 1,000,000 acres are under crops, divided for the most part into small holdings. Barley, oats, wheat, hay, and potatoes are the chief crops. The most important manufacturing industries are linen and shipbuilding, both centered in Belfast. There are extensive herring-fisheries and a number of distilleries. There are, also, particularly in County Antrim, valuable mineral resources, including iron, bauxite, from which aluminum is obtained, clay, and chalk.

The temperance movement in Ulster began with the work of the Rev. John Edgar, a Presbyterian clergyman. Appointed in July, 1829, by Belfast ministers to draw up an appeal against Sabbath profanation and intemperance, he sent an earnest statement to the *Belfast News-Letter*, which printed it in its issue of Aug. 14, 1829. This statement so impressed the Rev. George Whitmore Carr, of New Ross, that he invited Edgar to visit him and assist in creating temperance sentiment. Edgar accepted, and on Aug. 20, 1829, he and Carr organized the New Ross Temperance Society, one of the earliest temperance societies in Ireland. It enjoined abstinence from distilled liquors except as medicine and discouraged social indulgence in ardent spirits.

Beginning of the Temperance Movement

On Sept. 24, 1829, the Ulster Temperance Society was formed in Belfast by Professor Edgar, James Morgan, Alexander Smith Mayne, Dr. Thomas Houston, Thomas Hincks, and the Rev. John Wilson. The Ulster Society was organized on the principle of moderation, but, with the exception of Professor Edgar, most of the founders later advocated teetotalism. The temperance movement in Ulster made substantial progress after the formation of the Society, and Edgar remained its most prominent leader for many years. Four agents were employed, one for Belfast and the others for the surrounding territory. By December, 1830, the Society had 6,000 members, about 1,300 of whom belonged to the eight Belfast societies. In 1831 there were 136 branches with a combined membership of 14,000. Many Methodist and Presbyterian ministers joined the organization in 1832, and in the following year this group numbered 200.

The *Monthly Temperance Advocate* appeared in Belfast in April, 1832.

In June, 1835, John B. Finch, who introduced total abstinence into Ireland, founded the Strabane Total Abstinence Society in Tyrone County. This organization gained 186 members in six months. Finch formed another teetotal society at Londonderry a short time later. In 1836 the Strabane Society reported 774 members. On April 6 of that year a temperance convention in Belfast, attended by delegates from all Ulster, decided to engage another agent for Ulster and one for Ireland as a whole. All intoxicating liquors were decried. The year 1836 also saw the launching of the *Temperance Intelligencer* (later the *Ulster Missionary and Sabbath-school Journal*) by A. S. Mayne. This publication was followed in the succeeding year by the *Belfast Temperance Advocate*.

The Belfast Total Abstinence Society was formed in February, 1837, and in seven months it had enrolled 700 members, chiefly among the working classes.

The work of Father Mathew in the south of Ireland stimulated temperance activity in Ulster, and the societies grew rapidly. In September, 1841, Father Mathew, at a festival in his honor in the Newry Temperance Hall, expressed his gratification over the kind reception accorded him by the Protestants and Orangemen of Ulster. In 1841 there were 634 spirit-shops in Belfast, as compared with 802 in 1837.

The Irish Presbyterian Church Temperance Committee was organized in 1850, and in 1851 claimed 22 ministers as members. The Rev. I. N. Harkness, of Stewartstown, became convener of the Committee in 1854. In 1929 its convener was the Rev. Thomas M. Johnstone. In 1855 the Irish Presbyterians issued an address favoring total abstinence from all intoxicating beverages. In the following year they began an agitation for Sunday closing in Ireland, thus following the example set by Scotland. By 1859 there were 150 temperance societies within the denomination, with 20,000 members.

The Irish auxiliary of the United Kingdom Alliance was formed in 1854. Ten years later it became the Southern Committee of the Irish Temperance League.

The North of Ireland Band of Hope Union was formed about 1857 by J. Revell, and in the following year was directed by J. B. Smith. The Irish Temperance League was formed in Belfast in September, 1858, with W. M. Scott as the first president. B. Benson, a colored temperance orator, was engaged as agent in 1859, in which year he was successful in organizing eighteen branches. During this period Alexander S. Mayne was secretary of the League, which soon afterward absorbed the North of Ireland Band of Hope Union. The League became the most prominent of Irish national temperance societies and maintained its identity until 1922, when it united with the Ulster Temperance Council to form the Irish Temperance Alliance.

Irish Temperance League

The Independent Order of Rechabites was introduced into Ulster in 1859, the Belfast District being instituted Oct. 14 of that year, since which date the Order has maintained a consistent position as a proponent of temperance in the North of Ireland. Its present (1929) district secretary is William McDowell, of Belfast.

The year 1862 marked the beginning of the official temperance career of one of Ireland's outstanding temperance men, JOHN PYPER, who at that time became chief agent and lecturer for the Irish Temperance League. He served the League for fourteen years in different capacities, one of which was editor of the official organ, the *Irish Temperance League Journal*, which appeared for the first time in February, 1863. Pyper was later associated with many of the Irish temperance organizations.

A leading temperance organization of Ulster at this time was the Belfast Ladies' Temperance Association, which had shared in the organizing of the Belfast Temperance Society. Another was the Belfast Friends' Total Abstinence Association, of which John Pim, one of the early presidents, was the outstanding member.

The Irish Association for Closing Public Houses on Sunday was formed in 1866. It later combined with the Irish Permissive Bill Association (founded in 1869) to form the Irish Association for the Prevention of Intemperance, whose present (1929) vice-chairman is Frederick T. Eaton. The Sunday closing movement was at its height in Ireland in 1866; and in March, 1867, Major M. W. O'Reilly introduced in Parliament a bill including such legislation, supported by 560 petitions containing 61,342 signatures. The measure was so modified in 1868, however, that it was withdrawn. In 1869 the Irish Sunday-closing bill was read in Parliament a second time, being supported by the Irish Secretary; but it was again withdrawn in deference to the Government. It would have secured Sunday closing for Ireland except from 2 to 7 P. M. in rural districts, and from 2 to 9 P. M. in towns.

In 1869 Tyrone County successfully attempted an experiment with Prohibition. Due to the efforts of J. K. Tener, J.P., the Union of Dungannon, with an area of 61½ sq. mi., drove out the saloons. This area embraced seven electoral districts, with a population of 10,000 persons. Crime practically ceased, and the poor-rate fell sharply while the experiment was in progress. The London *Times*, in referring to the Dungannon experiment, confessed that if the statistics were as stated, then the case for Prohibition had been proved. Lord Claud Hamilton, who represented Tyrone County in Parliament at that time, personally testified to the truth of the statistics.

The Dungannon Experiment

The Independent Order of Good Templars was introduced into Ireland in 1870 by a deputation led by Jabez Walker, first Grand Chief Templar of the Order in Scotland. The Irish Grand Lodge was formed Oct. 20, 1870, in Belfast, with John Pyper as Grand Worthy Chief Templar. Thirty lodges were instituted in Ireland during the first year; and the annual report of the Irish Grand Lodge for 1872 listed some 200 lodges with about 20,000 members. The official organ of the Grand Lodge is the *Irish Templar*. The present Grand Chief Templar of Ireland is J. Hamilton, of Londonderry.

The awakened temperance spirit of the churches was evidenced in 1872 by the adoption by the Irish Presbyterian Church, the Reformed Presbyterian Church, and the Wesleyan Methodist Conference of petitions favoring a permissive bill and Sunday closing. A similar stand was taken in 1873 by the Society of Friends and the Irish Episcopal Church. On April 21, 1875, the Irish Sacramental Wine Association (this name was later changed to "Bible Wine Association" and then to "Bible Temperance Association") was formed in Belfast, with John Pyper as the first president. The organization of this Association precipitated a disagreement over the use of intoxicating wine in the observance of the Lord's Supper which upset all Ireland.

There were two women's organizations working for temperance in Ulster in 1875, the Belfast Ladies' Temperance Association and a Women's Association, which held its first annual meeting in February, 1876. This latter group wished to remove intoxicants from the family table. Its report in 1876 stated that 20,000 tracts had been distributed during the year, and that a lecture by F. Atkin, delivered in December, 1875, and entitled "The Claims of the Temperance Movement upon the Women of Ireland," had been published.

Early Women's Organizations

In 1884 there were 50 individual women's temperance organizations at work in Ireland, according to a paper read at the Liverpool Temperance Congress in that year. Among the first to correlate its activities and establish branch units was the Irish Women's Temperance Union, which was inaugurated in Belfast in May, 1894. Its first president was Dr. Margaret Byers, founder of Victoria College, Belfast. Among outstanding accomplishments of the Union have been the establishment of a Home for Girls, a Home for Inebriate Women, and a system of coffee-vans. The present (1929) president is Miss Sarah R. Barcroft, of Newry. It has published an official organ, the *Echoes of Erin*.

The women of Ulster were organized in the Women's Temperance Association, which later became the Ulster Woman's Christian Temperance Union. In recent years the organization has been undaunted in its support of local option, despite the opposition of the Government. In 1929 the officers of the Union were: President, Mrs. Wakefield Richardson; vice-presidents, Mrs. M'Cleery and Miss Carmichael; honorary secretary, Mrs. Clow; honorary treasurer, Mrs. M'Guffin; honorary recording secretary, Miss Salmond.

In 1876 the Irish Episcopal Synod recommended the institution of a temperance organization, and on April 24 of that year the Church of Ireland Temperance Society was formed. Its official organ is the *Temperance Visitor*, and its present (1929) presidents are the Archbishops of Armagh and Dublin. The organization has numerous women's auxiliaries in various parts of Ireland.

Early in 1898 a United National Executive Committee (see IRISH NATIONAL TEMPERANCE EXECUTIVE) was formed to carry on a special Irish campaign. The executives of the Irish Temperance League and the Irish Association for the Prevention of Intemperance took the lead in the matter, and the other temperance organizations of the country cooperated in its formation. Ulster societies were represented by William Fulton (Belfast), Alex. McVicker (Londonderry), W. T. Mercier (Belfast), William M. Scott (Belfast), John Malone

(Belfast), and William Wilkinson (Belfast). The organization conducted a vigorous campaign in favor of the "Sale of Intoxicating Liquors (Ireland) Bill," holding public meetings in the principal centers, at which resolutions were passed calling upon the Government to facilitate the progress of the "Irish Sunday Closing and Early Saturday Closing Bill," so that it might be enacted that year.

Sunday closing was made permanent in Ireland in 1906, and the hours of sale in exempted cities were reduced from five hours to three. Bona-fide traveler distance was increased, and Saturday night early closing became law. The fact that the Sunday Closing Act of 1878 had been renewed annually for 24 years proved that it had been highly successful.

In 1909 the Rev. ROBERT JAMES PATTERSON inaugurated his famous Catch-My-Pal Movement in Belfast. In July of that year he organized the Protestant Total Abstinence Union, which name was later changed to the CATCH-MY-PAL TOTAL ABSTINENCE UNION. The idea of the Movement, which was to establish an endless temperance chain by having every convert to the Union bring a "pal," proved so successful in Ulster that it spread to other parts of Ireland and other countries as well.

Catholic Temperance Organizations

Several Catholic temperance organizations were formed in or around Dublin during this period and are therefore strongest in the South of Ireland. Some of them are national in character, however, and have members scattered through the province of Ulster. Among these organizations are: Father Mathew Total Abstinence Association; Father Mathew Union (composed of abstaining priests); St. Teresa's Total Abstinence Society; St. Patrick's Temperance League; St. Michael's Total Abstinence Society; Catholic Total Abstinence Federation of Ireland; Pioneer Total Abstinence Association of The Sacred Heart; and League of the Sacred Heart for the Suppression of Intemperance.

In an effort to consolidate temperance work in Ulster a meeting was held in Belfast Dec. 13, 1916, presided over by Alderman T. A. Mercier. At this meeting it was decided that the only effective way to carry out a progressive scheme of temperance propaganda on moral, legislative, and educational grounds was to organize a central executive representative of all the Protestant temperance organizations of Ireland; and to that end the (second) Irish National Temperance Executive was formed. The leaders in this movement were the Revs. John Gailey, James Richardson, and E. B. Cullen, and R. H. Greenfield. Cooperating in the organization of the executive were the North, East, South, and West Belfast Temperance Workers' Unions. The Irish National Temperance Executive was known, also, as the "All-Ireland Temperance Council."

On Jan. 18, 1917, the ULSTER TEMPERANCE COUNCIL was formed by uniting in a central organization the four Belfast Temperance Workers' Unions. After drawing up a "Declaration of Principles" it was decided that the Council meet once every three months with the Irish Temperance League Propaganda Committee and that propaganda work in the city of Belfast should be carried out under the auspices of the joint executives of the Irish Temperance League and the Belfast branches of the Ulster Temperance Council.

An important event of 1918 was the organization in Belfast of the TEMPERANCE EDUCATION BOARD (IRELAND), for the purpose of coordinating the teaching of hygiene and temperance in the Irish schools. This body consists of representatives from various church and lay temperance societies and has performed a valuable work for temperance education in conducting examinations, awarding diplomas, etc. The Rev. John Macmillan, Belfast, has been president since its establishment.

Ulster Parliament Established

In 1920 a Liquor Traffic Local Veto Bill for Ireland reached a second reading. It granted to the electors in any division the right to do away with public houses by a majority vote. It was finally talked out of passage, however, by an English Unionist member of Parliament. The same year witnessed a change in the political status of Ulster, with the passage by the British Parliament of an act under which six counties were designated as "Northern Ireland" and granted a separate Parliament.

The temperance situation in 1921 was rather perplexing. In the six-county area under the jurisdiction of the new Northern Parliament licensing reform was the live issue of the elections. Most of the Christian churches were organizing for the fight, and some were already in the field. The non-ecclesiastical temperance organizations were most aggressive and pushed the campaign vigorously by public meetings, newspaper advertisements, handbills, and posters. The Irish Temperance League, the Ulster Temperance Council, the National Commercial Temperance League, and the Temperance Committee of the Irish Presbyterian Church published manifestoes declaring their policy to the electors. There was a universal demand for three leading reforms: Entire Sunday closing without any exception in favor of special places, persons, or hours; the immediate abolition of grocers' spirit licenses; and local option on terms embodying no unfair discrimination in favor of the liquor traffic. In behalf of the liquor trade an Anti-Prohibition League had been formed and was putting up an able defense. The whole question had been lifted out of the slough of apathy into which it had fallen and had become a paramount issue in the public life of Northern Ireland.

Irish Temperance Alliance Formed

At this juncture, to coordinate the legislative and the educational phases of the work, the IRISH TEMPERANCE ALLIANCE was formed in December, 1922, by the amalgamation of the Irish Temperance League and the Ulster Temperance Council. The Council was dissolved, but the League has maintained its identity. An official organ, *Everybody's Monthly*, was established, of which the Rev. John Gailey is editor. The present (1929) officers of the Alliance are: President, S. A. Bell, J.P.; chairman of the executive, James Price; vice-chairman, Alfred Dornan; and organizing secretary, Joseph Millar.

In 1923 the Prime Minister for Northern Ireland promised the Alliance to introduce and pass a temperance-reform measure at an early date. In return the Alliance assured him of its enthusiastic support, but insisted upon entire Sunday closing and the suppression of grocers' spirit licenses as the minimum provisions acceptable to temperance electors. It felt that the Government measure should provide for shorter hours, the abolition of

all excise licenses, and that no license of any kind should be issued after the date of the passing of the bill. The Alliance also desired that the age limit for sale to young people be raised to eighteen years.

The promised bill, entitled the "Northern Ireland Intoxicating Liquor Bill," provided:

1. Sunday and Christmas Day closing of all liquor shops, but liquor may be served in a hotel where such liquor is sold for consumption at the same time as a substantial meal in a portion of the hotel usually set apart for the service of such meals.
2. Off-licenses for the sale of intoxicants "in respect of any premises in which or in any part of which any trade other than the sale of intoxicants or table waters" is carried on are to be abolished with compensation from a levy made in respect of all retail liquor licenses and estimated to extend over twenty years. The compensation is to be

(a) Three times the difference in value between the premises as valued under the Irish Valuation Acts as licensed premises and the value as certified by the Commissioner of Valuation immediately after they cease to be licensed.

(b) An amount equal to the part of the aggregate profits brought into Income Tax for the three years ending 5th April, 1923, which was made by the trade in intoxicating liquor, and if this proportion cannot be ascertained to one-third of the aggregate profits of the total trade earned on the premises with other provisions for shorter periods.

(c) Compensation for fixtures and fittings not adapted for use in the trade to be assessed.

3. Restrictions on the sale of methylated spirits. No sales to be made to persons unknown to seller except on introduction of a known person, and the date, name and address, quantity and purpose of sale must be signed for by the purchaser and the known introducer (if any).
4. Illicit distillation prohibition laws are strengthened.
5. The Child Messenger Act, 1901, is extended from fourteen to eighteen years.
6. Bona-fide traveler privileges are abolished.
7. Liquor hawking is curtailed.
8. The limitation on the use for a club of premises formerly licensed is extended from twelve months to five years.

Sir James Craig, the Ulster Premier, after explaining his measure, concluded:

I hope that unless by some such general agreement, no further legislation on a scale of any importance will be necessary in any time, and that Temperance Reformers will bear in mind, when preaching total prohibition or local option, that alternative taxation to that now wholly borne by the Trade, or else a very heavy increase of local rates, is the hard fact to be faced if their hopes are to be realized. Moreover, and perhaps this brings it home to one more realistically, as we in Northern Ireland cannot increase the income tax, the combined burden of loss of revenue and of compensation on the people as a whole (and compensation is made obligatory by the British Government under Section 5 of the Act of 1920) would be greatly felt through the necessary increase of duty on tea, sugar, mineral waters, or other necessaries of life, or alternatively, by an enormous increase on local rates. They had calculated that it would take some twenty years to compensate the spirit grocers, besides imposing a permanent loss to the Treasury of Northern Ireland of some £8,000 a year.

The temperance people of Ulster criticized the Northern Ireland Intoxicating Liquor Bill for permitting drink to be served with meals on Sundays, and even to persons not staying in hotels. The clause abolishing "spirit grocers" did not come into operation until after Sept. 30, 1924, thus enabling the larger traders to divide their premises and the smaller traders to clear out their grocery business and carry on simply as off-license retailers of wines and spirits. In other words, the measure did not necessarily reduce the number of liquor off-licenses at all if on Sept. 30, 1923, the mixed trade had ceased. To this the Government replied that in practise many spirit grocers, chemists, and others carrying on a mixed trade would abandon the sale of drink.

Spirit Grocers Abolished

The Irish temperance societies were opposed to the introduction of the principle of compensation and the absence of any provision conferring the right of local option. They claimed that Craig's bill would acknowledge the right of the publican to exist for twenty years; and also suggested that his statement that compensation was obligatory under Section 5 of the Government of Ireland Act, 1920, was, in the opinion of good lawyers, entirely unfounded.

At the 1924 meetings of the Irish Temperance Alliance it was declared that the Intoxicating Liquor Act had one great weakness, in that it left clubs practically untouched; but that otherwise the Act had had good results. In December, 1925, however, temperance reformers were considerably surprized to find a new measure, known as the "Intoxicating Liquor (Finance) Bill," introduced into the Ulster Parliament and enacted with remarkable celerity. The statute increased the levy on the liquor traffic to provide the additional funds it was found would be required to compensate the dispossessed spirit grocers; but it granted a 45-year extension to the period of payment. This legislation alarmed the temperance forces, who foresaw that if the liquor traffic was required to pay this increased levy it would doubtless be allowed to continue in business in order to procure the money.

As the first step to combat this legislation Ulster temperance societies launched a campaign for local option. The Alliance led the movement, which was soon joined by the Belfast District Synod of the Methodist Church and other denominational organizations. In October, 1926, 1,260 delegates from all parts of Northern Ireland attended a conference in Belfast, where they launched a new and intensive campaign designed to procure local option in Ulster in 1929, regarded as the centenary year of the temperance movement in Ireland. The conference passed the following resolutions:

Temperance Forces Unite

That this Conference expresses its appreciation of the benefits of the measure of Temperance Reform passed by the Parliament of Northern Ireland, and calls upon the Government to oppose any amending Bill introduced in the interests of the liquor trade, or for the purpose of weakening the present Temperance legislation, as such a Bill would be a direct violation of the truce proclaimed by the Prime Minister, that there would be no further legislation on this question in the life of the present Parliament.

That this Conference demands that after the present truce the people of each locality shall, by enactment, be given the right to decide by direct vote whether any licensing authority shall have the power to issue licenses for the sale of intoxicating liquor in that locality or not.

That this Conference calls upon all loyal citizens to work and pray for the suppression of a traffic which creates so much distress, and is an enemy of national prosperity.

That this Conference urges all Christian Churches to give more earnest support to this movement for such a legislative measure as will give to the people of any locality the right to safeguard their children by removing the liquor traffic from the midst.

This conference and the resolutions it passed had an immediate repercussion in political circles. The Prime Minister of Northern Ireland, Sir James Craig, was the first to take the field with an injunction to "leave well enough alone." He was followed by Captain Dixon, the Chief Whip; the Lord Primate, Lord Carson; and finally by H. M. Pollock, Minister of Finance, who declared local option financially impossible in that it would cost three millions annually to abolish the liquor traf-

fic; but he forgot to state that the maintenance of that traffic was costing five millions annually.

What is perhaps the most recent temperance organization to be formed in Ulster is the Active Service Order of the Christian Churches in Ireland, formed late in 1928 for work among young people. Its headquarters are in Belfast.

In 1928 Northern Ireland faced a political crisis because of the strength of the temperance party. The *New York Times* for Oct. 11 said:

The temperance question indirectly has become a wedge which threatens to split Northern Ireland's politics wide open. Realizing the demand for a full prohibition policy would be disastrous to themselves, the temperance party in Ulster has been concentrating on a local option campaign. Some three hundred clergymen have been supporting it and have been denouncing the North Ireland Government for refusing to undertake any further temperance measures during the existence of the present Parliament.

But the Government is fully aware that if the movement grows in strength it will result in a split in the ranks of the Unionists and Protestants in Northern Ireland. Prime Minister Viscount Craigavon and Home Minister H. M. Pollock have hit back at the temperance advocates in a lively fashion. The Premier declares that he will no longer remain at the head of the Government if attempts are made to introduce a bill along the lines contemplated by the reformers, while Pollock points out that even if the temperance extremists are able to overwhelm the present Government, as they seem anxious to do, they will find themselves impotent, because the Nationalist Party, headed by Jo Devlin, will hold the balance of power. Thus temperance Orangemen are in a cleft stick —for the last thing they want to do is to put the Nationalists in power.

The Government Opposes Local Option

The quandary in which the temperance forces of Ulster were placed became more serious as months passed, *Everybody's Monthly* admitting in February, 1929, that attempts were being made "to muzzle and suppress the demand for local option on the ground of political expediency. The old bogies were trotted out to scare the timid; and two highly-honoured clergymen, the appointed heads of their respective churches, were apparently hypnotized into signing a document which, to put it mildly, set the heather on fire." This document read:

We, the undersigned, have for some time been watching with considerable anxiety the development of the controversy regarding the movement for further temperance legislation. With a view to possessing ourselves of the information necessary to enable us to reach a wise conclusion, we addressed a communication to the Prime Minister to which he was good enough to reply, and we have obtained his permission to publish the correspondence.

The statistics which he has supplied afford us great satisfaction as indicating the remarkable results of the Government's temperance legislation, and we are no less pleased to have his emphatic declaration that neither he nor his colleagues are in any degree opposed to the further natural development of the cause which we all have at heart.

We are satisfied to be guided in this matter by the Prime Minister as to what is practicable; in his judgment we have the utmost confidence, and we believe that the publication of the correspondence alone would in itself lead to a cessation of pressure for further legislation upon him or upon loyalist candidates at the forthcoming General Election.

Churchmen Temporize

However, in addition, we add our earnest appeal to the members of our respective denominations that, while working for and preaching temperance principles, they refrain from any action that would tend to divide the ranks of the supporters of the present Government, and to accept our full assurance that this appeal is put forward in the best interests of temperance, our country, and our respective churches.

(Signed) CHARLES F. ARMAGH,
Archbishop of Armagh.
THOMAS A. SMYTH,
Moderator of General Assembly.
RANDALL C. PHILLIPS,
January 12, 1929. President of Methodist Conference.

The reaction of the more aggressive drys to this pronouncement was expressed in the following resolution, adopted by the Standing Committee of the Six Counties (Ulster) Temperance Conference:

The Committee of the Six Counties Temperance Conference representing the temperance societies of all the Protestant Churches, deeply regrets that the heads of the three Protestant Churches should have issued an appeal to the Protestant people asking them to refrain from pressing their demands for Local Option upon candidates at the next election. The committee particularly regrets the fact that this appeal should have been issued in such a way as to lead the public to suppose that in counselling the abandonment of the fight for further temperance reform they reflected or represented the opinion of the Churches to which they belong. . .

The political effect of the situation upon the temperance movement in Ulster was thus commented on editorially by *Everybody's Monthly* in March, 1929:

. . . It would be futile to attempt to deny that the recent action of the Primate, the Moderator, and the President of the Methodist Conference has made the position of those who are moving for further Temperance legislation considerably more difficult. While we may give these distinguished Churchmen full credit for the integrity of their motives and the disinterestedness of their action, the sequel has shown unmistakably that they have done no good either to the cause of Unionism or Temperance, but incalculable harm to both. Such are the inevitable consequences of a compromise based on political expediency. Much criticism, some of it very severe, has been levied on them, and there has been a good deal of plain speaking from various quarters, but none of the criticism and none of the dissent has been so completely condemnatory as the fact that they have gained the openly expressed approbation of the Anti-Prohibition Council and the Ulster Licensed Vintners. We cannot help wondering what these eminent ecclesiastics thought when they read the eulogies of the orators of the liquor associations commending their action. . . . If the approval and delight of the liquor party did not open their eyes to the blunder they have made, no amount of criticism from the Temperance side would be of any effect.

The women of Northern Ireland voted for the first time in 1929, and temperance leaders hoped that their ballots would be overwhelmingly on the dry side. According to Arthur Webb, in the *New York Times* for May 30, 1929, however, the Ulster drys met with a crushing defeat:

The general election in Northern Ireland has resulted in a complete debacle for the drys, who demanded local option on the Scottish model as a prelude to full-blooded prohibition.

Up to a few weeks ago the organizers of the movement were boasting that they had more than a dozen champions prepared to fight for seats in every part of the province, but by nomination day these had dwindled to three, two standing in Belfast and one in a rural constituency in County Antrim. All three, in spite of strong backing by the Presbyterian and Methodist clergy, were heavily defeated, and the blow to the drys was the more severe as the government candidates opposing them were second-rate politicians.

The Election of 1929

Lord Craigavon, more astute than some of the members of his Cabinet who desired to compromise, always insisted that the demand for local option had no popular driving force behind it and would not survive the test of the ballot box. Leaving nothing to chance, however, he had very skillfully driven a wedge between the leaders of the Protestant churches and their Prohibition extremists by obtaining a declaration from the former that in the interests of Ulster it was essential that his government should be returned by the largest possible majority.

It is the general belief that local option in the six counties of Northern Ireland has received its quietus as a political movement, but the controversy is likely to rage all the more fiercely inside the churches. . .

This opinion was not concurred in by *Everybody's Monthly*, which in its issue for June, 1929, declared:

Taking a wide view and balancing gains against losses there can be no doubt that the cause of Temperance in Northern Ireland stands higher to-day than it ever did.

It was made the vital issue of the election. The Prime Minister and the Minister of Finance were forced to deal with it in their most important speeches, as also were other members of the Government. There was hardly a single candidate who did not try to placate the Temperance voters in any area where there was a contest. In answer to the claim that the Temperance campaign was futile and had accomplished nothing, some gentlemen, with a humorous turn of mind, wrote to the *Press* to point out that it had even made Temperance reformers of Sir Dawson Bates and Mr. George B. Hanna. And, despite the fact that the statement created laughter, it was true. How did these gentlemen retain their seats? Not by opposing Temperance but by supporting it. They stole their opponents' thunder and represented themselves to the electorate as better and stronger advocates of Temperance than the opposition. . .

BIBLIOGRAPHY.—Files of the *Alliance Year Book*, 1910-29; files of the *Alliance News and Temperance Reformer*, 1911-29; files of *Everybody's Monthly*, 1917-29; files of the *International Record*, 1917-29; files of the *United Temperance Gazette*, 1897-1913; Dawson Burns, *Temperance History*, London, England, 1880; P. T. Winskill, *The Temperance Movement and Its Workers*, London, 1892.

ULSTER TEMPERANCE COUNCIL. A North Ireland temperance organization formed at Belfast Feb. 12, 1917, for the purpose of consolidating the various temperance agencies in the fight to secure Prohibition for Ulster. Its organization was the result of a decision adopted at a joint meeting of the four Belfast Temperance Unions and of the Irish Temperance League, held at Belfast Jan. 18, 1917, at which time the following resolution was adopted:

That the four Belfast Temperance Workers' Unions be united in a central executive, inclusive of all other centres of the province, under the title of the Ulster Temperance Council, and that efforts be made to have local unions in all important centres in Ulster.

It was also decided to make arrangements to coordinate women's temperance and social work in Belfast and to secure the cooperation of all Protestant churches and temperance societies in Ulster in one united progressive movement. Very prominent among the founders was Robert Semple, of the Irish Temperance League.

At the organization meeting on Feb. 12, a "Declaration of Principles" was adopted and the objects of the Council were stated as follows:

(a) By every legitimate effort to secure the complete discontinuance of the manufacture, importation, exportation, and common sale of all alcoholic liquors as beverages, whilst at the same time encouraging the manufacture of alcohol for industrial and scientific purposes.

(b) To take immediate action to secure fundamental changes in the licensing laws of Ireland, more especially in regard to administration, the restriction of hours of sale, unconditional Sunday closing, the abolition of all spirit grocers' licenses and clubs where intoxicating liquors are sold.

(c) To act in conjunction with other philanthropic organisations in the furtherance of efforts to protect the young, raise the fallen, and in every practical manner lessen the moral, social, and physical ravages consequent on the continuance of the liquor traffic.

(d) By means of organised and co-ordinated educational propaganda to arouse public opinion as to the serious menace which the drink traffic is to the moral, social, and material welfare of the community.

After some discussion over qualifications for membership, it was proposed to admit Catholics and Jews who wished to work for Prohibition, but on the refusal of the Catholics, who had their own organization formed on parochial lines, it was decided to admit

those of both sexes who are members or adherents of all Protestant Churches or societies or members of the Hebrew community convinced total abstainers and willing to assist in securing nation-wide prohibition of the liquor traffic.

The first officers of the Council were: President, Sir Robert Anderson, D. L., Mayor of Londonderry; deputy president, Rt. Rev. C. F. D'Arcy, Primate of Dublin; honorary secretaries, Rev. James Richardson, Whitehead; Rev. R. Corkey, Belfast, and Rev. E. B. Cullen, Bangor; honorary treasurer, Robert Brown, Donaghmore; honorary solicitor, W. G. Wilson; general secretary, D. C. Campbell.

Shortly after its organization the Council held a demonstration in Belfast (on June 9) to demand of the Government the prohibition of the use of foodstuffs for making liquor during the World War and the period of demobilization.

From its organization the Council made local option a live issue in Ulster and in 1919 secured the approval of the Ulster Parliamentary party to this policy. Its work was carried on by advertising in the press, electioneering, holding public meetings, etc. In 1920 a campaign was conducted to secure the election of candidates to the new Ulster Parliament pledged to support a local-veto bill for the six counties of Ulster, and eventually to make the new Ulster State dry. Deputations from the Council waited on the Ulster Unionist Labour Association, and also on Sir Edward Carson, who agreed to support local option, in addition to other licensing reforms, including Total Sunday Closing in Ireland and the abolition of the Bona-Fide Travellers Act. In the Ulster Parliamentary campaign test questions were sent to the candidates and answered in the press, as a result of which 24 members were pledged to support these reforms and 18 members pledged to support a bill for local option for Ireland.

In accordance with these pledges the Ulster Members of Parliament, in cooperation with the Council and other temperance societies, promoted a Local Option Bill for Ireland, drafted on lines similar to the Scotland Temperance Act, which was introduced in the House of Commons Feb. 13, 1920, by T. H. Burn. However, at its second reading, on March 12, the time allotted for discussion of the measure was short and it was defeated by friends of the liquor trade.

The work for closer coordination of temperance forces was under the direction of Mrs. Helen Barton, who had great success in securing support for the policy in the principal centers. Other activities included work among factory employees, carried on by the Women's Auxiliary under the direction of Miss Carmichael and Miss Shaw, who gave temperance addresses to factory girls during the dinner hour. In this work a large number of factories were visited weekly and 300 members enrolled for the Blue Ribbon Band during 1919.

The Council participated in a number of international temperance conventions, such as the Paris Anti-Alcoholic Conference, where it was represented by H. Crawford; the Fifteenth International Congress against Alcoholism at Washington, D. C., in 1920, where it was represented by the Rev. John Gailey; and the Seventeenth International Congress, held at Copenhagen in 1922. The *Ulster Temperance Record*, a quarterly journal, was published.

In December, 1922, the Ulster Temperance Council united with the Irish Temperance League to form the IRISH TEMPERANCE ALLIANCE, after which the Council was dissolved. The new organization was formed in an effort to unify the work of all the temperance agencies in Ulster.

ULSTER TEMPERANCE SOCIETY. See ULSTER.

ULUNG. A native fermented drink of the early peoples in Yucatan and Central America. It was prepared from powdered cacoa and the juice of the sugar-cane and is still used in Mexico. See ABORIGINES OF NORTH AMERICA, vol. i, p. 11.

UMSHUMYAN. A variety of KAFIR BEER.

UNCLE SAM'S ANTI-DRUNKARD FACTORY CONCERN. A company formed at Lincoln, Nebraska, Aug. 31, 1894, to publish a book written by Mrs. ADA MATILDA BITTENBENDER, noted temperance and suffrage worker, entitled, "Uncle Sam's Drunkard Factories, a Story showing their Unconstitutionality and Procedures for abolishing them under existing Laws."

It was the object of the concern to secure for the book as wide a circulation as possible; to dramatize it; to issue other literature along similar lines; and to prosecute test cases in the courts, after the manner set forth in the book.

UNDER-BACK. A brewing-vessel placed under the mash-tun to receive the wort after it has stood for the requisite period after mashing and before it is boiled with the hops.

UNDERPROOF. Same as "below proof." See PROOF-SPIRIT.

UNFERMENTED WINE. See COMMUNION WINE, vol. ii, p. 667.

UNION DE LA CROIX-BLEUE DE STRASBOURG (Blue Cross Union of Strasbourg). A temperance society of Strasbourg, Alsace-Lorraine, France, belonging to the FÉDÉRATION INTERNATIONALE DES SOCIÉTÉS DE TEMPÉRANCE DE LA CROIX-BLEUE. The Blue Cross movement in Strasbourg began in 1884, but seems not to have made much progress until the nineties, when it came under the patronage of the Société Evangélique, a philanthropic institution of Alsace. An important branch of this organization was formed in Strasbourg in 1890, called the Urban Mission *(Mission Urbaine)*; and through the efforts of one of its agents, M. Mühlematter, of Switzerland, assisted by four other Blue Cross members and a number of their friends, the first Strasbourg section of the Blue Cross was reorganized and placed on a substantial footing Sept. 27, 1895. Although the new organization operated under the general supervision of the Société Evangélique as the Comité de la Croix-bleue, it was from the beginning not merely a commission of the parent organization, but a self-governing body with its own officials. The first president was Eugene Bovon, a pastor in the Free Church of France. The Strasbourg Union was formerly a part of the German national organization, but when Alsace-Lorraine passed from Germany to France after the World War (1914-18), steps were promptly taken to affiliate with the French Blue Cross *(Société Française de Tempérance de la Croix-bleue)*.

The policies and activities of the Strasbourg Blue Cross are, in general, similar to those of the Blue Cross societies elsewhere. One feature of its work, however, namely its system of temperance "café-restaurants," has attracted wide-spread attention and has given the organization special prominence among temperance societies. The first of these restaurants—still in operation—was established Nov. 18, 1898, at 1 Place d'Austerlitz; six months later a second was opened; and in 1900 a third. Although these attractive places, with their non-alcoholic beverages and excellent food, became popular, especially with the working people, the Union, numbering only 85 members and 35 "adherents" at this time, was unable single-handed to further extend the restaurant system; but this was made possible by joining with the Council of the Société Evangélique in the creation of a special "restaurant commission." The Union received an annual subsidy from the commission and the restaurant system was extended with remarkable success. Altogether, twelve of these places have been established in Strasbourg and vicinity, and ten are in operation at the present time. One has a hotel in connection with it, and another provides sleeping-quarters for young men.

A worthy enterprise of the Union was an asylum for female alcoholics, established in 1908. In ten years 75 women were cared for in this institution, of whom a fair proportion were entirely cured of alcoholism. Circumstances brought about by the War necessitated the closing of this asylum in 1918.

UNION DES FEMMES BELGES CONTRE L'ALCOOLISME (Belgian Women's Union against Alcoholism). A Belgian organization, founded on March 25, 1899, following an address by Mme. Marie Duclos, of Paris, with the object of affiliating women with existing antialcohol organizations. Its first announcement read:

> This is a union of women, of mothers and sisters whose mission is to battle with the vice which throws men into a state of physical and moral degeneration, and entails the ruin of the family. It is necessary, therefore, to instruct women, the light-bearers, to show them how much they, by their indifference, indulgence, and often by example, are accomplices of the passion for drink which is stupefying our people.

To this end the Union set itself to educational work, especially among women, in behalf of personal temperance, emphasizing the dangers in offering alcoholic beverages socially and of teaching children to drink. It distributed temperance leaflets and pamphlets and at one period conducted a total-abstinence restaurant in Brussels. It offered prizes for antialcohol literature, poetry, and songs; and arranged public lectures and temperance dramas. The first president was Mme. Jules le Jeune, wife of the Minister of Justice; the first secretary, Mme. Josephine Keelhoff.

As the society did not require a total-abstinence pledge, and some of its members felt this to be important, a total-abstinence section was organized in 1903 under the presidency of Mme. Émilie André. On her retirement, after some years, to devote her efforts to the Croix-bleue, the total-abstinence section was discontinued, although leaders like Mme. Keelhoff and others were total abstainers. *La Clairière*, founded and edited by Mme. Keelhoff, from 1903 until the World War interrupted activities, was an exponent of this point of view. Other temperance periodicals which were founded by members were *L'Action Sociale*, predecessor of *La Clairière*, and *Het Geluk des Huisgesuius*. The Union does not have affiliated branches, but, in addition to the parent organization at Brussels, has established five sections, at Liége, Verviers, Seraing, Herstal, and Nieuport. Of these provincial sections the first two mentioned are the only ones now existing.

The Union suffered a loss of members in a split which occurred owing to the dissatisfaction with the total-abstinence principles of the president, Mme. Keelhoff (who succeeded Mme. Le Jeune in office), of a considerable number of members who preferred

to work only *against the abuse* of alcoholic beverages. This fact, combined with the disorganization and lack of Government aid due to the World War, has materially reduced the membership, formerly about 100, and weakened the activities of the organization. The president in 1921 was Mme. L. Levoz, of Brussels.

UNION DES FRANÇAISES CONTRE L'ALCOOL (Union of Frenchwomen against Alcohol). A French Association inaugurated May 18, 1916, in Paris, for the suppression of alcohol. There are about 3,000 members, scattered throughout France. The society seeks to rouse public opinion against the increasing evils of alcoholism in the country, and for that purpose is endeavoring to recruit both French men and women. It also demands that public officials, such as members of the Cabinet, senators, deputies, magistrates, etc., strive to bring about the suppression of the sale of alcohol in cafés, retail shops, and groceries, and reserve it to certain depositories, such as pharmacies and hospitals. The activities of the Union consist of conferences, great public meetings, newspaper articles, distribution of handbills, circulation of temperance tracts, and participation in various expositions. The headquarters of the organization are located at Rue de Seine 54, Paris (VIe). The executive committee, composed of 40 members, meets each month at the home of the president, Madame Fallott-Matter, of Paris. There are two honorary presidents: Madame Jules Siegfried and Madame la Générale Pau. The present secretary is Madame Courthial, also of Paris. The society issues no regular journal, but publishes numerous tracts, pamphlets, and posters.

UNION FRANÇAISE ANTIALCOOLIQUE (French Antialcohol Union). A French temperance society active during the last decade of the nineteenth century. It was originally the Society Against the Use of Spirituous Beverages *(Société contre l'Usage des Boissons Spiritueuses)*. In 1903 it united with the French Temperance Society *(Société Française de Tempérance)* to form the National League Against Alcoholism *(Ligue Nationale contre l'Alcoolisme)*. See FRANCE, vol. iii, pp. 1038-41; LEGRAIN, PAUL MAURICE.

UNION FRANÇAISE DES FEMMES POUR LA TEMPÉRANCE. See FRANCE, vol. iii, p. 1041.

UNIÓN MÉDICA DE TEMPERANCIA (Medical Temperance Union). See YUCATAN.

UNION NATIONALE DES SOCIÉTÉS DE TEMPÉRANCE POUR LA JEUNESSE (National Union of Juvenile Temperance Societies). See BELGIUM, vol. i, p. 318.

UNION OF DUTCH RAIL- AND TRAMWAY ABSTAINING EMPLOYEES. See VEREENIGING VAN GEHEELONTHOUDERS ONDER NEDERLANDSCH SPOOR-EN TRAMWEGPERSONEEL.

UNION OF FRENCHWOMEN AGAINST ALCOHOL. See UNION DES FRANÇAISES CONTRE L'ALCOOL.

UNION OF SOCIALIST SOVIET REPUBLICS. See RUSSIA.

UNION OF SOUTH AFRICA. A self-governing British dominion, constituted by the Union of South Africa Act of Sept. 20, 1909, and including the provinces of the Cape of Good Hope, the Transvaal, Natal, and the Orange Free State. The Union has an area of 471,917 sq. mi. and in 1921 (last complete census) had a population of 6,928,580, of whom 1,519,488 were white and 5,409,092 colored. According to the 1926 census of whites only, there were 1,676,660 Europeans. In 1921 population of the chief cities was as follows: Johannesburg, 288,-131; Cape Town, 212,997; Durban, 151,642; Pretoria, 74,052. While Pretoria is the seat of the Government, Parliament meets at Cape Town.

Executive powers of the Government are vested in a governor-general, appointed by the Crown, who acts through a Council of Ministers, each having charge of a Department. Legislative functions are discharged by a Parliament consisting of a Senate of 40 members and a House of Assembly of 135 members. In 1929, the Earl of Athlone was Governor-general; and Gen. J. B. M. Hertzog, Prime Minister and Minister of Native Affairs. Throughout the Union both the English and Dutch languages are on official parity.

While South Africa has advanced rapidly as an agricultural country since the Boer War, the mining and export of gold and diamonds continue to be the most important industries. In 1927 the mineral output of the Union was valued at £61,546,-801. In 1927 the wheat crop amounted to 482,585,-000 lbs., and the corn crop to 3,094,610,000 lbs. About 55,000 acres are in vineyards; and sheep- and cattle-raising are growing industries.

Native Liquors. The liquor problem in South Africa began hundreds of years before the advent of the white man, with Kafir beer, brewed by the natives and used copiously in ceremonials, libations to demons, and offerings to ancestors. Vineyards were introduced by the Dutch and the Huguenots, followed, in due course, by the manufacture of brandy and wine. While Kafir beer has never been drunk by Europeans in appreciable quantity, wines and brandies have found their way to the natives and have complicated the alcohol question.

Kafir Beer

Kafir beer is made from native Kafir corn and is intoxicating in various degrees from the mild *ibila* of the Matabele to the strong *joala* of the Basuto. The milder forms resemble British sweet wort and are made from malted Kafir corn, which is first soaked in spring water, then covered and allowed to sprout, dried in the sun, and ground into meal. From this meal a sweet beer with a mild ferment is made. Addition, however, of the meal of raw corn makes a fiery ferment. The milder forms of this beer contain less than 3 per cent of alcoholic content and are inebriating only when consumed in vast quantities, as at native wedding feasts and ceremonials. The stronger forms, which are usually drunk with the deliberate purpose of inducing intoxication, produce delirious drunkenness, followed by headaches, nausea, and even stupefaction. Kafir beer is home brewed, sanctioned by centuries of tradition, and has proved a difficult problem for temperance legislation. In some regions the Bantus are also addicted to various forms of hop beer, which is deleterious when consumed in quantity. For a complete account of native intoxicants, see the article on KAFIR BEER, vol. iii, p. 1422.

Among the States that form the South African Union wine-farming has long been an important industry, particularly in Cape Colony. It is estimated that 200,000 whites are dependent upon it for a livelihood. Many South African farms are small and with poor soil, adapted only to the cultivation

of grapes. In the decade before 1900 the industry was temporarily crippled by the prevalence of phylloxera and other diseases of vineyards. While some of the wine-farmers' product is disposed of in the form of table grapes, unfermented grape-juice, and vinegar, most of it is used in the manufacture of wine. South African wines, although technically known as "light wines," are usually heavily "fortified," and amount to spirituous liquors. By the Excise Act of 1908 they were permitted to be fortified up to 40 per cent of proof spirit. They have generally been sold under licenses supervised by the Government.

Wine-Farming

The chief vine-growing districts of the Union are: (1) The Constantia district near Cape Town; (2) the Stellenbosch district on the eastern base of Table Mountain ; (3) the Paarl district, where there is a Government experiment station for viticulture; (4) the Tulbagh district; (5) and the Montagu, Robertson, and Worcester districts, in which many of the vineyards are irrigated. The grapes extensively grown include: Hermitage, Tokay, Barbarossa, Jurançon, Riesling, Pontac, Shiraz, Pedro Jimenez, and Hanepoot. The yield is in many districts excessive, it being claimed that in South Africa 50 to 100 per cent more grapes are obtained than in any other vineyards in the world. The yield varies from 5 to 18 tons per acre. The chief criticism of South African wines has been that, due to lack of capital, the wine-farmers are obliged to sell them before they are properly matured.

While some pure brandy made from whole grapes is produced in the Union, most of the product is *dop* brandy *(eau-de-vie-de-marc)*, made from the skins and dregs *(dops)* left when the juice is strained off to make wine. Water is added and the mixture distilled. This brandy is laden with fusel-oil and acids and is very harmful to the human system.

The use of beer, which is almost entirely imported, is increasing in South Africa. The introduction of *skokiaan*, a fermented native drink, high in alcoholic content, has proved deleterious.

Statistics of Production. Vines were first planted by the Dutch in what is now the Cape Province in 1653; 3,000,000 vines had been planted by 1710. In 1722 the first export of Constantia wine was made to Holland. When the colony came under the control of Great Britain (1800) wine-growing was fostered until, aided by the lowering of the British import duty in 1815, wines had by 1825 become the Cape's most important export. The commerce in Cape wines reached its peak about 1860, when nearly 800,000 gallons were exported. But about this time England reduced the import duty on French wines, resulting in a loss of the market for South African wines, whose exportation, toward the close of the Boer War had dwindled almost to the vanishing-point. Recent figures have been as follows:

Commerce in Cape Wines

YEAR	VALUE OF WINE EXPORTED
1919	£121,897
1920	189,700
1921	94,367
1922	77,254
1923	104,977
1924	58,570
1925	24,515
1926	26,905
1927	54,842

During 1926 and 1927 the imports of liquor into the Union were as follows:

	1926	1927
Beer	£ 29,571	£ 31,281
Spirits	456,059	414,948
Wine	54,275	56,320

Variation in the export trade, however, has not affected viticulture in South Africa seriously, owing to the rapid expansion of the home market. In 1875, 69,000,000 vines produced 4,500,000 gals. of wine; in 1891, 73,500,000 vines produced 6,000,000 gals. of wine; in 1921, 102,000,000 vines produced 17,000,000 gals. In 1921, 2,804,000 gals. of brandy were produced.

In 1923 the drink bill of the Union was estimated at £11,000,000 ($55,000,000), and 75 to 80 per cent of the crime in South Africa was attributed to drink, particularly in the matter of felonious and adulterous attacks by natives upon whites.

Liquor Legislation. Attempts to regulate or prohibit the liquor traffic have been frequent ever since South Africa came under British protection. Cecil Rhodes and Lord Milner were among the first to discern the wisdom of prohibiting all drink to natives. One native chief, also, stands preeminent among early temperance protagonists: in 1875 King KHAMA of Bechuanaland, ruling over 150,000 people, prohibited the sale of all liquor, even including Kafir beer, in his domains. In 1901, during the administration of Lord Milner, the sale of liquor to natives in the Transvaal was prohibited, with heavy penalties for violations. By 1908 all the States in South Africa, except Cape Colony, had prohibited the sale of intoxicants to natives. These proscriptions, however, were sometimes not effective in certain areas and were always difficult of enforcement. The TOT system of rationing liquor to natives in the mining districts was also a menace.

Temperance forces have opposed Government or municipal ownership or patronage, as typified by the so-called Durban system. To suppress drinking-dens where Kafir and hop beers were sold and deplorable conditions had resulted in a native rebellion (1906), the municipality of Durban took over the manufacture of beer of low alcoholic content and opened beer-halls in which it was sold. The revenue derived has amounted to as high as £45,000 annually and has been devoted to native welfare. While this plan resulted in considerable immediate reduction in drunkenness and improvement in social conditions, adherents of temperance legislation have felt that the situation in Durban was unique and that the system did not present a satisfactory moral or economic solution of the drink problem in South Africa.

The Durban System

Proponents of temperance legislation have worked unceasingly for restriction and an ultimate prohibition that should include both whites and blacks. They have, from time to time, successfully resisted the issuance of cheap licenses, increased sale of liquor to farm-hands, and the opening of dram-shops in growing centers of population. In this latter endeavor they were aided by the Urban Areas Act of 1923, which legislated against alcohol in newly formed villages. In 1917 a local-option bill before the House of Assembly was defeated by 31 votes; in 1924, by only 2 votes.

Dry forces, under the leadership of the South African Temperance Alliance, concentrated on local option as against the Government's licensing sys-

tem. Their success was so considerable that the Government was constrained to offer (1925), through the Hon. Tielman J. Roos, K.C., Minister of Justice, the so-called Roos Bill, a measure intended to rectify the evils pointed out by temperance leaders without direct local-option legislation.

The situation with regard to natives and colored persons was fast reaching an acute stage, particularly on the Johannesburg Reef and in the western wine districts of the Cape province. "Tots" were being rationed to native laborers, including women and children, up to six half-pints a day; wine-farmers were establishing bulk sale in four-gallon tins; and canteens, or low-class bars for natives, were multiplying.

The Roos Bill

To combat this state of affairs, the Roos Bill offered: Government wine- and beer-shops for natives and colored persons; Government Kafir beer-shops in all four provinces, not only in towns, but in country areas; an extension of the tot system, with the ration limited to a one-pint drink every four hours; and the granting of certain classes of licenses without recourse to licensing boards.

Needless to say, the temperance forces united in a determined effort to defeat this Bill. Its successor, the Liquor Act (No. 30) of 1928, passed May 25, 1928, and in effect Oct. 1, 1928, while far from being wholly satisfactory to those who hope ultimately to make South Africa dry, is at least a step forward. It provides for a degree of uniformity in the liquor laws of the four provinces and embodies several of the reforms desired. Its principal provisions may be summarized as follows:

1. Licenses. Thirteen classes of licenses are enumerated. Licensing boards are to consist of five members, including one local magistrate and two local authorities. Detached bar licenses and country licenses are to be discontinued after 1937. In urban areas new licenses are limited to one for every 200 Parliamentary voters (about one for every 1,000 inhabitants). In the Cape Province, no on-consumption license may be granted if a majority of the urban voters sign a memorial against it.

2. Hotels. Off-sales are permitted.

3. Wine-farmers must sell in closed casks or cases of a capacity of not less than 4 gals. or 18 half-pint bottles. Their local customers must have a £200 property certification.

4. Colored persons and natives. Colored persons and Asiatics are totally prohibited in the Transvaal and Orange Free State. Natives are totally prohibited as regards European liquor, in all four provinces, with certain exceptions in the form of "letters of exemption," which may be issued to civilized natives. The tot system is abolished in the Transvaal and Natal; limited in the Cape province to one-and-one-half pints a day of unfortified wine or Kafir beer, rationed in three equal portions not less than two hours apart, to adult male employees of 21 years; and in the Orange Free State, limited to one drink a day, rationed to male employees of 18 years and upwards.

Liquor Act of 1928

5. Kafir beer. Limited to 2 per cent of alcohol by volume (about 3½ per cent proof). State Kafir beer-houses are authorized in Pretoria and along the Johannesburg Reef. Permits are required for home-brew. Employers of 50 or more colored persons or natives may supply this beverage gratis.

6. Restricted Areas. Such areas may be proclaimed by the Governor-General in the interest of any section of the population.

7. Women and children. Women are excluded from bar employment (unless already employed) and from licensed premises. Sale is forbidden to all persons under eighteen years of age.

8. Yeast. The use of yeast, which has been greatly abused in connection with illicit liquor manufacture, is drastically restricted.

9. Closing hours. Bottle stores must close at 6 P.M. and bars at 10 P.M., with certain exceptions.

This last provision is reputed to have been the greatest single cause of the falling-off in the sales of alcoholic liquor reported throughout South Africa in 1929.

Temperance Organizations. The first organization for temperance reform established in South Africa was the Independent Order of Good Templars, which gained a foothold in Cape Colony about 1870; two additional lodges were founded in 1873; and in 1877 a Grand Lodge was instituted. The work spread to other provinces, now included in the South African Union, and by 1900 the Transvaal and the Orange Free State were included in the jurisdiction of a Grand Lodge of Central South Africa, which had its headquarters at Johannesburg, and included 42 lodges with 2,389 members, besides 29 Juvenile Temples with 1,512 members. With their associated Order of True Templars, founded for colored and native inhabitants, the Good Templars numbered over 30,000 at the close of the nineteenth century. Their expansion and influence have continued unabated to the present time.

I. O. G. T.

The spread of the Order throughout South Africa was due largely to the energy and devotion of the famous Schreiner family, no less than three members of which gave the greater portion of their lives to its development. The work was first taken up by Henrietta Schreiner (afterward Mrs. Stakesby Lewis), in the Kimberley diamond-fields in 1870. She was appointed a special deputy by the I. O. G. T. and spent a large part of her time traveling over the country and organizing lodges and Bands of Hope. As "Sister Schreiner" she was known throughout South Africa. In 1874 she interested her brother, Theophilus Lyndall Schreiner, in the Order. He became a life member of Concord Lodge, Kimberley, and in 1880 started out upon the first of a series of temperance and evangelistic tours, which were only abandoned when his health gave way. Later he became a member of the Parliament of the Union of South Africa, where he led the legislative struggle against liquor. Mrs. Katie Harriet Rebekah Stuart, niece of Senator Schreiner and Mrs. Stakesby Lewis, also devoted her life to Good Templary and the diffusion of temperance principles throughout the provinces. She was especially active in the True Templar Order for natives, of which her aunt and uncle were among the founders. She affiliated with the Woman's Christian Temperance Union, upon its introduction into South Africa, and herself founded and became president of the Coloured and Native W. C. T. U. A fourth member of the family, William Philip Schreiner, while less actively interested in Templary, was a stanch temperance advocate. He was Prime Minister of Cape Colony from 1898 to 1900 and from 1910 to 1914 was a Senator of the South African Union Parliament, where he introduced a resolution calling for the People's Direct Vote, and several other temperance measures. During 33 years Charles Frost was Grand Chief Templar seven times.

In 1929 the Grand Chief Templars of the Grand Lodges of the I. O. G. T. in South Africa were: Central South Africa, A. Proudfoot, Johannesburg; Eastern South Africa, T. MacBean Dunrobin, Port Elizabeth; Western South Africa, W. Chappell, Cape Town; Natal, G. Harrison, Maritzburg.

The secretaries for the Grand Lodges were: Central South Africa, R. Thompson, Johannesburg; Eastern South Africa, Wilfrid L. Plymen, East

London; Western South Africa, C. H. Jackman, Cape Town; Natal, J. W. Howells, Durban.

The Woman's Christian Temperance Union work in South Africa was organized largely as the result of visits of Mrs. Mary Clement Leavitt (1889) and Miss Alice Palmer (1892) from America. White Ribbon societies were formed in the various provinces, which, in 1911, were brought together into one South African Union. At the same time the South African Coloured and Native Women's Christian Temperance Union was organized. In 1922 the W. C. T. U. had a membership of 3,534, and the Native and Coloured W. C. T. U. a membership of 1,622. Among the W. C. T. U.'s South African achievements may be mentioned: its successful stand against the Light Wine Licensing Bill; its vigilant Petition and Legislation Department, which watches Parliamentary legislation; its activity in promoting temperance teaching in public and Sunday-schools; and its advocacy of woman suffrage and instrumentality in forming the Women's Enfranchisement League of Cape Town. At the present time (1929) the Union is particularly active in work for children, Little White Ribboners in the four provinces numbering 2,864.

W. C. T. U.

Miss Emily Jane Solomon, president of the South African Union from 1919 to 1927, is vice-president of the World's W. C. T. U. The present (1929) president of the South African Union is Mrs. J. E. Ennals, Johannesburg. Other officers are: Recording secretary, Mrs. Polmear, Johannesburg; corresponding secretary, Mrs. Ritchie, Johannesburg; secretary for Young Women's Union, Mrs. Campbell, Grahamstown; treasurer, Mrs. Anderson, Cape Town.

The most recent temperance organization to enter the field in the Union is the South African Railways and Harbours Temperance Union, organized early in 1927. Its work is primarily among railroaders and portmen and its triple purpose is: To promote habits of temperance; to reform the intemperate; and to remove the causes that lead to intemperance. The organization is making rapid progress in the institution of branch Unions throughout the provinces. Its officers (1929) are: Honorary president, J. R. More; chairman of the executive, A. Muir; honorary general secretary, Miss M. Cleghorn; honorary treasurer, E. J. Fletcher.

The work of the various temperance organizations of South Africa has been correlated under the South African Temperance Alliance, whose object is to unite and coordinate all temperance, religious, and moral forces in the Union for the attainment of the following objects: To promote temperance through the diffusion of sound temperance precepts, stringent enforcement of existing laws, and enactment of additional legislation; to eradicate the illicit liquor traffic; to combat all attempts to introduce State management or ownership, or ownership or sale under municipal control, including any extension of the Durban Municipal Kafir-beer system; to secure the return to Parliament and other public bodies of such candidates as will support temperance legislation; and, finally, to secure the total prohibition of the manufacture, importation, and sale of intoxicating liquors throughout South Africa.

South African Temperance Alliance

The Rev. A. J. Cook, a Wesleyan minister liberated by his Conference to devote all of his time to the temperance movement, especially in its legislative phases, is secretary of the Alliance, with headquarters at 45 Fletcher's Chambers, Cape Town. The provincial secretaries are: Natal, Norman Welsford, Durban; Orange Free State, Miss Maeder, Bloemfontein; Transvaal, Miss Kirkwood, Johannesburg.

The *Tribune*, published monthly, is the accredited organ of the Union of South Africa's temperance organizations. In the summer of 1929, friends of temperance were saddened by the death (on Aug. 21) of its gifted editor, **Fred E. Dexter**, who previous to his assumption of the editorship in 1921 had for many years been active throughout the Union as organizer and missioner for the I. O. G. T.

The churches in the South African Union have earnestly supported the temperance movement, although, particularly in the case of the Dutch Reformed Church (which includes over 50 per cent of the white population), at considerable danger to the livelihood of their own members who reside in the Stellenbosch and other vineyard districts. In 1919 the Dutch Reformed Synod, in session at Cape Town, discussed a resolution in favor of total Prohibition; but finally, as reported in the Cape *Times*, adopted an amendment of the Synod's Actuarius to the effect that the Synod acknowledged with pain the existence of the drink evil, of which there were so many victims, and advised the different congregations to utter a warning against this evil, and to counter it. It was of opinion, however, that total Prohibition, at any rate, for the present, was not of a practical nature for the Union, and that better regulation and more limitation of the drink traffic would do more to solve this problem. It was resolved that a committee should be appointed, which, in cooperation with other churches, should approach the Government on this matter. Less than five years later Reformed district Synods in the Transvaal and the Orange Free State had pronounced for total Prohibition; and, in the Cape district, for local option. In 1919 the Synod of the Anglican Church adopted a resolution in favor of total prohibition.

Dutch Reformed Church

Bibliography.—*Argus*, Cape Town, Nov. 19, 1919; Rev. A. J. Cook, *Town Councils and Kaffir Beer*, Cape Town, 1924; *Drink in Many Lands* (pamphlet issued by the Native Races and the Liquor Traffic United Committee), London, 1905; *Encyclopaedia Britannica*, 12th and 13th eds., *s. v.*; Native Races and the Liquor Traffic United Committee, *Annual Reports* for 1902-03; *Times*, Cape Town, Oct. 28, 1919; *Tribune*, Cape Town, February, 1926.

UNION PROHIBITORY LEAGUE. See Pennsylvania, vol. v, p. 2131; Kynett, Alpha Jefferson, vol. iv, p. 1488.

UNION TEMPERATE SOCIETY OF MOREAU AND NORTHUMBERLAND. The earliest of modern temperance societies, authentic records of which have been preserved; formed at Clark's Corners, in the township of Moreau, Saratoga County, New York, in 1808. In March of that year Dr. Billy J. Clark visited the Rev. Lebbeus Armstrong, pastor of the Congregational Church in Moreau, after having ridden three hours through mud in the darkness. According to Mr. Armstrong ("The Temperance Reformation: its History," p. 19), Clark said immediately on his arrival: "Mr. Armstrong, I have come to see you on important business." Then, lifting up his hands, he continued, "We shall all become a community of drunkards in

this town, unless something is done to arrest the progress of intemperance." Dr. Clark was not then a professing Christian; but he was a physician and widely read, and it is probable that his leanings toward temperance were influenced by Dr. Benjamin Rush's "Inquiry into the Effects of Ardent Spirits Upon the Human Mind and Body," which was in extensive circulation at the time. The two men discussed the matter; and it was agreed to call a meeting for the purpose of forming some temperance organization, such meeting to be held in the tavern of Peter L. Mawney, just across the street from the Clark home. Dr. Clark's home was very near the present site of the Clark's Corners public school, while the Mawney tavern was just across the road to the north. The present Mawney home is some distance still further north.

Origin of the Society

Another account gives the additional particulars that Dr. Clark, the Rev. Lebbeus Armstrong, and James Mott, whose farm adjoined the Clark farm on the west, were drinking heavily in the Mawney tavern, and Mott drank too much and nearly died from the effects. The others, who were his fast friends, became alarmed; and this event was a factor in the formation of the Society. The authority for this is Mr. William Shurter, who in 1918 lived at the old Mott home, and who obtained the information from his father and mother, who were residents of the neighborhood at the time and were personally familiar with the whole affair. Shurter is a temperate advocate, and he states that his parents were friends of all concerned. Gross as this story now sounds, it is not at all out of harmony with the spirit of the age in which the event occurred. Shurter states further that the Society was actually formed in the barroom of the tavern. At any rate, the preliminary meeting was held in the Mawney tavern; also the first part of the second meeting, adjournment being made to the schoolhouse, where the organization of the Society was completed. (This old schoolhouse was situated in a hollow some rods to the west of the old Mawney home, and not on the site of the present school.) Mawney was a retired sea-captain (born at East Greenwich, R. I., April 16, 1773; removed to Moreau in 1803; died there Jan. 30, 1868), who, although engaged in selling liquor, was not hostile to the formation of the temperance society which had its beginnings in his own establishment.

The preliminary meeting planned by Clark and Armstrong was held, as stated above, in the Mawney tavern and on the 13th of April, 1908 (Anderson, "Descriptive Record of Saratoga County," p. 112). This date is noted in a pencil memorandum at the head of the first page of the minutes in the original manuscript record-book, and is made in a different handwriting from that of the minutes themselves. An account of this meeting may be best gleaned from the record-book, which covers the first fifty years of the Society's history and which is now owned by J. Clifford Clark, of Glens Falls, N. Y., grandson of Billy J. Clark. The record of the meeting reads as follows (the spelling, capitalization, and punctuation being exactly reproduced):

At a meeting of a number of Inhabitants from the Towns of Moreau and Northumberland, held at the House of Peter L. Mawney, agreeable to previous notice for the purpose of Establishing a *Temperate Society*, under such Laws & Regulations as shall be hereafter agreed on. *Col.* Sidney Berry was Chosen Chairman, & Henry Martin Esq. Secy of said Meeting.

UNION TEMPERATE SOCIETY

1st Resolved, in the opinion of this meeting that it is proper, Practicable, & Necessary to form a temperate society in this place, And that the great & leading object of this society is wholly to abstain from ardent Spirits.

2d Resolved, That a Committee of five be appointed to draw the by-laws for said Society, and that B. J. Clark, Sidney Berry, Nicholas [correctly, Nicolas] W. Angle, Ichabod Hawley, & Lebbeus Armstrong be the said Committee, and that said Committee prepare the by-laws by the 20th of April Inst. and presnt them at the House of Peter L. Mawney at 12 O.Clock.

3d Resolved that the members of this meeting wholly abstain from all spirutous Liquors.

4th Resolved that the names Registered here of persons present consider themselves members of said society.

Isaac B. Payn	John J. Seeley	James Rogers
Ichabod Hawley	Cyrus Wood	Henry Martin
David Parsons	Billy J. Clark	Sidney Berry
James Mott	Charles Kellogg Jr.	Joseph Sill
Alvaro Hawley	Elnathan Spencer	Solomon St. John
Thomas Cotton	Asaph Putnam	
David Tillotson	Hawley St John	[These are not signatures.]
Ephraim Ross	Nicholas W. Angle	
John M. Berry	Dan Kellogg	

5th Resolved that this meeting be adjourned to 20th Inst. at 12 O.Clock at the House of Peter L. Mawney.

REV. LEBBEUS ARMSTRONG

Organization Completed

At the meeting held on April 20 the organization was formally launched. According to the record-book, the Society "met at the House of Peter L. Mawney Agreeable to Adjournment," and "after some arrangements" removed to the schoolhouse. The Committee appointed to draw the by-laws presented the following draft, which is printed here exactly as written in the minute-book:

Considering the prevalency of Intemperance in the excessive use of Spirutous Liquors; considering the numerous evils & calamities to which the inhabitants of this & other countries are exposed thereby; Considering the immense sums of money needlessly expended in the purchase of ardent Spirits; and heartily wishing for a general reformation by the abolition of intemperance and a more economical and virtuous use of expenditures, We the subscribers, inhabitants of the towns of Moreau and Northumberland in the County of Saratoga and State of New York being convened by previous notice on the 20th of April *1808*, at the House of Peter L. Mawny in the Town of Moreau do agree, mutually, voluntarily, collectively, & individually, to form into a Society for

UNION TEMPERATE SOCIETY

the purpose of suppressing vicious habits, and encouraging moral virtue.

For the regulation of said society and the better to carry its important designs into effect the following by-Laws, are Unanimously adopted by said society to the strict adherance of which every member is bound by the penalties hereafter mentioned.

BY-LAWS OF THE
MOREAU & NORTHUMBERLAND
TEMPERATE SOCIETY

Article I.

This Society shall be known by the Appellation of Union Temperate Society of Moreau and Northumberland.

Article II.

That the last Monday in October at ten OClock A.M. Shall forever hereafter be the time for holding the Anniversary meeting of the Society for the election of officers at such place as a majority of the members present at their last annual meeting Shall agree, and It shall be the duty of the Secretary to put up written notification of the same in at least three public places in Moreau & Northumberland three weeks preceeding such meeting.

Article III.

The officers of this Society Shall consist of a President, vice President, Secretary, Treasurer, not more than seven nor less than three Trustees, to be chosen annually by ballot, and a majority of the whole number of votes shall be necessary to constitute a choice.

Article IV.

The members of this Society shall not be allowed to drink any Rum, Gin, Brandy, Whisky, or any kind of distilled spirits, or any kind of composition of the above liquors, except by the advice of a Physician or in case of actual disease, under such penalties, as shall be hereafter mentioned.

Article V.

Any member of this society who Shall drink any of the liquors mentioned in the preceding section shall forfeit and pay to the Treasurer of the Society, for the benefit of the society, the sum of twenty five Cents for each, and every offence.

Article VI.

If any member of this society, shall be known to be intoxicated, It shall be the duty of the trustees of this society to admonish him of it, if sd member will pay to the Treasurer fifty Cents, and promise reformation for the future, he shall be excused, if not, he shall be considered a fit subject for expulsion.

Article VII.

It shal be disreputable, for any member of this society to offer any of the liquors mentioned in art. 4th to any member of said society, or to advise & urge any other person to drink of sd Liquor; except in cases mentioned in art. 4th, & if in case any member should so offer, advise, & urge any person to drink of sd Liquor, he shall forfeit & pay to the Treasurer twenty five Cents for each and every such offence.

Article VIII.

It shall be disreputable for any member of this society to speak disrespectfull of said society or utter any words with intent to injure or bring sd society into disrepute, and shall forfeit and pay to the Treasurer, thereof twenty-five Cents for each & every such offence.

Article IX.

Each member of this society shall pay to the Treasurer thereof such sum as he shall be assessed at the annual meeting of the Society, provided such sum do not exceed two Dollars in any one Year.

Article X.

If any member of this society, whose Character stands fair, & unimpeached, shall request a dismission therefrom, may on application to the Society, at their annual meeting, have a Certificate from the secretary thereof, that he is dismissed from sd society, provided he discharge his proportion of taxes, fines, & expences, that have become due previous to such application.

Article XI.

It shall be the duty of the President, at a public meeting of the Society, to appoint one of Its members, to deliver an oration or address to the society at their next——annual & Quarterly meeting, whose duty it shall be, if he cannot attend in person, to forward the same to the secretary, to be read before the society.

Article XII.

That the several officers of this society shall do the duties thereof, free from expence, or Charge to the society & no one shall be compelled to serve two Years in the Same office.

Article XIII.

That the Secretary & Treasurer shall each provide a Book at the expence of the society & shall regularly enter therein, all monies received, & from whom all monies expended, & for what purpose, & the Secretary shall enter in Book, all the regular proscedings of the society, & the names of the members present at each meeting, & the Treasurer shall be accountable to the society, for all monies Deposited in his hand.

Article XIV.

That it shall be the duty of the Trustees to audit the accounts of the Secretary & Treasurer, & report to the society at their anniversary meeting the situation of the Fund of the Society.

Article XV.

That it shall be the duty of the several officers of this Society, to deliver over to their successors in office all Books monies, paper, or other property belonging to the Society.

Article XVI.

That no monies shall be paid out of the Treasure, without a resolution of the society for that purpose at their public meeting.

Article XVII.

That in case of the absence of the president, by death, removal, or otherwise, the Vice President shall act as President, untill the next Election, & in case of the absence of the Secretary, the Treasurer shall take charge of his Books, & do the duties of his office & of the Treasurer, the Secretary shall take charge of his Books, & the monies belonging to the society, untill the next Election, Unless the society think proper to appoint a Treasurer pro-tem.

By-Laws

Article XVIII.

That any member of this Society who shall refuse to comply with the Laws & regulation of this Society, Shall be considered a fit subject for suspension, or expulsion, & if expeled, shall forfeit all his right, privilege & benefit in sd society.

Article XIX.

That any member of this society who shall remove away from this Society at such distance as to be inconvenient to attend the meeting of sd society it shall be Lawfull for such member to sell or dispose of his right in the fund, or property of sd Society to any Person who is not a member of sd society provided such person will subscribe to the Law & regulation of sd. society.

Article XX.

That it shall not be Lawfull for any member of this Society to drink any wine except at a public Dinner (except in cases stated in article 4th.)

Article XXI.

That not any of the Laws of this Society shall infringe on the right, & ordinances of any religious Church or Society whatsoever.

Article XXII.

That it shall be the duty of any member of this Society to accuse any other member thereof for any misdemeanor that he deems contrary to the true intent & meaning of the Law & Regulation of this Society & the accuser shall make a statement in writing of the misdemeanor aforesaid & lay the same before the President of the society & the President shall issue a summons to the accused to appear before the Society at their next meeting, stating the time when & the place where it is to be holden, to defend if he sees fit against the accusation, a copy of the summons & Accusation shall be left with him or at his usual place of abode, at Least six days previous to such meeting, & the accuser shall cause such summons to be served, & returned to the President previous to the meeting of the society, & if the accused refuse or neglect to appear in person or by proxy & no Satisfactory reason be given to the Society for such neglect he shall be suspended or expelled the society & if he be convicted of any of the charges alleged against him he may be punished by fine suspension or expulsion provided the fine for any one offence shall not exceed fifty Cents.

Article XXIII.

That the Society shall have power at any of the Annual meetings, to appoint a Committee to examine & report to the society such amendments alteration & improvements, as may from time to time, become necessary in the foregoing code of by-Laws, & that report shall be taken up & decided upon by the members in annual meeting, provided Nevertheless, that no alteration shall

be made without the concurrence of three fourths of the members present.

Article XXIV.

That each individual member of this Society subscribe to the above Laws & regulations, & consider himself bound strictly to observe & obey them.

It was resolved "that the foregoing Code of Laws be adopted as the by-Laws of the Moreau & Northumberland Union Temperate Society." To the above by-laws two additional articles were added at the second annual meeting (Oct. 30, 1809), as follows:

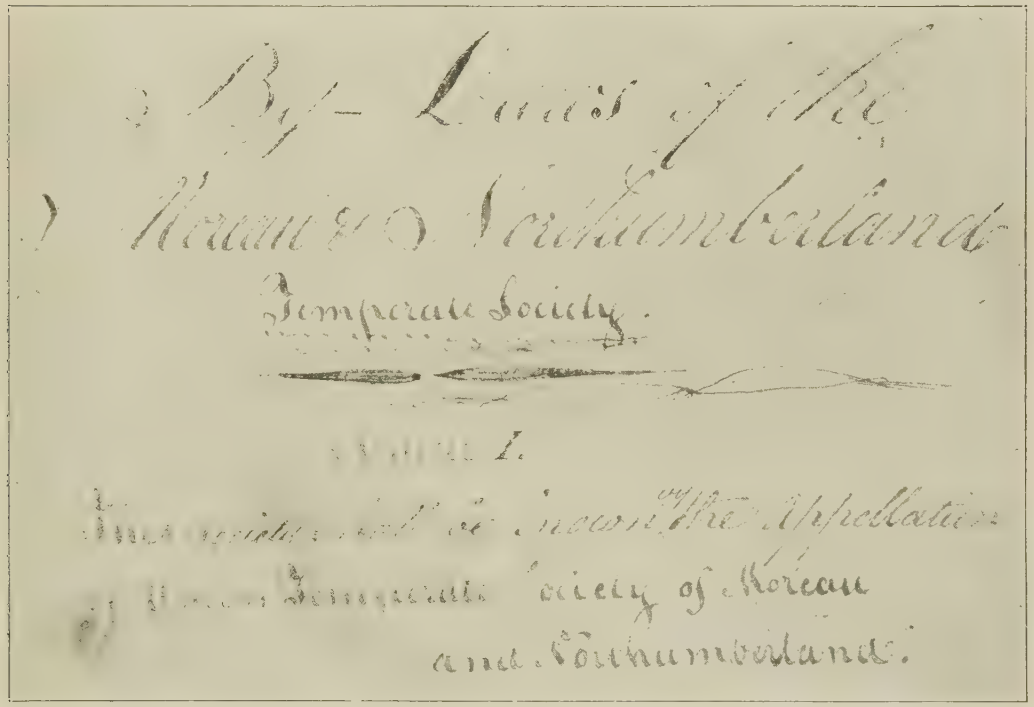
Article XXV.

Any person wishing to become a member of this society who does not wish to enjoy the privileges of the Library may be admited on paying 25 Cents for enterance & being subject to bear his equal proportion of the expences that may accrue to the Society exclusive of the Library & such member shall have no vote for the appropriation of money & when he subscribes shall anex to his name (Independent) for a mark of distinction.

and 18 appear the following signatures under the heading "Subscribers Names." Those marked with an asterisk have been crossed through, apparently to indicate that the signatories had died, or from some other cause had ceased to be members of the Society.

[On page 17]

Sidney Berry
B. J. Clark
Isaac B. Payn
Thomas Thompson
Dan Kellogg*
John J. Seelye*
Charles Granger*
Asahel Warren*
Stephen Payn
David B. Keeler*
Ichd. Hawley
Williams H. Jacobs
Elnathan Spencer
Shubel Wicks*


By-Laws of the
Moreau & Northumberland
Temperate Society.
Article I.
This society shall be known by the Appellation
of Union Temperate Society of Moreau
and Northumberland.

UNION TEMPERATE SOCIETY: ENTRY IN THE OFFICIAL RECORD-BOOK, SHOWING THAT THE TITLE OVER THE BY-LAWS DID NOT AGREE WITH THE OFFICIAL NAME GIVEN IN ARTICLE I OF THE CONSTITUTION

Article XXVI.

That any member who does not attend the meetings of this Society or attends at a late hour shall forfeit three Cents for each hour he is absent after the time appointed for Meeting, & twelve ½ Cents for a total neglect of attendance unless a reasonable & sattisfactory excuse be offored to the Treasurer.

At the same meeting the following was adopted:

Amendment of the X. Article

Members in stead of Anual may be dismissed at any Public Meeting of the Society.

Articles iv, v, vi, vii, xx, and xxi are generally regarded as embodying the pledge of the Society.

In the record-book Article xxiv ends on page 14. Two pages (on which now appear the records of the annual meeting held on Oct. 30, 1809) seem originally to have been skipped, and on pages 17

Gurdon G. Sill
Lebbeus Armstrong
Alvaro Hawley*
Joseph Sill*
Chs. Kellogg, Jr.* (Sold out 16th March, 1810)
Nicolas W. Angle
James Mott
John Berry
Solo. St. John*
David Purson (Expelled)*
Isaac Chandler*
Cyrus Wood (Absconded)*
Joseph Benjamin
Oliver Bissell, Junr.
Asaph Putnam (Dead)*
Ephraim Osborn
John Dumont*
Joseph De Wolfe
Isaac Annable*

James Lambert*
Henry Martin
Thos. C. Baird
Calvin Wood*

[On page 18]

E. Cowen
G. Stow (Independent)*
H. Lebaron (Independent)*
Daniel Baldwin*
Alex. Sutherland
Rodrick Lebaron*
John Thompson*
Samuel Hinche*
Jesse Billings, Jr.*
Simeon Berry, Jr.*
Russel Burrows*
Iram Murray*
Jesse Woodruff*
Park Freeman (Independent)
Charles Kellogg, Jr.* (23d March, 1810)
John Le Baron
J. J. Griswold
W. Angle, Jr.*
James Crocker, (Independent)* Discharged
Stephen Sherman (Independent)*
Abraham P. Green (Independent)*
John Coplin (Independent)
William Velzy, Jur.
Cyrus Andrews (Independent)*
Squire Harrington (Independent)*
Shubel Hicks (Ind.)*
Eli Velzy
Robert Brisbin (Independent)*

On pages 92-95 of the record-book appear the following additional "Names of Subscribers to the Constitution and by Laws of the U. Temperate Society of Moreau and Northumberland":

[On page 92]

Hugh Gambell (Independent)
Samuel B. Brown
Peter Steveson, Junr.
Charles N. Brower
John C. Murray
Thos Cotton
Park Freeman (Independent)
Daniel Hill Jr.
Peter Laing (Independent)
Timy G. Page (Independent)
David Martin

[On page 93]

Wessel Gansevoort
Philip Monger (Independent)
Jesse B. Chaffee (Independent)
Stephen C. Cobb (Independent)
H. A. Williams
H. L. Goold
Benjn. Carr (Independent)
John Caswell
Aaron Osborn (Independent)
Hugh Martin (Independent)
Cornelius L. Lambert (Independent)
Oliver Ingram (Independent)
John Sherwood (Independent)
Calvin Child (Independent)
Alvin Call (Independent)

[On page 94]

Saml. B. Bradley (Independent)
Saml. Blackleach [?]
S. B. Payn (Independent)
J. Billings
A. Clark (Independent)
Thomas Dunham
Luman Smith (Independent)
E. Hawley (Independent)
Philo Barnum (Independent)
Morris Burtch (Independent)
his
Andrew × Thomas (Independent)
mark
Joseph King (Ind.)
John Payn (Ind.)
Holly St. John (Independent)
Jas. A. Billings (Independent)
Elkanah French (Independent)

[On page 95]

Oliver Hubbard 30 Jny, 1815

At the meeting held on April 20, 1808, the following officers were elected to serve until the first annual meeting: President, Sidney Berry; vice-president, Ichabod Hawley; secretary, Billy J. Clark; treasurer, Thomas Thompson; trustees, Charles Granger, Cyrus Wood, and Gurdon G. Sill. Also, the Rev. Lebbeus Armstrong was invited to "deliver an Oration or Address to the Society at our next meeting." (This "oration" was duly delivered, and was repeated by Mr. Armstrong on April 13, 1858, at the fiftieth anniversary of the formation of the Society.) See Armstrong, Lebbeus.

At the first annual meeting, held Oct. 31, 1808, "at the Meeting house near Capt. J. Reynolds," certain rules of procedure at meetings. were adopted.

At this first annual meeting, also, the members were each called upon to state the effect that membership in the Temperate Society had had upon their several households. Capt. Isaac B. Payn, an extensive farmer and lumber-dealer, recited his experience in these words:

> During a series of years past, before signing the temperance pledge, I have uniformly made it a rule, annually to purchase a hogshead of rum for the year's consumption, among laborers on the farm, and business of lumber. Sometimes, before the year came round, the hogshead would be emptied of its contents, and require a few gallons more for necessary use. At other times, the year would come round and find a few gallons in the hogshead; so that, on an average, a *hogshead of rum each year* has been consumed in my *business* concerns, to say nothing of the wines, cordials, and other liquors consumed by the family their parties, and visiting friends.
>
> After signing the temperance pledge a year ago, instead of a hogshead, I purchased a *five-gallon keg of rum*, for my whole business concerns, both of farming and lumber. And my reason for doing this was, because my business required a few excellent laborers, not one of whose help I could obtain without some liquor. During the year past, I have exerted the best influence in my power to reduce the quantity of liquor required by them to the lowest mark possible. This morning I examined my keg of liquor, and, as nearly as I could judge, without accurate measurement, the keg was half full. We have abandoned *all kinds of liquor* in the family as a beverage, and the difference of the quantity used among laborers the year past, has been reduced from a hogshead to the *half of a five-gallon keg of rum*, and my business was never better performed, nor to greater satisfaction. (Lebbeus Armstrong, "The Temperance Reformation: its History," pp. 21-22.)

The original record-book shows the following elections of presidents and secretaries:

DATE OF ELECTION	PRESIDENT	SECRETARY
Oct. 31, 1808	Sidney Berry	Charles Kellogg
Oct. 30, 1809	Isaac B. Payn	Charles Kellogg
Oct. 29, 1810	Sidney Berry	John Dumont
Oct. 28, 1811	Sidney Berry	Park Freeman
Oct. 26, 1812	Ichabod Hawley	Stephen B. Payn
Oct. 25, 1813	James Mott	Thomas Cotton
Oct. 31, 1814	Isaac B. Payn	N. W. Angle
Oct. 30, 1815	Isaac B. Payn	N. W. Angle
Oct. 28, 1816	John Berry	N. W. Angle
Oct. 27, 1817	John Berry	N. W. Angle
Dec. 7, 1821	Gurdon G. Sill	N. W. Angle
Oct. [?] 1843	Gurdon G. Sill	James Mott

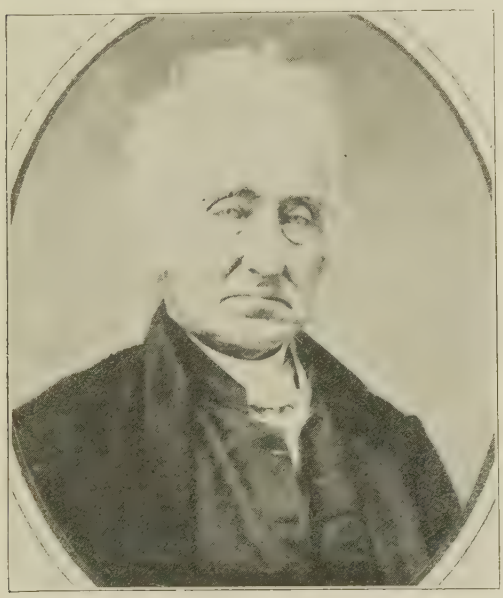
The provisions of Article xxii concerning members found guilty of a "misdemeanor" were frequently acted upon, as is shown by the following entries in the record-book:

> Aug. 28, 1809: *Resolved,* That Asahel Warren as he has been Charged with violating the Laws of the U. Temperate Society & proceeded against agreeable thereunto & found guilty, be Expelled the society.
>
> Jan. 29, 1810: *Resolved,* That David Person as he has been Charged with violating the Laws of the U. Temperate Society & agreeable thereunto & found Guilty, be Expelled the Society.
>
> Aug. 30, 1812: *Resolved,* That Philip Monger be & he is here by Expelled
>
> *Resolved,* That Hugh Martin be & he is here by expelled.
>
> April 25, 1814: Moved and Carried that Morris Burtch be expeled.
>
> Do. Do. Lemuel Lewis be expeled.
>
> Do. Do. Joseph King be suspended without day.

Oct. 31, 1814: *Resolved,* That Joseph King & Samuel Hinche be and hereby expeled from this Society.

An entry in the record-book states that no regular meetings were held from 1821 to 1843. On the last Monday of October in the latter year the Society reorganized, and it then declared for total abstinence from all intoxicants. The following is the official record of the meeting (printed exactly as written):

A meeting was held at the West Church in Moreau, on the last Monday in Octr 1843 of the surviving members of the Union Temperate Society of Moreau and Northumberland together with a large assemblage of Ladies and Gentlemen for the purpose of reorganizing the said society upon the old platform of 1808—the Society having omittd their regular meetings since 1821 and the members having united with other temperance societies.



JAMES MOTT

—*From a photo loaned by Mrs. Marvin Palmer, Glens Falls, N. Y.*

After consultation on the subject, the members present proceeded to reorganize by choosing

Gurdon G. Sill President
John Le Baron Vice President
James Mott Secretary and Treasurer
Henry Martin, Lebeus Armstrong, B. J. Clark } Trustees

The Society was then called to order and on motion of B. J. Clark—*Resolved* That the Constitution adopted 20 of April 1808 be amended by adopting the pledge of Total abstinence from all that can intoxicate.

Resolved—That the subscribers to this Constitution hereby pledge themselves not to use, trafic in or furnish intoxicating drinks to any in their employ—Except as *a medicine.*

Recorded by order of the Society GURDON G. SILL

Meetings of various sorts appear to have been held from time to time of which no record was kept in the official minute-book. Thus, in April, 1853, a celebration was held in the Baptist Church, Ballston Spa, in honor of the forty-fifth anniversary of the formation of the Society, Thomas Estabrook presiding, and C. T. Harris acting as secretary. Besides celebrating the anniversary, the Society took two forward steps. One was a strong declaration in favor of Prohibition, in the following resolution:

Resolved, That justice, patriotism, philanthropy, morality, and religion demand enactment and enforcement in this State, of a liquor law substantially like that of Maine, with Vermont and Rhode island improvements.

The other was the promotion of a project to establish a temperance hotel at Ballston Spa, N. Y. Several resolutions referring thereto, which were unanimously adopted by the meeting, were as follows:

Resolved, That a committee of three be appointed to negotiate for the opening of a public house in the village of Ballston Spa, to be kept on strict temperance principles, where no intoxicating liquors are kept for sale as a beverage.

Resolved, That Dr. Billy J. Clark, Hon. Wm. Hay, and Col. H. D. Chapman be that committee, and further

Resolved, That they be authorized to appoint a subcommittee in each town to circulate and obtain signatures to the following pledge:

We, the undersigned, hereby pledge ourselves, that whenever we shall visit the village of Ballston Spa, and have occasion to call at a public house, we will patronize a public temperance house so established by said committee, in preference to any where intoxicating liquors are kept for sale as a beverage.

This project excited a considerable amount of interest, as is indicated by an account of the meeting which was published in the *Temperance Helper* (Ballston Spa) of April 22, 1853.

One of the earliest enterprises of the Society was the formation of a library for the use of fee-paying members. This was brought forward at the meeting of the Society held on Jan. 30, 1809, when the sum of fifty dollars was appropriated "for the purchase of a Library," and a committee of five, B. J. Clark, I. B. Payn, Lebbeus Armstrong, Cyrus Wood, and Henry Martin, was appointed "to make out a catalogue of Books & procure them within sixty days for a Library." At the annual meeting held on Oct. 30, 1809, the members adopted a "Code of by-Laws for the regulation of U. Temperate Society Library."

The adoption of these laws does not appear in the record of the proceedings of the annual meeting of Oct. 30, 1809, in the regular minute-book of the Society, but is recorded in the record-book of the Library itself. This book, which contains lists of the books in the Library, records of payments of fees, etc., was discovered a few years ago by Miss Mary S. Knowles, preacher in the Friends' meeting-house at Clark's Corners. By her it was deposited with the National Temperance Society of New York for preservation. That Society afterward sold the book to John McKee, of Brooklyn, N. Y., who now owns it.

The books of the Library were continued in circulation in the neighborhood until early in 1859, when the remaining volumes were turned over to School District No. 4, as is shown by the following receipt, which is written in the Library record-book:

1859 1st Mo. 8th
Received of B. J. Clark & James Mott a book case, & the remnant of books belonging to the Union Temperance [*sic*] Society of Moreau and Northumberland, to be associated with the Library of our School district No. 4 in Moreau.

On April 13, 1858, a semicentennial celebration of the founding of the Society was held in the West Church in the township of Moreau. At this anniversary the following four of the founders of the Society were present: Billy J. Clark, Gardner Stow, Lebbeus Armstrong, and James Mott. Each

UNION TEMPERATE SOCIETY

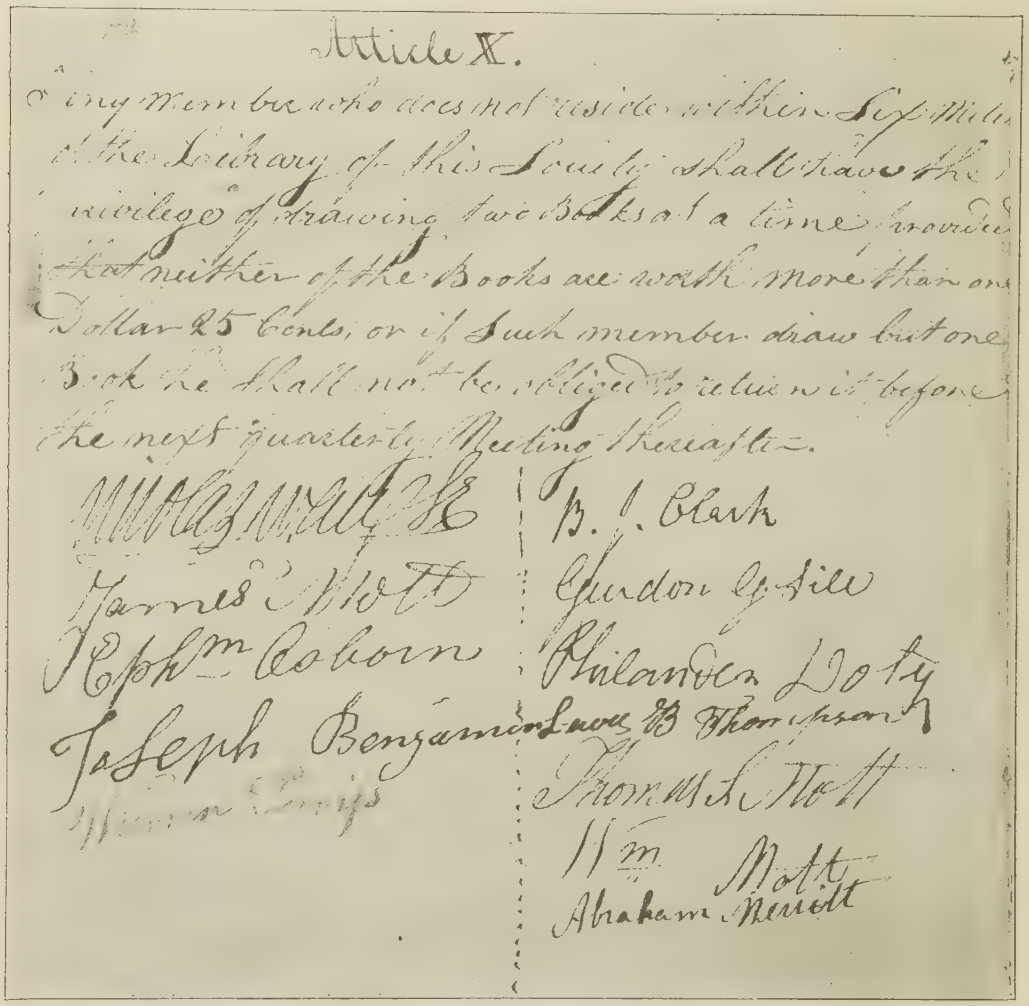
of these reported that he had kept his pledge inviolate for the past half-century. The Hon. Gardner Stow was one of the speakers. The "Convention" adopted the following resolutions:

1st *Resolved,* That we hail with joy and gratitude the return of the fiftieth anniversary of the organization of the temperance society in this town on the 13th of April, 1808, and while we thank God for the good it has accomplished, we take new courage, and continue our warfare against the use of alcohol as a beverage, until it shall be remembered only among the things that have passed away.

2nd *Resolved,* That this semi-sentennial celebration of temperance, awakens in us the most lively sense of God's protecting care over us, and the efforts of his people, while urging forward the heaven-born thought of temperance associations, far from their obscure and humble origin, in this town, until they have penetrated with their hallowed and benign influence to almost every part of the entire Christian world.

3d *Resolved,* That the present liquor licence law, misnamed "an act to prevent intemperance and to regulate the sale of spirituous liquors," is deceptive and ineffectual, except for the nefarious purpose of legalizing vice, and creating a monopoly to sustain it, and for the pecuniary benefit of a privileged order, authorized to demoralize the community, destroy its happiness, and subvert its prosperity.

4th *Resolved,* That a prohibitory law is required for the protection of property—person—morality—education—liberty and religion.



Article X.

Any member who does not reside within Six Miles of the Library of this Society shall have the privilege of drawing two Books at a time provided that neither of the Books are worth more than one Dollar 25 Cents, or if such member draw but one Book he shall not be obliged to return it before the next quarterly Meeting thereafter.

Nicholas Wall Jr
James Mott
Ephm Osborn
Joseph Benjamin
Warren Lewis
B. J. Clark
Gordon G. Hill
Philander Doty
Lewis B Thompson
Thomas L Mott
Wm Mott
Abraham Merritt

UNION TEMPERATE SOCIETY: REPRODUCTION OF THE ORIGINAL SIGNATURES TO THE LIBRARY RECORD-BOOK

—Photographed from the original record-book, owned by John McKee, of Brooklyn, N. Y.

5th *Resolved,* That a prohibitory law will be ineffectual unless it be founded upon an amendment of that fundamental law—the *Constitution.*

6th *Resolved,* That to obtain a prohibitory law, sustained by an amended Constitution, all friends of temperance must frequent the polls of election, and there, not merely by voting, but by all other proper means, defeat the enemies of prohibition and elect its friends, without any reference to political parties by which they may have been nominated.

7th *Resolved,* That to render the right of suffrage effective for prohibition, its friends should be instant, not only in election season, but out of it, by individual effort—formation of temperance societies, and by all those means of agitation which may keep constantly in view the paramount principle of prohibition.

8th *Resolved,* That parental, especially maternal instruction, both by precept and example, as to the imperative duty and incalculable benefits of total abstinence from all beverages that can intoxicate, should not be intermitted in any family for a single day.

9th *Resolved,* That it is utterly incomprehensible how any minister of the Gospel, with the Bible in his hand as a rule of faith and conduct, can either faithfully practice, or pastorally permit "moderate drinking," which leads almost inevitably into temptation, and its consequent sin of drunkenness—from whom if there be such minister *"Good Lord deliver us!"*

10th *Resolved,* That we recommend that County and school-district temperance societies be organized or revived in every County and school-district in the State, and that meetings be held in them, that the spirit of temperance may be kept alive in the hearts of the people, until a generation shall be raised up, who shall be uncontaminated by rum.

11th *Resolved,* That the thanks of this convention be tendered to the respective Speakers, the Poet, Miss Lura A. Boies, and the singers, for the "feast of reason," they have so happily served up to us.

12th *Resolved,* That when this convention adjourns, it adjourn to meet at this place on the 13th of April, 1908, to hold a Centennial temperance celebration.

The officers of this semicentennial celebration were the following: President, Benjamin Ferriss, of Sandy Hill; and secretary, Dr. G. L. Stoddard, of Glens Falls.

The terms of the adjournment for fifty years, set forth in the twelfth resolution cited above, were approximately adhered to. On June 14-23, 1908, a "World's Temperance Centennial Congress" was held at Saratoga Springs to commemorate the founding of the original Moreau society. A committee of promotion was formed, headed by the Rev. J. H. Durkee, of Rochester, who, in the discharge of his duties as chairman, used a gavel of white pine, made from a rafter of Dr. Billy J. Clark's house. An elaborate program was provided and an excursion was made to the site of the old Clark home at Clark's Corners, where was dedicated a bronze tablet commemorating the founding of the Society. The tablet, which is inserted in a boulder, bears the following inscription:

NEAR THIS SPOT, IN APRIL, 1808, THERE WAS ORGANIZED BY DR. BILLY J. CLARK AND OTHERS, THE FIRST TEMPERANCE SOCIETY IN HISTORY.

TO COMMEMORATE THAT EVENT, THIS TABLET WAS ERECTED IN JUNE, 1908, IN CONNECTION WITH THE WORLD'S TEMPERANCE CENTENNIAL CONGRESS.

Committee of Promotion,
J. H. DURKEE
WM. T. WARDWELL
JOHN MCKEE
CHAS. E. ROBBINS
C. J. TAFT
ALFRED L. MANIERRE
CAPT. HENRY M. RANDALL
LEVI HOAG

The proceedings of the Congress were published by the Committee in a memorial volume (Rochester, N. Y., 1908).

Some time prior to 1886 the Society had again reorganized, under the name "Gospel Temperance Society of Moreau"; and since then meetings have been held with more or less regularity in the various churches of South Glens Falls under its auspices. (South Glens Falls is located in the township of Moreau, from which the organization took its original name.) Its president for some fifteen years has been William W. Heath, of South Glens Falls; and its secretary, since April 3, 1910, has been Fred E. Howard, of the same place.

Society Changes Its Name

There is much confusion among writers as to the correct name of the original society. The heading to the by-laws in the original minute-book reads: "By-Laws of the Moreau & Northumberland Temperate Society"; but Article I, as shown above, specifically states that "This society Shall be known by the Appellation of Union Temperate Society of Moreau and Northumberland," which, of course, settles the matter. In 1852 the Rev. Lebbeus Armstrong wrote a book entitled "The Temperance Reformation: its History," in which he gives to the alleged constitution of the Society the caption "Constitution of the Temperance Society of Moreau and Northumberland," although in the very first article he cites the name of the organization as "Temperate Society of Moreau and Northumberland." This, also, is incorrect. This constitution given by Mr. Armstrong is a version of the original, which, he says, "was subsequently abridged and revised by a committee of publication," of which Mr. Armstrong was a member; but it does not appear from the record-book that it was ever officially adopted.

The Society is often referred to in brief as the "Moreau Temperance Society."

UNITARIAN CHURCH. A Protestant religious denomination, dating, in doctrinal origin, from the second or third century of the present era, and in ecclesiastical organization from the Reformation. Arius, presbyter of Alexandria (d. 336), was among the first theologians to deny the Trinity of the Godhead and to stress the humanity, as against the deity, of Christ. This view was subsequently disseminated by the Monarchians and persisted with varied vicissitudes until the sixteenth century, when its followers obtained influential footholds in Poland, Switzerland, and Italy. In England Unitarianism developed during the eighteenth century, its adherents being largely recruited from Presbyterianism.

In America the Unitarian Church grew gradually from a nucleus of Episcopal and Congregational churches whose views were more liberal than those of the majority in their own denominations. The first American church to declare distinctly Unitarian beliefs was the Episcopal King's Chapel at Boston in 1785. Many of these early congregations required merely a simple covenant rather than a creed and called themselves "Liberal Christians," the name "Unitarianism" gaining slow acceptance. They were somewhat loosely bound together until about 1820, when Dr. William Ellery Channing of Boston, the acknowledged leader of the liberals, defined and codified Unitarian principles in an ordination sermon which later became the Church's accepted dogma.

The separate existence of the denomination practically dates from 1825, when the American Unitarian Association was formed. At first, growth of the new Church was slow, due to internal doctrinal disputes and imperfect organization. Its first national conference was inaugurated in 1865 and, with the close of the Civil War, Unitarianism entered upon a period of rapid expansion. In 1928 the Church had 370 churches, 466 ministers, and 62,240 communicants.

In theology the Unitarian Church is basically Arian, rejecting the doctrine of the Trinity, the vicarious atonement, the deity of Christ, original sin, and everlasting punishment. While baptism is generally adhered to, the Lord's Supper is administered not as a sacrament, but merely as an expression of spiritual communion. Unitarianism

emphasizes freedom of belief, education of the individual, philanthropy, and development of character, as primary religious principles, its most generally accepted covenant reading: "In the love of truth and in the spirit of Jesus, we unite for the worship of God and the service of man."

In government the Unitarian Church is congregational, each unit being independent of all others. For purposes of fellowship and the promotion of mutual ends, however, congregations unite in local or State conferences, a biennial General Conference, and an International Congress, whose object is "to open communication with those in all lands who are striving to unite pure religion and personal liberty, and to increase fellowship and cooperation among them."

The Unitarian Church, through its ecclesiastical organizations no less than through the utterances of its leaders, has consistently given temperance its firmest support. In 1874 the National Conference, in a resolution, said:

...having a deepening sense of the infinite wrong done by intemperance to human nature and to society, we, the members of the National Conference of Unitarian and other Christian Churches, affirm it to be our duty to do all we can, by voice and pen, by life and example, to arrest and destroy this mighty foe of civilization, and to bring society up to that true and high condition in which all laws, customs, usages, institutions, and universal public sentiment shall be promotive of purity and sobriety, and shall minister constantly and powerfully in the development of genuine and noble manhood and womanhood.

In 1884, with special regard to the social aspect of the drink evil, the Conference again resolved, concerning intoxicants:

Resolved, That, since it is agreed on all sides that such beverages form no part of a necessary diet for men and women in health, we affectionately call on all who may regard their moderate use as innocent to give up such use out of compassion for their weaker brethren.

Meanwhile, with reference to the legal phase of the Prohibition question, the Norfolk Ministerial Association had declared (1882):

Resolved, That we favor legislation looking to the total suppression of the manufacture or sale of intoxicating liquors for use as a beverage; that we are in favor of as stringent laws as can be executed, and that we hope to see a law upon the statute-book, sustained by the public sentiment, which shall make public drinking-places impossible.

Among the prominent Unitarians to use their influence in public utterance against intemperance were: Dr. Lowell, of the West Boston Independent Congregational Church; Dr. William Ellery Channing, of Boston; the Rev. Henry Ware, Professor of Theology at Harvard University; Mrs. Mary A. Livermore (at one time a Universalist), of Woman's Christian Temperance Union fame; and the Rev. Samuel J. May, of Syracuse, New York.

Members of the Unitarian laity have always been prominent participants in temperance associations, particularly in New England; and in 1886 the Church organized the UNITARIAN TEMPERANCE SOCIETY, whose activities are set forth in a letter (1922) from the secretary of the society, the Rev. L. V. Rutledge, in response to an inquiry concerning the official attitude of the Unitarian Church in America on the subject:

The Secretary of the American Unitarian Association (the church's executive organization) apparently wrote stating that the Unitarian Association had taken no vote on this subject, which was literally true. It was not, however, an accurate statement of the attitude of Unitarians. I, therefore, authorised the Anti-Saloon League to cable you, at our expense, that the Unitarian Temperance Society, which represents prominent Unitarians throughout the United States and Canada, has worked aggressively for Prohibition since 1916. I now write you, enclosing a few of our leaflets, to call to your attention the notable list of names on the back of this letter-head. It is because our Society has been prominent and active in this work that the American Unitarian Association, as such, has not felt called upon to pass any vote or resolution in favor of Prohibition.

UNITARIAN TEMPERANCE SOCIETY. An American temperance organization, founded at Saratoga, New York, in 1886, for the purpose of promoting "the cause of temperance in whatever ways may seem wise and right." The Society was the outgrowth of a local church committee in the First Parish Church of Dorchester, Mass., organized in 1884 under the leadership of the Rev. Christopher R. Eliot. Two years later, at the General Conference of Unitarian Churches at Saratoga, it was made a national organization and in 1894 was incorporated under the laws of Massachusetts. The territory covered by the Society includes all of the United States and Canada. In 1925 there were approximately 300 members.

The chief work of the Society has been the distribution of scientific information in regard to the effects of alcohol; the encouragement of Unitarian Sunday-schools in the teaching of temperance as a habit; and the creating of public sentiment in favor of stricter law enforcement. The Society holds its annual meeting in Boston in May, and special meetings are held from time to time. No periodicals are issued, but leaflets are published, conferences conducted, and a considerable amount of educational work done.

Headquarters of the Society are at 25 Beacon St., Boston, Mass. In 1929 the officers were: President, Rev. L. V. Rutledge, Dedham, Mass.; vice-president, Rev. Harold G. Arnold, West Roxbury, Mass.; secretary, Rev. Carlyle Summerbell, Roslindale, Mass.; and treasurer, Edward P. Furber, Watertown, Mass.

UNITED BRETHREN IN CHRIST. Members of a Protestant religious denomination having its origin in America in the eighteenth century as a result of the missionary labors of the Revs. Philip William Otterbein and Martin Boehm among the German Reformed and Mennonite communities of Maryland and Pennsylvania. Otterbein emigrated from Germany as a Reformed preacher; but fell out of favor with his Church owing to the evangelistic nature of his doctrines, which insisted on definite personal religious experience as opposed to the sacramentalism of the times. In 1774 he accepted a call of a church in Baltimore, Maryland, on an independent basis; fifteen years later a meeting of revivalist preachers adopted a confession of faith and rules of discipline based upon the tenets of this church; but it was not until 1800 that a distinct ecclesiastical body was formed. Fourteen pastors, representing four conferences, were in attendance at the first General Conference in 1815, at which Otterbein and Boehm were elected bishops.

Both the Reformed and Mennonite members of the new movement made such concessions in doctrine and polity as would ensure the success of the denomination, which grew rapidly when services in English largely replaced those in the German language. In the nineteenth century the center of activity of the Church was transferred to the Miami valley, Ohio. In 1928 the United Brethren in Christ, comprising two distinct bodies, numbered 419,816 communicants, divided, according to the

Religious Census compiled by the Rev. H. K. Carroll, LL.D., as follows:

United Brethren in Christ	402,192
United Brethren (Old Constitution)	17,624
Total	419,816

In the combined bodies there were 2,144 ministers and 3,365 churches.

In theology the United Brethren Church is Arminian, its doctrines paralleling those of the Methodist Episcopal Church. Its confession of faith comprises thirteen brief articles and in the administration of the sacraments it allows individual liberty. The government of the Church includes class leaders, stewards, exhorters, local and itinerant preachers, presiding elders, circuits, quarterly conferences, annual conferences, and a quadrennial General Conference with authority to legislate for the whole Church and to hear appeals. Since 1899 the ordination of women has been allowed.

In 1889 a split took place over a change in the confession of faith and over a new constitution, resulting in the secession of a minority body, since known as the Church of the United Brethren in Christ, Old Constitution.

Early in its history the United Brethren Church took a radical attitude on such moral reforms as slavery and intemperance. In 1807 Philip Otterbein, one of its first bishops, wrote to a backsliding parishioner:

> Some of your friends had a suspicion of your drinking while you were yet in Baltimore. . . You must either decide to go to hell, or give up drinking. There is no other way and this you know and believe . . . you must give up strong drink. You must give it up entirely.

In 1814, at the Hagerstown (Md.) Conference, among the rules drawn up for the membership was the following: "Every member shall abstain from strong drink and use it only when necessity requires it as a medicine." "This," interprets the Rev. E. S. Lorenz, in "One Hundred Years of Temperance," "was total abstinence as it was then understood."

Evidently the rule was not strictly adhered to, for in 1841 not only was the distilling, sale, and use of ardent spirits forbidden to United Brethren, but they were prohibited from renting or leasing property for the manufacture or sale of drink; also from signing petitions for granting licenses, or entering as bondsmen for those engaged in the traffic.

As the evils incident to liquor became more evident and the moral movement for temperance became a legal demand for absolute Prohibition, the Church, again and again, in every part of the country, pledged itself for Prohibition. In 1877 the General Conference resolved:

> That all laws for the regulation of such a wrong are in violation of the divine law and promoters of evil doing. Not only should our people totally abstain and teach their children and others to do so, but in their capacity as Christian citizens they should vote for such persons only as are temperate themselves and will agree to use all proper means for the prohibition of this unholy traffic.

In 1881 the Conference reiterated:

> We shall not relax our efforts until constitutional prohibition shall be secured in every state of this great nation.

Since the passage of the Eighteenth Amendment the stand of the United Brethren denomination has been no less definite, the Bishops' Pastoral Letter of December, 1925, containing the following with regard to Prohibition enforcement:

> There is a special open door for citizenship duty just now in the item of obedience to the Constitution as to beverage alcohol. . . We ask all of our people to support the Anti-Saloon League everywhere, and exert all possible moral and political influence in behalf of law enforcement. We ask that every United Brethren minister make sure that he does his full duty from the pulpit and in private instruction. America is on trial before the world, and America must help God get a sober world.

The Church maintains a Commission on Temperance and Prohibition of which the Rev. Howard H. Russell, D.D., founder of the Anti-Saloon League of America, is a member.

UNITED CANADIAN ALLIANCE FOR THE SUPPRESSION OF THE LIQUOR TRAFFIC. An organization formed April 13, 1863, at Montreal, Can. Its declaration of principles included the following statements:

> That the history and results of all past legislation in regard to the liquor traffic abundantly prove that it is impossible satisfactorily to limit or regulate a system so essentially mischievous in its tendencies.
>
> That, rising above class, sectarian, or party consideration, all good citizens should combine to procure an enactment prohibiting the sale of intoxicating beverages as affording most efficient aid in removing the appalling evil of intemperance.

The first officers were: President, the Hon. Malcolm Cameron; treasurer, G. A. Sargeson; secretary, Mr. Willett. A number of members of Parliament and ministers of the gospel were chosen as vice-presidents. Branch organizations were formed. Traveling lecturers and agents were employed to spread Prohibition propaganda. The Alliance was largely instrumental in securing the passage of the DUNKIN ACT. In 1869 the Alliance was merged with the CANADA TEMPERANCE UNION, which was later replaced by the DOMINION ALLIANCE FOR THE TOTAL SUPPRESSION OF THE LIQUOR TRAFFIC.

UNITED CHRISTIAN PARTY. An American political party organized to put into practical operation as a method of government the precepts of Christ, together with State socialism and total Prohibition. The prime mover in the founding of the party was William Rudolph Benkert, of Davenport, Ia., a prominent member of the Prohibition party, who withdrew from the party when the Prohibitionists of Iowa refused to incorporate the recognition of Christian principles, which he desired, into the State platform.

The party was organized on July 4, 1898. Besides Benkert, the first State executive committee included J. F. R. Leonard, of Ainsworth, Ia., and A. F. F. Jensen, of Dorchester, Ill. The first National Convention was held at Rock Island, Ill., May 1, 1900, when a Federal ticket was nominated. In the ensuing election about 2,000 votes were cast for the party in Iowa and Illinois. Although subsequently fifteen States were organized, the party polled an inconsiderable vote in the Middle West and had but a brief existence.

With regard to the liquor traffic its platform declared:

> We hold that the legalized liquor traffic is the crowning infamy of civilization, and we declare for the immediate abolition of the manufacture and sale of intoxicating liquors as a beverage.

UNITED CHURCH OF CANADA. A union of Canadian Protestant churches organized in Toronto June 10, 1925, for purposes of greater effectiveness in the conduct of religious work. The original organization comprised 9,483 congregations, of

which 4,797 were Methodist, 4,512 Presbyterian, and 174 Congregational, with property holdings aggregating over $100,000,000, and a constituency (not membership) of 2,500,000. Nine Congregational churches and 784 Presbyterian churches refused to join the federation. Invitations were extended to the Anglican and Baptist churches, but these denominations declined.

The United Church maintains its allegiance to evangelical doctrine, but does not bind itself to treat as infallible any man-made creed. The various individual churches are not required to lose their separate identities. Some of the objects accomplished by the union have been: Wiser expenditure of church funds; decrease in the number of administrative heads; reduction in the number of theological schools; amalgamation of church publications; uniting of weak churches in small communities; and establishment of over 600 new churches, where no Protestant churches had previously existed. After three and one half years the report of the United Church showed 8,806 congregations, 4,500 ministers (including 650 missionaries), and 693,000 members.

The new Church took an immediate stand for temperance. At the first meeting of the Montreal Presbytery, in September, 1925, the following resolution was adopted:

Whereas the churches now composing the United Church of Canada have on repeated occasions placed themselves on record as believing that the highest interests of society require the prohibition of the manufacturing, importation, and sale of all intoxicating liquors for beverage purposes,

We, as a Presbytery of the United Church, declare ourselves as loyally supporting this policy; and to this end we strongly urge all churches within our bounds to make every effort to promote a strong public sentiment in favor of those principles, through a policy of education, not only of the young people, but of the whole community.

In May, 1929, the British Columbia Conference of the Church unanimously passed an uncompromising temperance resolution declaring

That this Conference place on record in the most positive manner, its unalterable opposition to the "Government Liquor Control System," and reaffirm its conviction that the only final solution of the liquor problem is the total prohibition of the manufacture, importation, exportation and sale of intoxicating liquors for beverage purposes. . .

Its recommendations with regard to the Church's temperance policy embraced the following political suggestions:

That we renew our appeal to the Government that "Temperance and Life," with charts, be placed in all school libraries, and that a director of Temperance Instruction be appointed to supervise and promote the teaching of scientific temperance in the schools.

That the British Columbia Government be requested to prohibit all forms of liquor advertising, whether on bill boards, in the press, over the radio, or in any other way, at the earliest possible date.

That this Conference convey to the Parliament of Canada its deep conviction that only the highest principles of Christian neighborliness should be the basis of its action in forming its policy re rum-running vessels flying the Canadian flag; and that we respectfully urge our Parliament to use every proper means to prevent the carrying of liquor from Canada to the homes of our neighbor on the south. . .

That the thanks of this Conference be tendered the Government for legislation which has discontinued the ear-marking of liquor profits.

UNITED COMMITTEE FOR PROHIBITION ENFORCEMENT. An American organization founded in Washington, D. C., Dec. 15, 1923, as the result of a proposal made jointly at a session of a National Temperance Conference in Washington by William Jennings Bryan and Clinton N. Howard. A committee of organization was appointed, composed of the following: Chairman, Dr. Charles Scanlon, Dr. Robert Watson, Dr. Canon Sheafe Chase, Congressman Charles H. Randall, of California, Oliver W. Stewart, Dr. D. Leigh Colvin, and Clinton N. Howard.

The Committee is composed of the executive heads of the fourteen national and four State bodies which constitute it and two members at large from each State. A constituency of more than ten million members is represented.

The declared object of the Committee is:

Loyalty to the Constitution as framed by the Fathers and the enforcement of the national prohibition amendment; the election and appointment of dry officers to enforce dry laws; the enactment of effective enforcement legislation; the securing of planks in the state and national party platforms pledging them to the maintenance and the enforcement of the eighteenth amendment to the Constitution, and the nomination and election of candidates favorable thereto.

The officers of the United Committee in 1924 were: Chairman, Clinton N. Howard; vice-chairmen, Mrs. Ella M. George (president Pennsylvania W. C. T. U.), Dr. Robert Watson (president International Reform Federation), Father George Zurcher (president Catholic Clergy Prohibition League), Dr. O. R. Miller (president National Civic League), and Dr. Charles Scanlon (secretary Board of Morals of the Presbyterian Church); secretary-treasurer, Dr. D. Leigh Colvin (chairman Prohibition National Committee).

In the intensive campaign work for which it was organized the Committee has been signally successful. It has opposed wet nominations, campaigned for dry candidates, sought to obtain dry platforms, promoted law enforcement, and helped to expose and defeat gang politics. Its three most notable achievements have been its efforts to prevent the reelection of Senator James W. Wadsworth, of New York; to prevent the seating of Senator William S. Vare, of Pennsylvania; and to prevent the election of Alfred E. Smith as President of the United States. Its Presidential campaign in New York in 1928 is believed to have been responsible for carrying the State for Herbert Hoover.

In 1926 the name of the Committee was changed to the "National United Committee for Law Enforcement," and the following members were admitted: Congressman W. D. Upshaw, of Georgia; Mrs. William Darby (National legislative representative of the Woman's Committee for Law Enforcement); Dr. J. C. Breckenridge (executive head of the Winona Lake Assembly); and Dr. D. B. Johnson (executive head of the National Civic Union).

Upon the organization of the National Conference of Organizations Supporting the Eighteenth Amendment at Washington, D. C., on Dec. 13, 1928, the United Committee was admitted to membership. The National Conference, which is headed (1929) by Dr. Arthur J. Barton as president and Dr. E. C. Dinwiddie as secretary, is composed of 31 national dry organizations which have united for the purpose of securing concerted action on the maintenance of Prohibition and the fostering of dry sentiment.

Clinton N. Howard is (1929) still chairman and Dr. D. Leigh Colvin secretary of the United Committee, which maintains headquarters in New York city, Rochester, N. Y., and Washington, D. C., and issues a *Monthly Bulletin* of its activities.

UNITED COMMITTEE FOR THE PREVENTION OF THE DEMORALIZATION OF THE NATIVE RACES BY THE LIQUOR TRAFFIC. See NATIVE RACES AND THE LIQUOR TRAFFIC UNITED COMMITTEE.

UNITED DAUGHTERS OF REBAB. The female branch of the Independent Order of Rechabites. George F. Clark, in his "History of the Temperance Reform in Massachusetts, 1813-1883" (Boston, 1888), refers to that branch in America (p. 56), stating that in 1846 there were eleven Tents of the Daughters in Massachusetts. These Tents were located at East Boston, Roxbury, Lynn, Charlestown, South Boston, Boston, Salem, Haverhill, Lowell, and Amesbury.

UNITED FREE CHURCH OF SCOTLAND ASSEMBLY'S TEMPERANCE COMMITTEE. A Scottish organization uniting all of the temperance interests and activities of the United Free Church of Scotland. It has an interesting history. On May 10, 1849, there was founded in Edinburgh by the Rev. George Ogilvie and John M. Douglas the Free Church Temperance Society. The names of 55 members, including 34 clergymen, appeared on the roll of the society at the time of its first formal meeting (Oct. 30, 1849). The Rev. Henry Grey, D.D., of Edinburgh, second moderator of the Free Assembly, was chosen president, and Douglas honorary secretary. The constitution was drafted on total-abstinence principles, declaring that

> experience shows that multitudes who at first abhor intemperance, and promise usefulness in the world and the church, yet advance gradually and insensibly from moderation to intemperance, and so perish. . . Without condemning the restricted use of intoxicating liquors as necessarily and in itself sinful, this society is formed of persons who feel constrained publicly and unitedly to practise and promote abstinence on the ground of Christian expediency.

As a concession to the feeling which many people had against pledges, membership was made to depend on a mere statement of the fact that each member was abstaining, coupled with agreements to promote temperance, etc.

The affairs of the Society were managed by a General and an Acting Committee whose headquarters were in Edinburgh. Afterward local committees were formed in Glasgow, Edinburgh, and Aberdeen. In 1856 a ladies' committee came into existence and did good service. Special attention was given to promoting abstinence among ministers, and among students in the Free Church theological colleges and in the various normal schools. In 1852 the Society distributed tracts among the students of the New College, and as a result seven students formed the New College Branch of the Free Church Abstainers' Society. In a single year the membership of this organization increased to 66. A few years later there were in Edinburgh and Aberdeen 101 students on the abstainers' roll.

The funds of the Society were largely devoted to the free distribution of temperance literature. Traveling agents were also employed and the cause was greatly advanced by the appointment of one of the Society's leading members as convener of the Temperance Committee of the General Assembly, Dr. James Miller, professor of surgery in the University of Edinburgh, and surgeon in ordinary to Queen Victoria. Thus there sprang up an informal link between the Temperance Society and the General Assembly; for Dr. Miller advocated the principles of abstinence on the floor of the Assembly. He made two valuable contributions to temperance literature: (1) In "Alcohol: its Place and Power," he dealt with the drink question from the point of view of medical science; (2) in "Nephalism: the True Temperance of Scripture, Science, and Experience" (Glasgow, 1861), he showed that the teaching of Scripture on this subject is in harmony with science and experience. Another active member of the Society was the Rev. Thomas Guthrie, D.D., who wrote (1857) "The City: its Sins and Sorrows," one of the most eloquent expositions of the subject from the standpoint of the philanthropist. These three volumes stood in the front rank of the temperance publications of the time.

After 1866 there was a period of decline in the affairs of the Society. The death of Dr. Miller was a serious loss, and the removal of the secretary to England weakened the organization. The Society for many years remained practically inactive. In the eighties, however, there came a revival of interest in temperance work among Free Churchmen, inspired by the famous Moody and Sankey religious campaign. New temperance societies sprang up; and, with a view to bringing these into closer relation with each other, a new constitution was drafted for the Free Church Temperance Society and approved by the General Assembly in 1884. The Society thus reorganized started on a new career of progress.

A firm line of action was taken on temperance legislation, such as the Local-Veto Bill promoted by the Scottish Permissive Bill Association, the abolition of grocers' licenses, and other temperance measures, and year by year petitions were sent by the General Assembly to the House of Commons in favor of these bills.

The Society bought a site near the Assembly Hall, 8 North Bank Street, Edinburgh, and erected thereon offices and a publication depot.

At the unification of the Free and United Presbyterian Churches in 1900 their respective temperance bodies were amalgamated with the United Free Church of Scotland Temperance Union. A small remnant, still known as "The Free Church of Scotland," did not enter the Union. Twenty years later, at a meeting of the General Assembly (May, 1920), an incorporating union was effected between the United Free Church of Scotland Temperance Union and the Assembly's Committee on Temperance; and the new organization took the name of the "United Free Church of Scotland General Assembly's Temperance Committee." The word "General" was later deleted from the title. In 1921 the number of total abstainers enrolled in the United Free Church of Scotland temperance organizations approximated 50,000 adults and 120,000 juveniles.

UNITED FREE CHURCH OF SCOTLAND TEMPERANCE UNION. See UNITED FREE CHURCH OF SCOTLAND ASSEMBLY'S TEMPERANCE COMMITTEE.

UNITED FRIENDS OF TEMPERANCE. An American fraternal organization, founded at Chattanooga, Tennessee, in November, 1871, for the purpose of promoting total abstinence from the use of intoxicants. It was the outgrowth of the Friends of Temperance, a temperance society formed at Petersburg, Virginia, in 1865, for the purpose of meeting the additional evils of intemperance brought on by the Civil War (1861-65). Membership in the organization was confined to white persons, while a separate society, the Sons of the Soil,

was instituted for the benefit of colored people. The pledge of the society was as follows:

I pledge my sacred honor that I will not use intoxicating liquors as a beverage, nor manufacture them, nor traffic in them; that I will not provide them as articles of entertainment, nor for persons in my employment; and that I will, in all suitable ways, discountenance their use and manufacture throughout the community.

The society made but little headway in the South before its reorganization in 1871 as the United Friends of Temperance. The first officers of the reorganized "Friends" were: J. A. Jefferson, of Virginia, president; J. J. Hickman, of Kentucky, and Dr. S. M. Angell, of Louisiana, vice-presidents; and W. E. H. Searcy, of Georgia, secretary. The administration of the affairs of the new order was placed in the hands of a Council of Temperance, which published the following as the objects of the organization:

To present a united front to the enemy; to harmonize the temperance people of all Orders; to deliberate and decide upon the most effectual agencies for the dissemination of correct temperance principles; to counteract the evil influences of inconsiderate temperance advocates; and repel all connection of temperance orders with denominations and political parties.

In this Council were represented the Sons of Temperance, the Good Templars, the Friends of Temperance (old Order), the Temple of Honor, and the Knights of Jericho. Sessions of the Council were held annually at various large cities throughout the Southern States.

As in the old society, membership in the organization was "confined exclusively and unalterably to white persons, active and associate." Women were admitted as associate members, and were entitled to all the privileges of the order.

In the declaration of principles it was emphatically proclaimed that

Sectarian or denominational differences shall not be recognized, nor religious and political controversies permitted, within the Order.

Neither legislative Prohibition, nor any other form of interposition by State or municipal government shall be invoked as auxiliary to this Order. Moral suasion, as distinguished from any form of coercion, shall be its sole means of promoting temperance.

The founding of inebriate asylums for the cure of intemperance belongs necessarily to the great temperance reform.

Rapid progress was made. By March, 1874, there were ten Grand (State) Councils, having in their jurisdiction about 900 Subordinate Councils and 50,000 members. Officials in the order were known as Most Worthy Primates, Associates, Scribes, Treasurers, Chaplains, Conductors, and Sentinels. Various degrees were worked out, regalia was instituted, and a motto was adopted, which represented the three degrees of the order, viz.: Temperance, Friendship, and Benevolence.

The order was introduced into Texas by Dr. James Younge, where it became a strong temperance organization. It sought to obtain a constitutional amendment to make Texas dry in 1881, but was defeated by the liquor interests of the State. In "The Anti-Saloon League Year Book for 1923" is to be found the following paragraph concerning the work of the order in Texas up to its final disintegration:

The direct result of the work of the United Friends of Temperance was the state-wide prohibition campaign in 1887 in which Dr. E. H. Carroll, Dr. J. B. Cranfill, Dr. W. K. Homan, United States Senators Bell Maxey, and John H. Reagan, Congressman D. B. Culberson (father of the present State Senator Culberson), the Hon. Jos. W. Bailey (later United States Senator), and many others led the dry fight. After a hard campaign in which much bitterness prevailed, the amendment was defeated by 91,000. The reaction from this defeat killed the United Friends of Temperance organization.

UNITED KINGDOM ALLIANCE FOR THE TOTAL SUPPRESSION OF THE LIQUOR TRAFFIC BY THE WILL OF THE PEOPLE. A British organization founded in Manchester, England, June 1, 1853, and popularly known as the "United Kingdom Alliance" or by the abbreviation "U. K. A." The society was formed for the purpose of securing the prohibition of the drink traffic by legal measures. This new policy for British temperance societies, which had previously been conducted along moral-suasion lines, was prompted by a study of the Maine Law which had been passed in the United States in 1851. The formation of the Alliance was preceded by a Provisional Committee which met from time to time in the offices of Messrs. Gawthorpe & Barker, Accountants, in Princess Street, Manchester. The leader of the movement was NATHANIEL CARD, a Quaker merchant of Manchester. The first General Conference of the Alliance was held in Manchester on Oct. 26, with the following officers serving: President, Sir WALTER C. TREVELYAN; treasurer, Nathaniel Card; and secretary, Samuel Pope. The Conference adopted the following "Declaration of Principles":

Organized in Manchester

1. That it is neither right nor politic for the State to afford legal protection and sanction to any traffic or system that tends to increase crime, to waste the national resources, to corrupt the social habits, and to destroy the health and lives of the people.
2. That the traffic in intoxicating liquors as common beverages is inimical to the true interests of individuals, and destructive to the order and welfare of society, and ought, therefore, to be prohibited.
3. That the history and results of all past legislation in regard to the liquor traffic abundantly prove that it is impossible satisfactorily to limit or regulate a system so essentially mischievous in its tendencies.
4. That no consideration of private gain or public revenue can justify the upholding of a system so utterly wrong in principle, suicidal in policy, and disastrous in results, as the traffic in intoxicating liquors.
5. That the legislative prohibition of the liquor traffic is perfectly compatible with rational liberty, and with all the claims of justice and legitimate commerce.
6. That the legislative suppression of the liquor traffic would be highly conducive to the development of a progressive civilization.
7. That rising above class, sectarian, or party considerations, all good citizens should combine to procure an enactment prohibiting the sale of intoxicating beverages, as affording the most efficient aid in removing the appalling evil of intemperance.

Declaration of Principles

The constitution adopted by the Alliance contained among other provisions the following:

II. Object.—The object of the Alliance shall be to call forth and direct an enlightened public opinion to procure the total and immediate legislative suppression of the traffic in all intoxicating liquors as beverages.

III. Membership.—All persons approving of its object and contributing annually to its funds shall be deemed members of the Alliance.

The methods adopted by the Alliance to promulgate its principles were: (1) Lectures and public meetings; (2) essays, tracts, placards, and other periodical publications; (3) petitions and memorials to Parliament, to government, local authorities, and to religious bodies; (4) house-to-house canvasses, to ascertain the opinions of heads of families and other adults; and (5) conferences of electors, ministers of religion, Sunday-school teachers, the medical profession, and other important bodies.

Methods Adopted

The Alliance never had any pledge or test of membership bearing upon the personal habits of its members, or affecting their religious creed or political opinions, but invited the cooperation of all good citizens, whether abstainers or not. In its earlier period it advocated a Prohibition law drawn on the lines of the Maine Law; later it embraced the policy of the Local Veto, and would enforce Prohibition only where public opinion had been brought up to the standard required, which would leave the question of license just as it was in all districts where the law was not adopted.

In the year following its foundation the Alliance made great progress in the formation of auxiliaries and increase of membership. A page in the weekly *Atlas* was first engaged to give news of the movement, but on July 8, 1854, the *Alliance,* a weekly organ of eight pages, was published; and on July 28, 1855, it was issued in enlarged form as the *Alliance Weekly News.* In 1858 a quarterly periodical, *Meliora,* was issued, which continued for ten years. Other publications included the "National Drink Bill," the "Alliance Year Book," and various temperance pamphlets.

Opposition Encountered

While the Alliance was welcomed by most of the leaders of the total-abstinence movement, it met with opposition from some of the older societies, especially in Scotland, where a controversy arose between the SCOTTISH TEMPERANCE LEAGUE and the Alliance, the former being charged with misrepresenting the principles and policy of the Alliance. After a long and bitter dispute the majority of the Scottish temperance societies voted to work with the Alliance, thus closing the argument. Opposition was also encountered from prominent individuals, among whom was John Stuart Mill, the famous English economist, who, in his "Essay on Liberty" excoriated the new organization.

In 1855 the Alliance included 111 Auxiliaries with a total of 21,000 members, while the General Council had 500 members. From this time the progress was striking. In 1857 the society adopted two test questions to be asked of all candidates for Parliament, one as to a legislative inquiry, the other as to a power of local prohibition. At that time there were 64 members who gave a favorable answer to at least one of those questions. In the same year the Alliance held a ministerial conference on the liquor traffic, which was attended by 358 ministers; England sent 302, Wales 16, Scotland 29, and Ireland 11. The conference drafted a declaration favoring Prohibition by legislative enactment, which was signed within three years by 2,390 ministers.

Permissive Bills Backed

At the General Council of 1857 a Permissive Bill was framed containing the provision that "whenever in any particular district the inhabitants should decide that there should be no more traffic in strong drink, there and from that time the traffic should cease." In 1860 the Alliance led the opposition against Mr. Gladstone's "Wine License Scheme," which aimed to promote sobriety by increasing the consumption of wine in the United Kingdom; although the measure was passed, the Alliance was able to secure limitations in its scope, for which purpose it gathered and published much information concerning the intemperance of wine-drinking countries. The following year a canvass for signatures on the Permissive Bill was made. In 1862 the Alliance secured the defeat of Gladstone's "Special License" Bill, and later of the "Tippling Act" and "Beer Bill." In 1864 Sir WILFRID LAWSON introduced his Permissive Bill in Parliament, and for many years thereafter led the fight for its enactment. In 1879 he became president of the Alliance. In the course of his Parliamentary career he reintroduced the Bill no less than eight times, but without success; nevertheless the Alliance, undaunted, adopted permissive legislation, now known as local option, as its established policy.

The program of the Alliance demands complete prohibition, and it has always opposed all proposals for Compensation to the Trade, State purchase, Disinterested Management, or for Public Management and Ownership of the Trade. Parliamentary battles waged by the Alliance include the Welsh Veto Bill and the Irish Sunday-closing Bill, which were successful; the Balfour Licensing Act of 1904, unsuccessful; the Asquith Bill of 1908, which, if successful, would have given local option to England and Wales in 1924; and the Temperance (Scotland) Act of 1913, giving local option to Scotland, which was successful. During the World War the Alliance led the fight to secure prohibition of the drink traffic as a War measure, and secured the passage of the Intoxicating Liquor (Temporary Restriction) Act in 1914. The Alliance also supported the bill to raise the age for the sale of drink in licensed premises to eighteen years, which passed in 1923. Recent activities have centered upon a series of intensive local-option campaigns.

Important Legislative Campaigns

Present (1929) officers of the Alliance are: President, Rt. Hon. Leif Jones; hon. treasurer, Sir George B. Hunter, K.B.E., D.Sc.; political and literary secretary, George B. Wilson, B.A.; and general secretary, H. Cecil Heath, B.A.

Officers of the Alliance

In 1928, district superintendents were: Bristol, H. Knapp; East Anglia, Frank A. Scarr; Glossop, Peter Skelton; Hull, G. A. Oliver; Lancaster, R. Watson; Leeds (temporarily vacant); Newcastle-on-Tyne, F. J. Taylor; Nottingham, J. B. Thornley; Oxford, J. R. Weatherill; and Southern Area, Alexander Thomson, who was appointed in January, 1926. He had previously been secretary of the Midland Temperance League, Birmingham, 1899-1901; secretary of the Leicester Temperance Society, 1901-03; superintendent and Parliamentary agent of the Alliance, 1904-17; and from 1917 to 1926 held a Government appointment.

There are four auxiliaries, located at Birmingham, Fulham, Liverpool, and Sheffield, the heads of which are: Birmingham, J. J. P. Curnow; Fulham, J. H. Palmer; Liverpool, Rev. R. W. Winstanley; and Sheffield, J. Palliser Squire.

The Alliance has an executive committee of 30 members, and a Council of Forty, consisting of temperance advocates of England, Scotland, Ireland, and Wales. Many prominent men and women are included among its vice-presidents. Headquarters are at 1 Victoria St., Westminster, London, S. W. 1. The organization's official organ is now issued monthly as the *Alliance News and Temperance Reformer.*

On Oct. 17, 1928, the Alliance celebrated its seventy-fifth anniversary in Albert Hall, Manchester.

UNITED KINGDOM BAND OF HOPE UNION. See BANDS OF HOPE, vol. i, p. 264.

UNITED KINGDOM OF GREAT BRITAIN AND IRELAND. The official designation of the British Isles before the establishment of the Irish Free State. See ENGLAND; IRELAND; SCOTLAND; ULSTER; WALES.

UNITED KINGDOM RAILWAY TEMPERANCE UNION. A federation of railway temperance organizations in Great Britain, founded at the Sanctuary, Westminster, London, in 1882, for the promotion of temperance principles among railway men. The Union was the result of an agitation to better the social and industrial condition of those employed by the great railways of England, Scotland, and Wales, and was at first a branch of the Church of England Temperance Society. From the start it had a steady growth, until at the present time there are approximately 70,000 members.

The U.K.R.T.U. carries on its work in a number of different ways. Each year an extensive temperance propaganda campaign is launched; literature is distributed; and temperance demonstrations are held in the various sections of the country, conducted by the ablest speakers and organizers of the day. One of the chief functions of the Union is the foundation and support of such important temperance organizations as the Railway Deposit Friendly Society, which is conducted by the Great Central Railway and is in a flourishing condition. The more important railways now have their own Unions with full-time secretaries. Much of the growth and success of the organization is due to Alderman ARTHUR FAULKNER, of St. Alban's, its president from 1914 to 1921.

The management of the U.K.R.T.U. is in the hands of an executive council of twelve members, of which body the president of the Union acts as chairman. This council holds its meetings at Culross Hall, King's Cross, Battle Bridge Road, London, N.W.1., where the head office and advertising department are located.

The official organ of the U.K.R.T.U. is *On the Line*, an eight-page publication with a monthly circulation of about 10,000 copies. Its present (1929) officers are: President, E. C. Grindley (also vice-president of the Northampton District Council); honorary secretary, T. Sadler; and secretary, J. W. Hollings.

UNITED KINGDOM TEMPERANCE AND GENERAL PROVIDENT INSTITUTION. An English insurance company for total abstainers, sometimes called the "Temperance and General Provident Institution," formed in London Nov. 9, 1840, by James Ellis, Robert Warner, W. R. Baker, and Theodore Compton. The title first adopted was the "United Kingdom Total Abstinence Life Association." The company was formed as a protest against what was considered an unfair discrimination against teetotalers. Warner had been asked an extra premium by a general life assurance company because of his practise of total abstinence. Refusing to comply with this demand, he consulted the Rev. W. R. Baker and other friends as to the feasibility of forming a teetotal insurance company, and the Institution was organized as a result of this conference. The first directors were Messrs. Warner, Ellis, and Baker. Theodore Compton was chosen the first secretary, and R. D. Thomson and J. T. Mitchell were made medical officers. Dr. C. H. Lovell, one of the early directors, contributed much by personal effort to the extension of the Institution.

At the end of two years the Temperance Provident Institution had issued 575 policies. In 1850, after ten years of existence, nearly 5,000 policies had been issued. In 1860 the number had grown to more than 17,000; in 1870 to more than 20,000; in 1880 to 21,000; and in 1890 to 23,000. In 1850 the accumulated capital was £44,222 ($221,110); by 1887 it had grown to £4,180,000 ($20,900,000).

A statement made by the institution in 1845 pointed out that while three of the most prosperous insurance companies in the country had suffered a mortality of 19 per 1,000, the Temperance Provident company had lost but 12 members out of 1,600, or at the rate of 7½ per 1,000. In 1847, after seven years, there had been but 30 deaths out of the more than 2,600 policies which had been issued up to that time. In the latter year a general section was opened, so that it then became possible to compare the relative insurance value of the lives of total abstainers and moderate drinkers. At the close of its ninth year, the Institution showed a remarkably low rate of mortality, the deaths having been but 73, or 7 per 1,000 lives insured. The temperance section was also proving its superiority over the section for moderate drinkers.

In 1855 the organization paid its first quinquennial bonus, varying in the temperance section from 35 to 75 per cent on the premiums paid and in the general section from 23 to 50 per cent. The superiority of the temperance section was continuously maintained in that proportion from that date. The second bonus, paid in 1860, varied from 25 to 86 per cent for the temperance section to from 24 to 59 per cent for the general section.

The 87th annual report of the Institution, issued in March, 1928, was briefly summarized by the *Scottish Temperance Reformer* (March 15, 1928) as follows:

> During the year ending 31st December last, 5332 proposals were received for assurances amounting to £3,414,150. The number actually completed and issued was 4715 for £3,051,119, of which £10,000 was reassured. The net amount retained by the institution was £3,041,119, the premiums payable thereon being £85,092, in addition to £168,454 received by way of single premiums. The claims arising during the year from the death of members were £580,482 in amount. Of this sum £418,437 was the amount of the original assured, to which £162,045 was added as bonus to policies participating in profits. Endowment assurances matured for £307,847. Of this sum £241,743 was the amount of the original sums assured, to which £66,104 was added as bonus. The total sum paid in claims since the institution was established is £23,305,737, being £17,903,556 sums assured and £5,402,181 added as bonus. The accumulated funds at the close of the year were £16,586,732, showing an increase of £828,810 over the previous year. The average rate of interest earned on the Assurance Fund during the year, before income tax was deducted, was £5 2s 4d per cent. The net rate, after deducting tax, was £4 6s 6d per cent. The total premium income for the year (excluding single premiums) has increased by £31,395, and now stands at £1,192,014 per annum, or including single premiums £1,360,468. The working expenses for the year were 12.6 per cent of the premium income.

The Rt. Hon. Walter Runciman, M.P., is chairman of the Institution (1929) and H. W. Hasler, secretary. Headquarters are maintained at 196 Strand, London, W.C.2.

UNITED METHODIST CHURCH TEMPERANCE COMMITTEE. An English denomination-

al Committee responsible for the maintenance and improvement of temperance sentiment and activity in the three branches of Methodism composing the United Methodist Church. It was founded in 1907 at the first conference of the United Methodist Church in London. The territory covered includes all of England and part of Wales, and the membership stands at about 47,530. For its educational work the Committee relies on the publications of the great temperance organizations. Articles are also published in the denominational weekly, the *United Methodist*, emphasizing various phases of the temperance movement. The United Methodist organization is affiliated with the Temperance Council of the Christian Churches and makes grants toward the expenses of members who attend the summer schools operated by the Temperance Council. During the autumn of 1927 the Committee made a special appeal to the youth of the denomination to dedicate themselves to a year's study of the principles of the temperance cause and to service.

In addition to the usual Band of Hope work, there is a League of Abstainers, divided into senior and junior sections. The headquarters of the Committee are maintained at 30 Grosvenor Park Road, Walthamstow, London, E. 17. The Rev. R. Pyke is the present (1929) president, and the Rev. H. V. Capsey is the secretary.

UNITED ORDER OF THE GOLDEN CROSS. An American fraternal benefit society formed at Knoxville, Tenn., July 4, 1876. Among the Order's objects, which are both social and financial, is the following: "To pledge its members that they will not, so long as they are connected with the Order, habitually use as a beverage any spirituous, malt, or fermented liquors that will intoxicate, and, further, that they will not use, except for medicinal purposes, opium, cocaine, or similar narcotics" (Constitution, Art. II, Sec. 5). Law further provides that "all persons directly engaged in the manufacture or sale of spirituous, malt, or intoxicating liquors for other than medicinal or scientific purposes shall not be eligible to membership in the Order. No person who is accustomed to use spirituous, malt, or intoxicating liquors as a beverage shall be eligible to membership in the Order."

Law xix of the General Laws of the Order reads:

Section 1. No member of the Order shall engage in the manufacture or sale of spirituous, malt, or intoxicating liquors, or furnish such liquors to others, or cause them to be furnished to others except for medicinal, mechanical, or scientific purposes. No person who is accustomed to the use of such intoxicants shall be entitled to continue as a member of the Order.

1. A person who is an attendant in a restaurant where liquor is sold, and is required, as part of his duties, to serve liquors to guests, should not be admitted to the Order, although of good moral character and strictly temperate. [Approved Decision of Supreme Commander, Proceedings 1880, pp. 11, 25, 81.]

2. A member taking intoxicating liquors as a medicine without a physician's prescription does not violate any obligation of the Order if it appears that he was ill and that the liquor was a reasonably proper remedy for such illness. [Vote of Supreme Commandery in Appeal of Knights Harding and Emory. Proceedings 1879, pp. 36, 39.]

3. A member who rents property to a person knowing that said person intends to use and does use said property as a liquor saloon thereby violates his obligations to the Order. [Vote in Answer to Query, Proceedings 1879, pp. 39, 40.]

The Order covers eighteen States, and the membership is (1930) 8,375. The president is Joseph P. Burlingame, Providence, R. I., and the secretary is James A. Hubbs, Knoxville, Tenn. It has disbursed since its organization over $15,000,000 in benefits. Women are admitted on the same basis as men, a prospectus of the Order stating that it was "the first institution of any kind giving life insurance that insured women at the same rates as men." The headquarters are located at 412 Empire Bldg., Knoxville, where the Order issues a periodical entitled the *Golden Cross Journal.*

UNITED ORDER OF THE TOTAL ABSTINENT SONS OF THE PHOENIX FRIENDLY SOCIETY. An international benevolent temperance organization, sometimes called the "Sons of the Phoenix," founded in London, England, in December, 1861, for the purpose of bringing about the total prohibition of the sale and use of intoxicating liquors for beverage purposes, and for the provision of funeral and sickness benefits. The Order was the outgrowth of a temperance society which was started in England about the year 1847, soon after the visit of the great apostle of temperance, Father Mathew. It at first consisted of but a few scattered individual branches, which were called "Lodges." These Lodges had no common head, and their only similarity was that one Lodge instituted another with the same ritual and forms. To fuse these scattered units some 50 working men cooperated in forming the above-mentioned Order.

It was provided that any individual who should subscribe to the funds of the Order and sign the following pledge might become a member:

I voluntarily promise to abstain from all intoxicating drinks, as a beverage, and to discountenance the use of the same, throughout the community.

The Order was successful from the first in its efforts to stem the tide of the drink evil, and its growth was correspondingly rapid, the membership having increased to 1,870 by the year 1873.

Most of its work has been carried on in the open air. Throughout Great Britain public demonstrations have been staged, which have been famous for their remarkable display of banners and regalia.

In 1922 there were more than 3,000 members, 1,500 of whom were juveniles, and approximately 350 lodges. At one time, in 1893, the Juvenile Sons of the Phoenix had 213 branches with 13,320 members.

In 1929 the officers of the Order were: Chairman, A. Eacott; secretary, Herbert Goodspeed, 41 Wargrave Avenue, South Tottenham, London.

UNITED ORDER OF TRUE REFORMERS. See TRUE REFORMERS, UNITED ORDER OF.

UNITED PRESBYTERIAN CHURCH. See PRESBYTERIAN CHURCH.

UNITED SOCIETY OF CHRISTIAN ENDEAVOR. A religious organization of American origin (sometimes known as the "Christian Endeavor" or the "Society of Christian Endeavor"), founded in the Williston Congregational Church, Portland, Me., Feb. 2, 1881, under the name "Young People's Society of Christian Endeavor," by the Rev. Francis E. Clark, for the purpose of training young people in the activities of Christian life. The early societies were for young people approaching maturity; but in 1883 the Junior Christian Endeavor Society was formed, and in 1891 an Intermediate Society was organized. The program of the Society is built around a weekly prayer-meeting.

The Society soon spread to foreign countries, and in 1895 a World's Christian Endeavor Union was

organized in Boston, Mass. It has held frequent conventions, which have helped to create a world standard of Christian citizenship among young people. In 1927 the scope of the Society was enlarged to effect closer cooperation with its foreign membership and the name was changed to "International Society of Christian Endeavor," which is the clearing-house for all forms of Christian Endeavor activity. It publishes the *Christian Endeavor World*, the official organ, issued weekly, and is managed by a board of trustees representing the evangelical denominations.

From the beginning the Christian Endeavor has taken a deep interest in the temperance question. One of the standing committees provided in the model constitution for every local society is a Temperance Committee, whose members seek to promote temperance principles and take charge of a quarterly temperance meeting. Local Unions of the Society have frequently been active in no-license campaigns. While the organization is non-partizan, many of its leading workers are Prohibitionists. Its attitude on the liquor question is shown in the following resolution adopted at a convention in Montreal as early as 1893:

Resolved, That we recognize in the liquor traffic the chief evil of the times and chief obstacle to the advancement of a Christian civilization; that we condemn intemperance in every form; that we stand for the suppression of the saloon and the abolition of its power in the politics of our land as one of the first duties of American citizenship; and that we heartily commend all righteous agencies whose purpose is the protection of our home and of the true interest of humanity by the extermination of the liquor traffic.

This attitude the Society consistently maintained until the Eighteenth Amendment was secured; and law enforcement, with especial reference to the liquor statutes, is a part of the program of the Crusade with Christ Movement, recently sponsored. At the Thirty-second International Christian Endeavor Convention, held in Kansas City, Mo., in July, 1929, and attended by 12,000 young people, a resolution was adopted, which read in part:

We believe that the Eighteenth amendment constitutes the greatest moral reform in the corporate life of the United States within the present century.

It is a noble effort to free people from the age-long curse of the liquor traffic. We pledge ourselves to work for the preservation of this reform, the benefits of which are so manifest.

We have noted with deep concern the repeated declarations of President Hoover on the question of lawlessness. This constitutes a challenge that cannot be overlooked.

People who break the law are destroying the very fabric of our democracy. Christian Endeavor, through its voice in this convention, assures the President of its earnest and enthusiastic support in his publicly announced purpose to establish an increasing respect for the law throughout the Nation.

We must observe and obey the law and let it be known that we believe in it. We pledge ourselves to total abstinence from intoxicating beverages. We urge all good citizens to register themselves in this fundamental way against alcoholic liquor. . .

In addition, the delegates to the Convention sent a telegram to President Hoover pledging themselves to abstain from all alcoholic beverages and to cooperate with the National Government in the enforcement of the Eighteenth Amendment.

The present (1929) officers of the International Society are: President, Rev. Daniel A. Poling, D.D.; vice-presidents, the Revs. Howard B. Grose, D.D., and William H. Foulkes, D.D.; general secretary, Edward P. Gates; treasurer, Alvin J. Shartle. Headquarters are in the World's Christian Endeavor Building, Mt. Vernon and Joy Streets, Boston, Mass.

UNITED STATES BREWERS' ASSOCIATION. See PROHIBITION, vol. v, p. 2207; UNITED STATES OF AMERICA, vol. vi, p. 2724.

UNITED STATES INEBRIATE ASYLUM. See INEBRIATE INSTITUTIONS, vol. iii, p. 1313.

UNITED STATES OF AMERICA. A federal republic of North America. It includes 48 States, the Territories of Alaska and Hawaii, the District of Columbia, and the following dependencies: The Philippine Islands, Porto Rico, the Panama Canal Zone, the Virgin Islands, American Samoa, Guam, Wake, and the Midway Islands. Continental United States, bounded on the north by the Dominion of Canada, on the east by the Atlantic Ocean, on the south by the Gulf of Mexico and Mexico, and on the west by the Pacific Ocean; includes 3,026,789 sq. mi. of territory, with an additional 711,582 sq. mi. of land in the Territories and dependencies. The population of the United States, according to the census of 1920, was 105,710,620. On July 1, 1928, the Census Bureau estimated the population at 120,013,000.

The capital is Washington, D. C., with a population (est. 1928) of 552,000. Populations of the largest cities are as follows: New York, 6,017,000; Chicago, 3,157,400; Philadelphia, 2,064,200; Los Angeles, 1,500,000; Detroit, 1,378,900; Cleveland, 1,010,300.

The government is based on the Constitution of Sept. 17, 1787, to which nineteen amendments have been added, the most important of which are those abolishing negro slavery, granting equal rights to white and colored persons, prohibiting alcoholic liquors, and enfranchising women. The powers of the Government are vested in three separate authorities: the Executive, the Legislative, and the Judicial.

Form of Government

The Executive function is performed by a President who is elected for a term of four years by electoral colleges composed of representatives from the several States chosen by popular vote. The President must be 35 years of age and a native citizen who has been fourteen years a resident within the United States. The present incumbent is Herbert Clark Hoover, of California (1929—).

The Legislative function is vested in a Congress, consisting of a Senate and a House of Representatives. The Senate is composed of two members from each State elected by the qualified voters of the State for a term of six years. The House is composed of members from the several States, chosen for a two-year term by popular-vote and in proportion to the population. There are 96 Senators, 435 Representatives, and 2 Territorial delegates.

The Judicial function is exercised by a Supreme Court, consisting of a Chief Justice and eight Associate Justices; and by Circuit Courts of Appeal and District Courts.

Agriculture, mining, and manufactures are all important industries in the United States, whose territory includes every known variety of climate and soil. In 1925 there were 6,371,640 farms, with a total farm area of 924,319,352 acres and an improved area of 505,027,400 acres. The value of farm property was estimated at $57,017,740,040. All cereal crops are grown, the most important being corn, wheat, and oats. Other leading farm products are cotton, sugar-cane, tobacco, and potatoes. The raising of live stock is an important industry, and

the value of dairy products is increasing. The total value of mineral outputs in 1927 was $5,520,000,000. The important metallic products include: Iron, copper, gold, silver, lead, zinc, aluminum, and quicksilver; non-metallic products include: Coal, petroleum, natural gas, marble, cement, and salt. In 1925 there were 8,384,261 wage-earners employed in the manufacturing industry, the value of whose output was $62,713,713,730. Leading manufactures include: Iron and steel products, machinery, food, textiles, lumber, leather, rubber, and tobacco products.

The inhabitants of the United States are of varied racial stock, although there is a large preponderance of Caucasians. The aboriginal inhabitants were of the Indian or Red race; the colonial settlers were Caucasians; the African race was established with the introduction of negro slavery; the Eskimos annexed with the purchase of Alaska were a further addition to the Red race; while immigration and smuggling have admitted a considerable representation of the Mongolian races. In 1920 the total population of the country was 105,710,620, of whom 81,108,161 were native whites; 13,712,754, foreign-born whites; 10,463,131, negroes; 244,437, Indians; 111,010, Japanese; 61,639, Chinese; and miscellaneous, 11,488.

Historical Summary

The east coast of the territory now occupied by the United States of America was probably visited about the year 1000 by Norse navigators, after which it was left to complete possession of aboriginal Indian tribes until its discovery by Columbus under the auspices of Spain in 1492. In 1498 the Atlantic coast was explored by an English expedition under Sebastian Cabot. In 1513 Ponce De Leon landed near St. Augustine, Florida, where a Spanish settlement was made in 1565. In 1584 and 1585 Sir Walter Raleigh sent two British expeditions to the Carolina coast, and attempted to form settlements on Roanoke Island. In 1607 Jamestown, Virginia, was settled by the English, under the auspices of the London Company. New York was settled by the Dutch in 1613; Plymouth, Massachusetts, by English Puritans, in 1620. The French explored northern New York under Champlain and the region of the Mississippi under La Salle, and established settlements. Sweden also had a part in the settlement of the territory that now constitutes the central States.

The early colonists were diverse in nationality and aims, including English religious separatists, French Jesuit priests, Dutch traders, Royalist refugees, Spanish fortune-hunters, English Roman Catholics, convicts, and adventurers of every European nationality. In form of government the colonies were usually chartered or proprietary, and were under the control of the sovereignties whose flags they had raised in the New World. They were distant from the source of authority, however, and were at first widely separated from each other. These facts, together with the difficulty they encountered in clearing and tilling the soil and in defending themselves from the Indians, fostered a spirit of independence which soon made them restive under Old-world control.

As early as 1619 the House of Burgesses, the first representative colonial assembly in America, was established in Virginia. In 1643 the first attempt at union among the colonies was made, when Massachusetts, New Hampshire, Rhode Island, and Connecticut created the United Colonies of New England, a confederacy of defense against the French, the Dutch, and the Indians. War was waged with France, who failed to keep the foothold she had gained in the northern colonial area, and by the middle of the eighteenth century paternal authority in America was predominantly British.

The Revolutionary War

England now began a series of encroachments upon the rights of the colonials, which centered around taxation and the seizure of colonial trading-vessels. The colonists resisted the Stamp Act of 1765, and a Colonial Congress of 29 delegates, representing nine colonies, formulated a protest and a declaration of rights. Attempts of the crown to enforce a tax on tea in Boston precipitated hostilities and inaugurated the Revolutionary War with the battle of Lexington, April 19, 1775. An army was organized under Gen. George Washington, and after a winter of privation the British temporarily retreated to Halifax. The Continental Congress now adopted a resolution that the colonies be "absolved from all allegiance to the British crown," and on July 4, 1776, embodied it in a Declaration of Independence drawn up by Thomas Jefferson. Although the War was practically ended by the surrender of the British at Yorktown, Virginia, on Oct. 19, 1781, peace was not formally ratified until Sept. 3, 1783. In 1787 a Constitution was adopted by the thirteen colonies uniting to form the new republic, and on April 30, 1789, George Washington became first President.

The new Government succeeded in establishing foreign relations, funding its debt, setting up a judiciary, and instituting a national bank. However, troubles with England were not ended, and in 1812 war was declared over the impressment of American seamen. Other wars, with the American Indians, followed, and the annexation of Texas brought on a conflict with Mexico in 1846. A peace was signed in 1848 whereby the United States obtained New Mexico and Upper California upon payment of $15,000,000.

Meanwhile, the rapid growth of slavery was becoming a troublesome issue. With the admission of almost every new State, it recurred. The Missouri Compromise of 1820 admitted Missouri as a slave State; but provided that in future States lying north of 36° 30′ slavery should be prohibited. The question was reopened, however, by the Kansas-Nebraska Bill of 1854, which left a decision on slavery to each individual State. John Brown's attempt to free the slaves at Harper's Ferry in 1859 brought the matter to a crisis and it became a bitter issue in the Presidential campaign of 1860. When Abraham Lincoln was elected, South Carolina, Mississippi, Florida, Alabama, Georgia, Louisiana, and Texas seceded from the Union, and on Feb. 4, 1861, organized the Confederate States of America, with Jefferson Davis as President. Later Virginia, North Carolina, Tennessee, and Arkansas joined the Confederacy.

War was inevitable and the first blow was struck when the Confederate troops fired on Fort Sumter, on April 12, 1861. Thereupon President Lincoln issued a proclamation calling for 75,000 volunteers to help preserve the Union. The Civil War, during the course of which the President's Emancipation Proclamation freed the slaves, lasted four years and so depleted the armies of the combatants that

conscription was resorted to on both sides. Actual fighting ceased with the surrender of Lee to General Grant at Appomattox Court House, Virginia, on April 9, 1865. On April 14 national rejoicing at the preservation of the Union was turned to sorrow by the assassination of the President. A Constitutional amendment was adopted abolishing slavery and the difficult business of reorganizing the country on a new basis was begun under Andrew Johnson as President.

Many troublesome problems were faced by the Presidents of the reconstruction period: Enfranchisement of the negroes caused riots in the South, and in the North and West there were still periodic uprisings by the Indians. The territory of the United States now extended from ocean to ocean, and increase in population and expansion in commerce were rapid. The present Republican and Democratic parties were developed along lines of differentiation on such questions as tariff, Federal currency and banking, and foreign relations. Overrapid expansion caused occasional economic depressions, known as "panics," from which the country speedily recovered. With the development of facilities for communication, it became more difficult to maintain the policy of isolation enunciated in the Monroe Doctrine.

In 1898 Spain's harshly repressive measures in Cuba precipitated the Spanish-American War, as a result of which Spain ceded Porto Rico and the Philippine Islands to the United States. The construction of the Panama Canal was one of the greatest enterprises ever undertaken by any nation. The early years of the twentieth century were occupied with economic adjustments and with the assimilation of the country's vast immigrant population. The World War broke out in Europe in 1914, and in 1917 the American democracy was drawn into this struggle against autocratic aggrandizement. Almost 2,000,000 Americans participated in the War, and the "Fourteen Points" of Pres. Woodrow Wilson formed the basis of the Peace negotiations. An important amendment to the Federal Constitution, adopted in 1919, prohibited alcoholic liquor; another, adopted in 1920, granted woman suffrage.

The beverage alcohol problem in the United States of America began with the settlement of the various colonies by Europeans, although a number of the Indian tribes used some native intoxicants which were frequently associated with religious rites. Among the earliest legislation passed by the colonies were measures intended to prevent the sale of "fire water" to the aborigines or to punish drunkenness. The laws forbidding the sale of intoxicants to Indians were frequently broken or relaxed. Thus in 1644 the Court of Pennsylvania ordered that since "it is not fit to deprive the Indians of any lawful comforts which God alloweth to all men by the use of wine," those who were licensed to retail wines were permitted to sell to the Indians. Massachusetts in the same year followed the example of Pennsylvania. Boston in 1648 ordered that only one person in that city should be allowed to sell wine to Indians. In 1649 Rhode Island granted a license to Roger Williams permitting him to sell wine or "strong water" to sick Indians.

Colonial Liquor Legislation

The economic argument against the use of intoxicants early caused the Massachusetts colony to forbid the sale of intoxicating beverages to servants and apprentices. Most of the early colonial legislation was directed to regulation of the consumer rather than the seller. Among such provisions were the prohibition of sale to persons under stated ages, the limitation of the amounts of liquor to be sold to one person, and the closing of inns and public houses at fixed hours. As early as 1650 the liquor traffic was taxed for revenue purposes. In that year the Connecticut colony levied an excise tax on liquors manufactured in the colony and a duty on imported liquors.

The most significant legislation directed against the beverage liquor traffic during this period occurred in the colony of Georgia, where Governor Oglethorpe, on his arrival in 1733, decreed that the importation of ardent spirits was illegal, and secured in the following year prohibition by the Counsellors of Georgia of the importation of rum. Oglethorpe also persuaded the English Parliament in 1775 to prohibit the importation of spirits into this colony. Parliament rescinded this prohibition in 1742. In 1757 Georgia enacted a law providing that no liquor license should be granted to followers of certain named trades "who should be capable of getting a livelihood by honest labor and industry."

The licensing system came into use early. In 1633 the Massachusetts Bay colony provided that liquor could not be sold without the Governor's permit, changed in 1635 and 1637 to licenses issued by the court. The sale of liquor in New York in 1638 was limited to the "company stores." Connecticut in 1643 prohibited the sale of wine or certain liquors without a license. The first saloon in America was opened in Boston in 1625. The first brewery in the colonies was built in Massachusetts by Captain Sedgwick in 1637, the cultivation of hops being introduced into the colony in 1641. The Massachusetts law in 1651 defined three grades of malt beer to be sold. Under the direction of William Penn the manufacture of beer was begun in Pennsylvania in 1683. The manufacture and use of malt liquors on Long Island was forbidden by James, Duke of York, in 1644. The cultivation of grapes was begun in New York, Virginia, and the Carolinas in the beginning of the eighteenth century; the manufacture of rum in New England, about the same period.

Licensing in the Colonies

In addition to the limitation inherent in a license system, the various colonies discussed regulations to strengthen the control at which they aimed. In Rhode Island in 1656 constables and "ordinary keepers" were given the right under warrant to search any man's house to determine what quantity of liquor he might have in his possession. The Virginia Assembly in 1658 limited the number of taverns to one or two in a county. The sale of intoxicants on Sunday was early prohibited in the colonies, New Plymouth, Mass., passing such legislation in 1660 and Rhode Island in 1673. The first appearance of Prohibition in the constitution of a colony was in Virginia, where the new constitution of 1676 prohibited the manufacture and sale of ardent spirits.

The character of the liquor problem in the colonies may be seen from the following report made in 1744 by a grand jury in Philadelphia of which Benjamin Franklin was a member:

The grand jury do therefore still think it their duty

UNITED STATES OF AMERICA: THE CAPITOL AT WASHINGTON, D. C. (EAST FRONT)

to complain of the enormous increase of publick houses in Philadelphia, especially since it now appears by the constables' returns that there are upwards of one hundred that have licenses which, with the retailers, make the houses that sell strong drink by our computation near a tenth part of the city, a proportion that appears to us much too great.

That these conditions were not limited to any one colony is suggested by the diary of John Adams, which, on Feb. 29, 1760, records: "At the present day, licensed houses are becoming the eternal haunt of loose, disorderly people of the same town, which renders them offensive."

The first concerted action against the use of distilled spirits in the United States occurred in 1777 when the war board of the Continental Congress printed and circulated among the troops a pamphlet setting forth scientific reasons against the use of distilled liquors. Gen. George Washington had previously, on March 25, 1776, in orders issued at Cambridge, Mass., urged the officers of the Continental Army to prevent the soldiers from frequenting tippling-houses. Various colonies had provided for the issue of rum in the rations for the troops. After this order by Washington the States generally substituted beer for distilled liquors in the daily ration. On Sept. 20, 1776, the Continental Congress forbade sutlers to sell any kind of liquors to the soldiers. Largely as a war measure, Congress also appealed to the various colonial Legislatures to prohibit the distilling of grain.

The Rum Ration

But temperance was beginning to gain friends whose motives were not prompted by expediency. Dr. Benjamin Rush, by his pamphlet entitled "An Enquiry Into the Effects of Ardent Spirits Upon the Human Body and Mind," published in 1785, became the forerunner of scientific education upon the liquor question. His booklet was followed by many others written by physicians and surgeons throughout the country, the College of Physicians in New York in 1790 memorializing Congress to impose high duties upon the importation of distilled liquors to discourage their use. The College of Physicians and Surgeons of the city of Philadelphia took similar action. The need of securing necessary revenues for the new Federal Government, however, had already led Alexander Hamilton in 1787 to urge Congress to impose a tax upon distilled liquors. In 1791 his efforts were successful and a revenue act was adopted by Congress which Hamilton expected would bring an annual income of $826,000 to the federal treasury. The first Congress of the United States on March 3, 1791, passed an act increasing the duty on all imported distilled liquors and levying a tax of 9 to 30 cents per gallon on liquors distilled in the United States. On June 22, 1791, the Legislature of Pennsylvania protested against the United States Government taking any action tending to the collection of revenue by means of excise, on the ground that such action would be subversive of peace, liberty, and the rights of citizens. The Second Congress in 1792 amended this revenue act by providing for a license fee on distilleries and imposing a special tax on liquors distilled from foreign material. As a result, the WHISKY REBELLION broke out in western Pennsylvania and was put down by the Government at a cost of approximately $1,500,000.

Origin of Excise

The Third Congress, by act passed June 5, 1794, provided for a license tax of $5 on retailers of wine and foreign distilled spirituous liquors, with a provision that no license should be granted any person to sell wines or foreign distilled spirituous liquors who was prohibited to sell these by the laws of any State. The Fourth Congress in 1798 repealed some of the duties on distilled liquors, imposed duties on the capacities of stills, and provided penalties for unlicensed distilling. This act was amended by the Fifth Congress. The Sixth Congress in 1800 increased the duties on wines. The Seventh Congress in 1801 repealed some liquor duties and modified distilled liquor regulations. The succeeding Congress, responsive to the message of Pres. Thomas Jefferson advocating the repeal of the first revenue act, wiped out the whole system founded by Hamilton.

Meanwhile the churches, within their own denominations, were taking measures to discredit the use of alcohol. The Methodist Church, following the pronouncements of John Wesley against the liquor traffic and the liquor habit, adopted also his exordium to total abstinence. The Rev. Philip William Otterbein in 1785 excluded from the Reformed Communion all guilty of indulgence in strong drink. The Society of Friends in Pennsylvania adopted rules against the use of ardent spirits among its members. The Brethren, or Dunkards, in 1778 forbade all members to engage in distilling, and five years later declared that those who disobeyed this order should be shut out from communion, and in 1804 unanimously decreed that no member should be permitted to sell ardent spirits or wine. In 1789 the General Assembly of the Presbyterian Church adopted a resolution committing the Church to a program of sobriety, and appointed committees in 1810 and 1811 to study the problems of intemperance and the liquor traffic and to devise ways to arouse public sentiment on this question. Later sessions of the General Assembly emphasized the duty of the Church in the movement for temperance reform. Other denominations took action against drinking by their members or at places where church meetings were held. The Philadelphia yearly meeting of Friends declared in 1794 that importers, producers, or dealers in distilled liquors should not be employed in any church service and that their contributions would not be received.

Early Church Sentiment

The Rev. Heman Humphrey, later for 22 years president of Amherst College, in 1810, while pastor at Fairfield, Conn., preached a series of temperance sermons which had wide-spread influence. The Rev. Justin Edwards in the early part of the nineteenth century published articles and pamphlets in the interest of the total-abstinence movement. The famous "Six Sermons" of the Rev. Lyman Beecher, of Litchfield and Boston, preached in 1826 and published in 1827, attained a phenomenal circulation. These addresses and others like them inspired the organization of local total-abstinence groups or of societies pledged to some form of temperance, which later were to be united in county, State, or national federations.

The American Temperance Society, known officially as the AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE, was organized at Boston, Mass., Feb. 13, 1826, by representatives of the several churches, and was the first national temperance society. While there had previously been other attempts to form organizations with more than

a local outlook, this was the first organization whose influence was widely felt. Among its predecessors were the Litchfield Farmers' Association of 1789; the Total Abstinent Society, organized in 1804 in the Shenandoah Valley of Virginia, by Micajah Pendleton; the SIMSBURY AQUATICS, first total-abstinence society in America, formed in 1805 at Simsbury, Conn.; the UNION TEMPERATE SOCIETY OF MOREAU AND NORTHUMBERLAND, organized in 1808 in Saratoga County, New York, through the efforts of Dr. Billy J. Clark; and the Massachusetts Society for the Suppression of Intemperance, formed at Boston Feb. 5, 1813. Many other temperance organizations were formed after the American Temperance Society became the AMERICAN TEMPERANCE UNION as a result of the first National Temperance Convention, held in Philadelphia in 1833. Notable among these were the WASHINGTONIAN MOVEMENT, organized in the city of Baltimore in 1840; the Martha Washington societies, formed in connection with the Washingtonian Movement; the SONS OF TEMPERANCE, the INDEPENDENT ORDER OF RECHABITES, the Congressional Temperance Society, the Independent Order of Good Templars (later the INTERNATIONAL ORDER OF GOOD TEMPLARS), the TEMPLARS OF HONOR AND TEMPERANCE, Society of Good Samaritans, and the Father Mathew movement.

First Temperance Societies

Pledge-signing and local-option campaigns conducted by these organizations and by churches developed popular antiliquor sentiment, so that Legislatures in a number of States took action to prohibit or definitely restrain the traffic in intoxicating beverages. The Territorial Legislature of Oregon in 1844 enacted the first Territorial Prohibition law, repealing that measure in 1848. The Maine Legislature in 1846 enacted a weak law providing for State Prohibition, which was supplanted in 1851 by the famous MAINE LAW, secured under the leadership of Gen. Neal Dow, then mayor of Portland. The example set by Oregon and Maine in banishing alcohol was followed by other States, notably Delaware, New Hampshire, Michigan, Illinois, Rhode Island, Vermont, Minnesota, Massachusetts, Connecticut, Indiana, Pennsylvania, New York, Wisconsin, and Nebraska.

First State Prohibition Secured

The apathy of the general public, want of leadership, lack of financial support, and the weakness which characterized the American Temperance Union in its later years, were largely responsible for the ebb of Prohibition sentiment during the fifties. The slavery question at this time was absorbing the attention of the moral-reform forces of the nation. The partizan political turn which the temperance movement began to take during this period also divided many who favored the cause, but were unwilling to break party ties. These combined factors so weakened the temperance forces that they missed an opportunity to make the Civil War the occasion of a sweeping temperance victory. The Internal Revenue Act, which had been adopted as a War measure and which enabled the powerful liquor interests to dictate the policy of Government on the liquor question, was another element in the recession of the temperance cause.

The American Temperance Union, which had been losing membership and support, merged in 1865 in a new organization known as the NATIONAL TEMPERANCE SOCIETY AND PUBLICATION HOUSE, one of whose primary objects was the dissemination of temperance literature.

The partizan Prohibition movement became active when a State Prohibition party was formed, July 14, 1869, at Mansfield, Ohio. Previously State Prohibition party organizations had been formed in Illinois and in Michigan (1867), although neither of these had placed a ticket in the field. In response to a call issued by the national convention of the Grand Lodge of Good Templars, held at Oswego, New York, May, 1869, 500 delegates met in a national convention in Chicago, Sept. 1, 1869, and organized the national PROHIBITION PARTY. While this organization failed to accomplish its original purpose, it was a pioneer in the field of political activity, and made possible the non-partizan political achievements of other organizations in later years. Its immediate effect, however, was to weaken the antiliquor forces by making Prohibition a purely party policy without building up a sufficiently strong organization to win elections. Numerous post-war problems calling for immediate solution prevented many friends of the Prohibition cause from forsaking the older parties for a new party which promised a solution for but a single political issue.

The Partizan Movement

The women of the nation brought effective reenforcement to the temperance movement through the WOMAN'S TEMPERANCE CRUSADE in 1873 and the organization of the WOMAN'S CHRISTIAN TEMPERANCE UNION in 1874. Women had already been cooperating with men in some of the temperance organizations, which, however, were practically controlled by the male members. The Woman's Crusade began at Hillsboro, Ohio, Dec. 24, 1873, as the result of appeals made by Dr. Diocletian Lewis, a physician and temperance lecturer who told of saloons that had been closed by the prayers of his wife and mother. Under the leadership of Mrs. Eliza Jane Thompson, the women of Hillsboro visited the saloons of the community, and, kneeling in the street in front of them, prayed aloud that they might be closed. The success of this praying crusade in Hillsboro and the surrounding country was such that the movement spread into many other States.

When no permanent gains resulted from this crusade, which soon died down, other saloons being opened to replace those which were closed, leaders of the Crusade joined in the formation of the Woman's Christian Temperance Union, which was organized at Cleveland, Ohio, Nov. 18-20, 1874, by delegates from 17 States. This organization was strictly non-partizan until Pres. James A. Garfield disappointed the expectations of the Union which had accepted him as a supporter of the Prohibition movement. It was partly as the result of this discontent with President Garfield that the Home Protection party was organized by Miss Frances Willard in 1881. It later merged into the national Prohibition party.

Women's Organizations

The growing public interest in the liquor question caused Congress to give some consideration to national temperance and Prohibition problems. A bill providing Prohibition for the Territories and the District of Columbia was introduced in 1872 by Senator Pomeroy of Kansas, but was not reported out of committee. On the advocacy of the National Temperance Society and other temperance or-

ganizations, the Senate in 1874 provided for the appointment of a Committee of Inquiry on the Alcoholic Liquor Traffic, repassing this measure repeatedly, although the House took no action. In 1876 Representative Henry W. Blair, of New Hampshire, introduced into Congress the first resolution asking for a Constitutional amendment to secure the prohibition of the liquor traffic. The standing committee on the alcoholic liquor traffic was appointed by the House of Representatives in 1879, although the majority of its members in many Congresses were opposed to Prohibition legislation.

The Woman's Christian Temperance Union, under the leadership of Miss Frances Willard, who had become National president in 1879, adopted a resolution to the effect that the organization would support whatever party best embodied Prohibition principles, and that non-partizan Prohibition conventions should be held in each State and Territory before the party nominating conventions in 1884, for the purpose of uniting electors in declarations that they would vote with no party that did not have Prohibition in its platform. This resolution, which was presented to the four party conventions in 1884, was rejected by all of them with the exception of the Prohibition party. As a result, the W. C. T. U. pledged its support to the Prohibition party in 1884 by a vote of 195 to 48. Opposition to this partizan activity was made at the national conventions of the Union in 1885, 1886, and 1887. At the convention in 1888 those objecting to partizan activity left the Union and formed the Non-partisan Woman's Christian Temperance Union.

The W. C. T. U. supported the Prohibition party until 1901, since which time the organization has been non-partizan. Besides pioneering the movement for equal suffrage, the W. C. T. U., under the leadership of Mrs. Mary H. Hunt, was instrumental in securing scientific temperance instruction in the public schools, informing two generations of men and women of the deleterious effects of alcohol upon the human mind and body.

A second State-wide Prohibition wave swept the country between the years 1880 and 1890, in which period many State Legislatures submitted Prohibition to the people in the form of State constitutional amendments. This movement began in the State of Kansas, whose Legislature submitted the question in 1879, the people adopting the amendment at the election of 1880. Similar amendments, proposed in other States, were adopted by some, rejected by others, and, in a few cases, after adoption by popular vote, were held to be unconstitutional by the courts. Only six States emerged at the end of this period with Prohibition laws or with Prohibition amendments to their State constitutions, namely: Kansas, Maine, New Hampshire, North Dakota, South Dakota, and Vermont. In Iowa the Mulct Law had practicaly nullified Prohibition in one third of the counties of the State. Three States, South Carolina, Vermont, and New Hampshire, repealed Prohibition little more than ten years after the end of this movement, enacting local-option laws. Maine, Kansas, and North Dakota, remained dry until national Prohibition went into effect in 1920.

State Prohibition Laws Repealed

Party prejudice which divided the Prohibition forces, imperfect organization of the dry vote, and the lack of any concerted activity in propa-

UNITED STATES: SIGNING OF THE DECLARATION OF INDEPENDENCE

ganda and educational work, were largely responsible for the failure of Prohibition sentiment to register itself effectively or permanently during this period. Furthermore, the liquor interests were becoming increasingly active in politics. The United States Brewers' Association boasted of its political influence. In 1875 and 1877 the convention of this organization formally passed resolutions to oppose candidates for office who favored Prohibition enactments or who sought the support of "the so-called temperance party." The whisky frauds of 1873 to 1875, when it was estimated that the Government was defrauded of revenue to the amount of $4,000,000,000, stirred the nation. The private secretary of the President and many of the leading members of the administration were involved in this scandal.

There were few new temperance societies during this period; but the CATHOLIC TOTAL ABSTINENCE UNION, formed in 1872, ultimately reached a membership of over 80,000, and made many helpful contributions to the Prohibition cause.

The recession of the Prohibition wave suggested the advisability of adopting a compromise method for the solution of the liquor problem. One result of this was the attempt to introduce into this country a form of the Swedish Gothenburg System, under the name of the DISPENSARY SYSTEM. While this method of handling liquors was first tried locally in Georgia, the South Carolina State Dispensary experiment, begun in 1893, was probably better known. It proposed to eliminate private gain from the liquor business, which was to be controlled by the State. The public scandals, illicit sales of liquor, and increased drunkenness, resulting from the establishment of dispensaries in South Carolina, soon brought the experiment to an ignominious end.

As another alternative to Prohibition, high license was proposed by apologists for the liquor traffic and supported by some of the temperance workers. The theory underlying high license was that the large investment required for securing such a license would cause the trade to police itself by more careful respect for the law and by cooperation with the authorities in the elimination of unlicensed saloons. It was also argued that not only would the number of saloons be decreased and speak-easies eliminated, but that the consumption of beverage intoxicants would be decreased because of an increase in their cost.

High License

Nebraska was the first State to adopt high license (1881). Missouri and Illinois followed shortly afterward (1883). In the States adopting this system licenses usually ranged from $500 to $1,000, Massachusetts leading, with a minimum saloon license fee of $1,300. At its best high license was a compromise; at its worst it was deliberately used by wet politicians to head off Prohibition. From the point of view of revenue it was a success, but from the view-point of temperance reform it was a failure.

Inadequacy of these alternatives soon made it apparent that some new plan must be devised if the liquor problem were ever to be solved. Organized partizan effort had failed. High license, low license, dispensaries, and other modes of so-called control had been attempted without signal success either in reducing the consumption of alcoholic beverages, lessening drunkenness or other by-products of intemperance, or eliminating the liquor interests from corrupt political activity. The United States Brewers' Association was conducting a powerful liquor lobby, and the Distilling Company of America, which controlled 80 per cent of the output of corn spirits in the country, was constantly expanding its facilities. The notable Report of E. L. Fanshawe, an unbiased British observer, on "Liquor Legislation in the United States and Canada" (London, 1893) disclosed the ineffectiveness of America's prohibitory legislation. An interdenominational non-partizan program was finally proposed by the Rev. HOWARD H. RUSSELL, D.D., a Congregational minister, who, on May 24, 1893, instituted in Oberlin, Ohio, the ANTI-SALOON LEAGUE. This new organization was to be political but not partizan, was to concern itself with the liquor question and no other, and had a three-fold purpose: to form an organized temperance sentiment, to crystallize that sentiment into law, and to make permanently effective this legislation through support of public enforcement authorities and through an educational program.

Early in the life of the League Dr. Russell, who served as first national Superintendent and organizer of State Leagues, was fortunate in securing the cooperation of an extremely able group of men, who later became nationally famous in the fight for Prohibition. This group included the Rev. PURLEY A. BAKER, for many years general superintendent; WAYNE B. WHEELER, the League's legislative representative; and ERNEST H. CHERRINGTON, who served the organization in almost every official capacity except that of general superintendent and who in 1919 became general secretary of the World League Against Alcoholism.

The first activities of the Anti-Saloon League were concerned with local-option problems. For thirteen years this was the major strategy of the organization. At the end of that period three States, Maine, Kansas, and North Dakota, with a population of approximately 3,000,000, were under Statewide Prohibition. Three other States were almost entirely under Prohibition by special legislation, and 30 States had adopted local-option laws. Over half of the counties, over 60 per cent of all the incorporated towns and villages, and nearly 70 per cent of all the townships in the United States had adopted Prohibition by local option. In 1906 about 35,000,000 people in the United States and about 2,000,000 sq. mi. of territory were under Prohibition legislation.

Anti-Saloon League and Local Option

The non-partizan State Prohibition movement began in 1906, succeeding the local-option program and continuing until 1913, when the non-partizan movement for national Prohibition began. The success of the Anti-Saloon League campaigns in local-option contests had resulted in about half the States of the Union having a majority of State legislators representing districts in which the majority of the voting population was in favor of Prohibition.

The difficulty of enforcement of local Prohibition when the dry sections were bordered by license districts forced the people to realize that Prohibition could not be maintained or enforced in local areas without State action which would enable the Prohibition majorities in no-license districts to join Prohibition minorities in license districts to secure majorities for State Prohibition in

the State as a unit. During this period the first prohibitory liquor bill is claimed to have been introduced into Congress by Senator Ernest F. Acheson of Pennsylvania.

The application of the people of the Territory of Oklahoma and the Indian Territory for Statehood opened this new crusade for State prohibitory legislation. Prohibition for the Indian Territory portion of the proposed new State was insured by act of Congress for 21 years following the admission of Oklahoma as a State. The constitutional convention of Oklahoma wrote a Prohibition clause in the proposed constitution which was adopted by a popular majority of 18,000. The new State, however, at the time of its admission (1907), was a refuge for criminals from all sections of the nation and had been the scene of gross liquor-traffic scandals in the Indian country. In 1906 Congress appropriated $25,000 and appointed WILLIAM E. ("PUSSYFOOT") JOHNSON as special officer in the Indian service to clean up the district. This he most effectively did, remaining in the service until 1911 and securing 4,400 convictions for liquor-law violations.

The Prohibition victory in Oklahoma inspired the moral forces of other States, which began campaigns for State prohibitory legislation. State Prohibition laws were adopted by Alabama, Georgia, Tennessee, Mississippi, North Carolina, Kansas, and West Virginia. Wyoming, by State law, forbade the sale of intoxicating beverages outside of incorporated towns and villages. State-wide constitutional amendments secured large votes in 1910 in Missouri, Florida, and Oregon and, while defeated, furnished valuable educational opportunities. In other States, where no State-wide fight was made, no-license territory was increased under local-option provisions, notably in Illinois, Delaware, Michigan, South Carolina, Oregon, Colorado, Washington, Idaho, and Arizona.

Conflicting jurisdiction made the enforcement of Prohibition in dry territory difficult. The liquor traffic within the State was subject to State police regulation; yet, according to the Federal Constitution, Congress had exclusive power over interstate commerce. As a result, while a Prohibition State had the right to deal directly with shipments of intoxicating beverages within the State, it had no power to deal adequately with shipments from outside points. Congress passed several measures intended to remedy this difficulty; but they proved ineffective or were declared unconstitutional by the courts.

Interstate Shipment Legislation

The Supreme Court passed upon a number of statutes intended to concede to State authorities power to bar or control liquor shipments; the Missouri statute, imposing an inspection fee upon liquors entering the State, and the South Dakota legislation which imposed annual license charges upon solicitors of orders for intoxicants when such orders were to be filled by the importation of liquors from without the State, were both upheld by the Supreme Court. The Wilson Act of 1890, while it made liquors imported into any State subject to the laws of that State, just as if these liquors had been produced within the State's borders, was also upheld by the Supreme Court; but the decision interpreted the words "upon arrival in such State" to limit such control to the time after the shipment had been delivered to the consignee.

The Webb-Kenyon Law, enacted by Congress in 1913, removed from the protection of interstate commerce all shipments of intoxicants intended for use in violation of State laws. Aside from the direct results of the operation of this law, it was especially significant as the first admission of Congress that the liquor traffic was an outlaw trade. Furthermore, it also committed the Federal Government to the policy of supporting legislative efforts by the States for the suppression of that traffic. The power thus conferred upon the States to forbid effectively the importation of intoxicating beverages gave a new impulse to the Prohibition movement.

In 1913 the non-partizan movement for National Constitutional Prohibition began. The Sons of Temperance in 1856 had made the first official demonstration in favor of National Constitutional Prohibition. The first resolution calling for a prohibitory amendment to the Constitution had been introduced into the House by Representative Blair, of New Hampshire, in 1876; and in the Senate by Senator Preston B. Plumb, of Kansas, on Feb. 15, 1881. On the same day Blair, who had become a member of the Senate, introduced a similar resolution. The W. C. T. U. had repeatedly declared for Prohibition, as had the Prohibition party, the Independent Order of Good Templars, the National Temperance Society, and various church bodies.

The Anti-Saloon League, prior to 1913, had not undertaken any campaign for federal Prohibition, believing that public sentiment should be thoroughly prepared before such action was attempted. By 1913, however, over 46,000,000 people, or more than half the population of the United States, were living under prohibitory legislation. One half of all the people living in licensed territory were in fourteen States, while one quarter of all the people in licensed territory resided in six cities, and over half of all the saloons in the United States were located in fourteen States. More than 50 per cent of the population and more than 70 per cent of the area of the nation were under prohibitory laws. In Congress the majority of the members of the House of Representatives were from districts in which the majority of their constituents were in favor of Prohibition, as had been demonstrated by a number of State, county, and municipal votes on the liquor question.

The fifteenth National Convention of the Anti-Saloon League of America, held in Columbus, Ohio, in November, 1913, unanimously adopted a resolution for a nation-wide campaign for National Constitutional Prohibition. Simultaneously with this convention the National Temperance Council, representing leaders in all the national temperance organizations of the country, was organized. The Anti-Saloon League Convention authorized the selection of a Committee of One Thousand, to meet in Washington and present to members of both houses of Congress the League's proposed resolution for National Constitutional Prohibition. A similar Committee of One Thousand women was organized by the National W. C. T. U. The Committee of One Thousand men increased its number to over 2,000. The two Committees met in Washington, and marched down Pennsylvania Avenue to the Capitol where former Governor Malcolm R. Patterson, of Tennessee, and Ernest H. Cherring-

National Prohibition Movement

ton, editor of the *American Issue* and general manager of Publishing Interests of the Anti-Saloon League of America, were spokesmen for the Anti-Saloon League Committee. Mrs. Lillian M. N. Stevens, President of the National W. C. T. U., and Mrs. Ella A. Boole, President of the W. C. T. U. of New York, represented the women's organization. The address by Mr. Cherrington was inserted in the *Congressional Record* as the official utterance of the Anti-Saloon League in the formal presentation of the proposed amendment.

The proposed resolution was presented by the joint Committee to the Hon. Richmond Pearson Hobson, of Alabama, a member of the House of Representatives, and to the Hon. Morris Sheppard, of Texas, a member of the United States Senate. These members introduced the resolution in both houses of the 63rd Congress which referred it to the Judiciary Committee in each house. The resolution, requiring a two-thirds majority, failed of passage in the House of Representatives where, on Dec. 22, 1914, after eight hours of debate, it received 197 votes with 189 cast against it, 15 absentees being paired (10 in favor of the measure and 5 against it), while 27 other members of the House did not vote.

Similar resolutions were introduced in the House of Representatives and the United States Senate during the 64th Congress, which convened in December, 1915. The resolution was presented in the Senate by Senator Morris Sheppard, of Texas, and by Senator J. H. Gallinger, of New Hampshire. In the House the resolution was introduced by Representative Edwin Y. Webb of North Carolina and Representative A. T. Smith of Idaho. These resolutions were referred to the Judiciary Committees of the Senate and House of Representatives. On Dec. 14, 1916, the House Judiciary Committee, to which the resolution had been referred for consideration, favorably reported on the measure, recommending it for passage. The vote in the House Committee for favorable recommendation was 12 to 7. This measure was known as "House Joint Resolution No. 84." On Dec. 21, 1916, the Judiciary Committee of the Senate, by a vote of 13 to 3, favorably reported the resolution after having made some changes. The measure was known as "Senate Joint Resolution No. 55."

While these joint resolutions were thus favorably recommended for passage by both the Judiciary Committee of the House and the Judiciary Committee of the Senate, and were placed on the calendar of the House and Senate respectively, they were not brought to a vote in either house during the 64th Congress.

In the 65th Congress the National Prohibition Amendment resolution was presented in the Senate by Senator Morris Sheppard and in the House by Representative Edwin Y. Webb, referred to the Judiciary committees of the House and Senate respectively, and recommended by those committees for passage in both houses.

The resolution was adopted by the Senate on Aug. 1, 1917, by a vote 65 to 20, and by the House, with slight amendments, on Dec. 17, 1917, by a vote of 282 to 128. On Dec. 18, 1917, the Senate voted to concur in the House amendments, and the joint resolution submitting to the States the National Prohibition amendment was in this manner ultimately adopted.

Prohibition Amendment Ratified

While public sentiment had been prepared for this action by the many local-option and State Prohibition campaigns, an intensive educational program was adopted by the Anti-Saloon League, the plant of the American Issue Publishing Company turning out enormous quantities of temperance literature of every type, including books, pamphlets, leaflets, newspapers, etc. After the submission of the proposed amendment, the States immediately began to ratify it upon popular demand. Thirty-six States had ratified by Jan. 16, 1919, and, according to the provisions of the Act, it went into effect one year from that date. All of the States but two, Connecticut and Rhode Island, have now ratified the Eighteenth Amendment.

The new amendment was put into operation by a national Prohibition Act, which is discussed under VOLSTEAD LAW. For its machinery and methods of enforcement, see PROHIBITION. See, also WILSON, (THOMAS) WOODROW.

More recent developments include the resignation (June 15, 1929) of Mrs. Mabel Walker Willebrandt, Assistant Attorney-general, for seven years in charge of federal Prohibition prosecutions. Her successor is G. Aaron Youngquist, former Attorney-general of Minnesota. The first of President Hoover's bills for the improvement of Prohibition enforcement, namely, the Williamson bill, transferring Prohibition enforcement from the Treasury Department to the Department of Justice, was passed by the House of Representatives (February, 1930) and by the Senate (May, 1930) and has gone to the President for his signature..

The following appropriations were made by Congress for enforcement of the National Prohibition act and the Harrison antidrug act for the fiscal years 1920-1928, inclusive:

1920 (Jan. 17 to June 30)	$ 2,000,000
Deficiency appropriations (2)	200,000
Total for 1920	$ 2,200,000
1921 (including $750,000 for narcotic work)	$ 5,500,000
Deficiency appropriation (March 1, 1921)	1,400,000
Deficiency appropriation (June 16, 1921)	200,000
Total for 1921	$ 7,100,000
1922 (including $750,000 for narcotic work)	$ 7,500,000
1923 (including $750,000 for narcotic work)	9,250,000
1924 (including $750,000 for narcotic work)	9,000,000
1925 (including $1,329,440 for narcotic work)	11,341,770
1926 (including $1,329,440 for narcotic work)	11,000,000
1927 (including $1,329,440 for narcotic work)	$10,635,658
Supplemental appropriation, 1927 (July 3, 1926)	2,686,760
Total for 1927	$13,322,445
1928 (including $1,329,440 for narcotic work)	$13,320,405

Expenditures were made as follows:

FISCAL YEAR		FISCAL YEAR	
1920	$ 2,059,774.32	1925	$ 9,203,384.45
1921	6,300,581.25	1926	9,573,791.64
1922	6,543,994.30	1927	11,720,533.63
1923	8,135,842.44	1928	11,610,669.91
1924	7,509,146.27		

Fines and penalties imposed upon violators of the

National Prohibition laws were paid into the treasury as follows:

YEAR	FINES AND PENALTIES COLLECTED THROUGH FEDERAL COURTS	COLLECTED UNDER TAX AND TAX-PENALTY PROVISIONS OF THE ACT	TOTAL COLLECTIONS
1920	$ 507,482.70	$ 641,029.34	$1,148,512.04
1921	2,418,117.55	2,152,387.45	4,570,505.04
1922	2,376,305.20	1,979,586.94	4,355,892.14
1923	4,366,056.00	729,244.23	5,095,300.23
1924	5,682,719.87	855,395.37	6,538,115.24
1925	5,312,338.38	560,888.07	5,873,226.45
1926	5,231,130.90	416,197.63	5,647,328.53
1927	4,143,040.02	1,018,969.71	5,162,009.73
1928	4,997,491.83	1,109,518.82	6,183,942.72

The federal receipts from fines and penalties imposed upon violators of this law would not indicate accurately the returns to the public treasury, since many cases were brought by federal officers in State courts and the fines were paid into State treasuries. Very few States segregate these fines, so it is impossible to tabulate them. The following citations, however, may indicate the expenditures by separate States and the amounts received by them from convicted liquor-law violators. Ohio from Jan. 1, 1923, to Sept. 1, 1928, spent $675,381.68 and collected $6,789,090.00 for the State treasury, this being one-half of fines, the other half going to county treasuries. Wyoming, in 24 months ending Dec. 21, 1924, spent $52,500 and assessed $73,000. Wisconsin from Jan. 1, 1920, to June 30, 1928, spent $450,833.91 and collected Jan. 1, 1920, to Jan. 1, 1928, $2,512,604.55 in fines. Illinois in 43 counties spent $47,560 and collected $300,811.00.

On Dec. 13, 1928, the National Conference of Organizations Supporting the Eighteenth Amendment was formed in Washington, D. C., superseding the National Legislative Conference. It is composed of 31 cooperating temperance organizations, which include many of the outstanding Prohibition leaders of the country. The present officers are: President, Mrs. Ella A. Boole; vice-presidents, Dr. F. Scott McBride and Dr. Oliver W. Stewart; secretary, Dr. Edwin C. Dinwiddie; and treasurer, Dr. Renwick H. Martin.

The Prohibition amendment had been in force for over seven years, with its justification and effectiveness both vigorously and continuously assailed by the wets, when, in 1928, it became the dominant political issue of the Presidential election. Herbert Clark Hoover, the Republican candidate, was an avowed dry, while Alfred Emanuel Smith, the Democratic candidate, favored immediate modification of the amendment. Prohibition was sustained by the election of Hoover by a majority of 6,423,612, several Democratic States in the so-called "solid South" returning Republican majorities. Predictions of the President's adherence to a vigorous dry policy were confirmed by his appointment early in his administration of a National Law Enforcement Commission, for the purpose of studying means of securing better law enforcement and improving judicial procedure, with particular reference to the statutes relating to Prohibition.

For wine-production in the United States, see WINE.

BIBLIOGRAPHY.—For the preparation of the main part of this article the Editors are indebted to Mr. T. Justin Steuart, of Washington, D. C.

UNITED STATES TEMPERANCE UNION. The original name of the AMERICAN TEMPERANCE UNION.

UNITED TEMPERANCE ASSOCIATION. The name adopted by the reorganized BRITISH TEMPLARS at London, Ontario, Aug. 2, 1876. On Nov. 18, 1858, the British-American Order of Good Templars was formed at London, Ont. On Jan. 18, 1865, at Montreal, the concern was reorganized into the British Order of Good Templars. At a convention held at St. John, N. B., the constitution and work of the order were revised and the name was changed to "British Templars." There were then 40,000 members in the order, which was soon afterward introduced into New Zealand, Australia, and England. At the annual session of the Most Worthy Grand Lodge, in Montreal, in 1872, the following resolutions were unanimously adopted:

WHEREAS, it is most highly desirable, for the advancement of the temperance movement, that all its agencies be concentrated and consolidated, and more particularly those laboring in the same nation or country; therefore, Be it *Resolved*, That this M. W. G. Lodge, in order to accomplish so desirable an end, express its willingness to make judicious and liberal concessions, whereby those nearly allied by constitution and government may be united into one grand national organization for this whole empire.

A circular, embodying this resolution and setting forth the benefits of such a united society, was sent to the chief officers of Grand Lodges throughout the British Empire. Responses and terms of union were received from the Free Templars of St. John in Scotland, the Independent Order of Free Templars of England, and the United Templar Order in Great Britain and Ireland. A basis of union was drawn up and accepted by each, resulting in the formation of the United Temperance Association, the National Grand Lodge of Canada being organized at London, Ontario, Aug. 2, 1876, as stated above. Plans were laid for a degree system, for mutual relief, death benefits, etc.; but, owing to the protracted illness of the secretary, the program was never carried out. In 1882, at Toronto, the organization was merged into the ROYAL TEMPLARS OF TEMPERANCE.

UNITED TEMPERANCE REFORM COUNCIL. A New Zealand temperance organization, embracing the electorates of Dunedin and Chalmers. It is sometimes referred to as the "Dunedin Council," and also as the "Otago United Temperance Reform Council." Charles Todd, its president 1920-26, was at the same time president of the Otago Area Council of the New Zealand Alliance and there has been close cooperation between the Council and the Alliance. After six years as president of the Council, Todd became president of the Alliance. Under his leadership the Council was active in rallying the Roman Catholics of New Zealand to the temperance cause by bringing to New Zealand Father Zurcher, the president of the Catholic Clergy Prohibition League of America.

Activities of the Council include: Efforts to influence legislation with regard to the liquor traffic; pledge-signing campaigns; temperance appeals through the churches; cooperation with the Band of Hope Union; and monthly distribution of the *Challenge*, a juvenile organ.

Recent presidents of the organization have been: The Rev. George Miller (1927); R. W. Hall (1928); and H. S. Adams (1929).

UNITED TEMPLAR ORDER. See UNITED TEMPERANCE ASSOCIATION.

UNITED TOTAL ABSTINENCE SOCIETY. A society formed in Prince Edward Island in the

last century. It was ultimately merged into the Sons of Temperance.

UNITED WORKING WOMEN'S TEETOTAL LEAGUE. A society formed in London, England, and mentioned by Burns (Temperance History, ii. 328) as holding its second annual meeting on Aug. 15, 1878. It is characterized as a "useful society whose active members were chiefly women of the working-class, and whose operations extended beyond the metropolis." In one year the meetings attended were 142 and pledges taken were 445. No further reference to the society is found.

UNIVERSALIST CHURCH. A Protestant religious denomination whose doctrinal principles date from the early days of the Christian Church, but whose organization as a distinct church body is modern and whose communicants in the present century are largely confined to the American continent.

Anti-Trinitarianism was taught in the theological schools of the second and third centuries A. D. and, in a general sense, all those members of Christian orders who from that time forward believed in the universality of salvation have been called "Universalists"; the modern Universalist Church, however, had its inception in America with the arrival of the Rev. John Murray, of London, at Good Luck, New Jersey, in 1770. Numerous societies sprang up in New York, Pennsylvania, New Jersey, and Massachusetts, as the result of his ministrations. His initial pastorate was at Gloucester, Mass.; but in 1793 he removed to Boston, which became the head of the denomination.

The earliest attempt at Universalist organization was made at Oxford, Massachusetts, in 1785, resulting in little more than approval of the name chosen for the denomination. A second convention, held at Philadelphia in 1790, drew up the first profession of faith and outlined plans for church organization which, perfected through subsequent divisional conventions, led later to the establishment of a General Convention. At the Centennial Convention of 1870 there was adopted a manual of administration under which the Church has since been conducted. In 1928 its communicants numbered 48,221, comprising 546 congregations, with 492 ministers.

The theology of the Universalist Church is embodied in the Winchester Profession, adopted at Winchester, New Hampshire, in 1803. Formalism, however, is not required as a condition of fellowship. Universalist doctrine is anti-Trinitarian and sets forth a "Divine order that contemplates the triumph of Good over Evil in human society as a whole and in the individual, and, finally, the harmony of all souls with God." Although it thus rejects the doctrine of eternal punishment, Universalism asserts that the sinner can not evade punishment, which is remedial and intended to induce repentance and reformation. Both the sacraments of baptism and the Lord's Supper are recognized.

In government the Universalist plan includes parishes, which largely administer their own temporal and spiritual affairs and send delegates to a State convention. Representatives elected by yearly State conventions constitute a biennial General Convention, which is the governing legislative body of the organization.

From the days of its inception the Universalist Church has recognized the dangers of intemperance. At the beginning of the nineteenth century indulgence in spirituous liquors was looked upon with tolerance and the tap-room and bar were a part of most public houses in which it was then customary to hold the larger religious assemblies. In protest against this condition the New England Convention of 1800 resolved:

> That the Council of the Convention do assemble in future at the private house of a brother or sister, as it becometh us to abstain from the appearance of evil.

In 1835 the General Convention of Universalists viewed "the cause of Temperance as highly deserving the approbation of all philanthropists" and resolved:

> That this Convention earnestly recommends to the several State Conventions composing this body, and through them to the denomination generally, to continue their laudable exertions for the suppression of intemperance in all its forms.

That this recommendation was acted upon is attested by the number of resolutions passed by State conventions during ensuing years, which dealt with the legal as well as the moral aspects of the drink traffic. Typical of these is the declaration of the Minnesota Convention of 1882:

> That we do hereby endorse the present movement for a Constitutional Amendment prohibiting the manufacture and sale of intoxicating liquors in this State.
>
> That we recommend our people to be in earnest in this cause, and make all reasonable efforts to elect members to the coming Legislature who will pledge themselves to do all in their power to submit this amendment to the people for their action.

A tentative Committee on Temperance, appointed by the General Convention about 1900, reported:

> . . . There is need that Christian people be impressed with a deeper sense of their obligation to join forces in their battle against the saloon evil. And in that battle our Church should bear an honorable part. It is to this end that we recommend that this Committee be continued, and that its duties be enlarged in such a manner as to give it the same position in our Church that is occupied by similar Committees in other Christian denominations.

The Committee was continued, later assuming the form of a Commission on Temperance and Public Morals, which aggressively supported the propaganda for the Eighteenth Amendment, and has more recently been active in the movement for world-wide Prohibition.

UNRUH, ADAH WALLACE. American Woman's Christian Temperance Union official; born in Porter County, Indiana, Dec. 3, 1853; educated at Valparaiso (Ind.) Presbyterian College (1869). At Valparaiso Miss Wallace married the Rev. Albert Unruh in 1872.

Mrs. Unruh became active in the W.C.T.U. in 1874. Removing to Kansas, she was made secretary of the State Loyal Temperance Legion; and from 1889 to 1894 she filled the same position with the Oregon Legion, also serving as State organizer. For four years she was president of the Oregon W.C.T.U. and took a leading part in the campaigns that resulted in constitutional Prohibition for Oregon in 1916.

At the National Convention of the W.C.T.U. in Cleveland, Ohio, in 1894, she was appointed National organizer and lecturer, continuing in this capacity for 25 years. She has traveled extensively in every section of the United States, as well as Canada and Mexico, and has participated in numerous campaigns, both for Prohibition and suffrage. Although now (1929) confined to her bed, Mrs. Unruh still writes for Prohibition.

UP JENKINS. An English public-house guess-

ing-game in which the losing side pays for the drinks. See CODDAM.

UPPER CANADA. The former name (1791-1867) of ONTARIO.

UPSHAW, WILLIAM DAVID. American editor, former Congressman, and Prohibition lecturer; born at Newman, Georgia, Oct. 15, 1866; educated in the local schools and in those of Atlanta. At the age of eighteen, while working on a farm in Cobb county, he received a spinal injury in a fall from a wagon, as a result of which he was confined to his bed for seven years. During this period he wrote a series of educational and religious sketch-

WILLIAM DAVID UPSHAW
—*Copyright Edmonston, Washington, D. C.*

es and poems, which were published in 1893 under the title "Earnest Willie, or Echoes from a Recluse," and subsequently passed through eleven editions. From the sale of this book and the proceeds of lectures delivered from a wheel-chair, he was enabled to enter Mercer University, Macon, Ga., at the age of 31. Afterward he spent seven years in aiding boys and girls to enter Mercer University and Bessie Tift College, Forsyth, Ga. In 1906 he founded and became editor of the *Golden Age*, a magazine devoted to good citizenship, published at Atlanta. He married Margaret Beverly, of Thomasville, Ga., May 5, 1909. In 1919 he was elected as a Democratic Representative to Congress from the Fifth District of Georgia, being successively reelected until 1927, when he was defeated in the primary.

Upshaw has been an active Prohibitionist and was one of the founders of the Anti-Saloon League in Georgia in 1905, of which he was made a vice-president. He took a leading part in the campaign which made Georgia dry in 1907, and subsequently he took part in Prohibition campaigns in many States, lecturing under the auspices of the Anti-Saloon League of America and the Woman's Christian Temperance Union, and becoming famous as a temperance orator and crusader. In Congress he was an ardent supporter of the Eighteenth Amendment and the Volstead Law, and after the adoption of Prohibition he toured the country lecturing on observance and enforcement of the Law, some of his subjects being "Christian Citizenship on the Job," "America's Greatest Battle," and "Constitutional Americanism." He was an exponent of strict observance of Prohibition on the part of public servants, declaring on the floor of the House that all public officials who had taken the oath to support the Constitution of the United States should either quit drinking or resign from office. As a consequence of his appeal, many high officials announced themselves as total abstainers. In 1923 he published "The Clarion Call from Capitol Hill," a series of patriotic and religious addresses.

URUGUAY. A republic of South America; bounded on the north by Brazil, on the east by the Atlantic Ocean, and on the south and west by Argentina; area, 72,153 sq. mi.; population (est. 1927) 1,762,451. The capital is Montevideo (pop. 447,894), and other important towns are Paysandu (pop. 26,000), the chief seaport, and Salto (pop. 30,000). The principal industry is stock-raising, although agriculture is important. The chief products are cereals, tobacco, olives, and wine, while frozen meats and meat products are the chief articles of export. The country is administered by a President and an Administrative Council of nine members; legislative power is vested in a Parliament of two Houses—a Senate of 19 members and a Chamber of Representatives of 124 members. The present President is Dr. Don Juan Campisteguy (1927-1931).

Historical Summary. Uruguay was discovered in 1512 by Juan Díaz de Solís, a Spanish navigator, who sailed up the Plata River and landed about 70 miles east of the present city of Montevideo. At that time the country was inhabited by Indians, of whom the dominant tribe was the Charrúas. On a second visit in 1515 de Solís was killed by the Charrúas, who strongly resisted Spanish settlement and whose subjugation took many years and cost many Spanish lives. The real conquest of the country was begun by Jesuit missionaries under the Spanish king Philip III and was gradually accomplished by the military and commercial settlements of the Portuguese and, subsequently, the Spaniards. The territory of the Plata was divided into two sections, the Banda Oriental, or eastern section, the present Uruguay, and the Banda Occidental, or western section, the present Argentina.

The Spanish Conquest

In 1680 Portuguese from Brazil landed in Uruguay and made a settlement at Sacramento, claiming the territory as Portuguese; but the Indians joined with the Spanish in driving out the invaders. Portugal, however, several times gained temporary control of the country by treaty and invasion. About 1800 Brazil obtained possession of the territory along the Rio Grande River. British forces invaded the Plata region in 1806-07, taking Buenos Aires and Montevideo, but were finally driven out.

At this time the influence of the American and French Revolutions and the struggle for independence in other South American countries led the people of Uruguay to join in the movement. The war for independence began in Uruguay in 1810

with the foundation of the League of Patriotic Sons, and was carried on first by Gen. José Artigas and later by the *Treinta y Tres* ("Thirty-Three"), a body of 33 patriots, under whose leadership the country finally gained its freedom. The Republic was formally constituted in 1830, and a constitution was adopted on July 18 of that year.

The history of Uruguay since it became a free State has been a chronicle of intrigues, financial difficulties, political folly, and crime. Many revolutions have occurrred, separated frequently by merely a few weeks or months. In 1891 service on the public debt was suspended. However, beginning with the presidency of Claudio Williman (1907-11), the government has been stable. In 1919 a new constitution was adopted, which separated Church and State, introduced universal suffrage, and considerably reduced the powers of the executive. Despite political vicissitudes, the country has been, for the most part, prosperous.

Native Drinks and Drinking Customs. The natives of Uruguay have long been accustomed to the use of alcoholic drinks, several varieties of which were made by the Indians before the arrival of the Spaniards. Among these were a kind of mead, made from wasps' honey mixed with water, and other fermented drinks made from maize, fruits, the manioc root, and the vegetable called *arrachaca*. According to Morewood, the *arrachaca*, when reduced to a pulp and combined with other materials, furnishes an agreeable and refreshing beverage, while the manioc affords a "cooling and renovating" drink, which is made as follows:

The Manioc

The roots of this plant are sliced and boiled until they become soft. They are then allowed to cool, the young women chew them, and they are afterwards put into the same vessel which is filled with water and again boiled, during which they are kept stirring all the time. The unstrained juice is put into large jars which are buried in the floor of the house for about half their depth. They are then closely stopped and allowed to ferment for two or three days. A notion is prevalent that if the liquor be made by men it is good for nothing; hence the labour falls to the lot of the females. . . .

Regarding the drinking customs of the Indians, Morewood writes:

A drinking bout is customary at sowing time and at harvest. When a guest arrives, this is his welcome; when they rejoice, they get drunk; and when sorrowful, they get drunk likewise; thus making pretexts for indulging in intoxication at all times. The liquors are kept not only in large jars, as already stated, but in vessels hollowed in solid wood, and in large baskets, so close in their texture, that with a little gum and calking they are perfectly water-tight.

Certain days were set apart for drinking the beverage made from the manioc, regarding which the same author writes:

Drinking-bouts

On a day set apart for drinking this beverage, the women kindle fires round the jars, out of which they serve the men in half gourds with the hot liquor, which they receive singing and dancing, and always empty at one draught. Here it may be remarked, that no man when single is suffered to partake of the drinking feast. During this drinking bout, they smoke an herb called *petum* either in pipes of clay, the shells of fruit, or in leaves rolled together in the form of a tube, forcing the smoke through their nostrils, mouths, and artificial holes in their cheeks. All this time the young married men dance with rattles on their legs, but never eat during the interval, nor leave the house until every drop is exhausted. In this manner they remove from house to house, till all in the place or village is finished. These meetings are commonly held once a month, and have been known to continue upwards of three days and nights.

The climate and soil of Uruguay are well adapted to the cultivation of the vine, and vines are found in a wild state in the country; nevertheless it was many years after the Spanish conquest before vine culture became established as an industry. It is probable that the Jesuits introduced Spanish vines, which they cultivated in their mission-stations; but the policy of the Spanish and the Portuguese governments discouraged the production of native wine, because it decreased the sale of wines from Spain and Portugal, and at Buenos Aires grapes could not be cultivated except by special permission and then only for table use. Vineyards were even ordered uprooted.

Hence viticulture, although of considerable importance, is one of the most recent industries of Uruguay. Regarding it, W. H. Koebel (in "The Real Uruguay"), writes:

It was as late as 1860 that the first tentative plantings of the vine occurred, and it was not until 1875 that a couple of really important vineyards were established, one at Salto and the other at Colon, in the northwest of the republic. Even then the undertaking did not meet with immediate success, and it was some while ere the type of plant was discovered that would lead to the most favorable results in the local soil.

Progress of Viticulture

This, however, once discovered, the progress of viticulture has proceeded almost without a check. The rapidity of its increase may be gathered from the following figures. In 1880 the number of vineyards in Uruguay was 16; in 1890, 181; whereas in 1895 the total had swollen to 748. Since that time the industry has continued to spread. Thus in 1897 the vineyards had increased in number to 824, while in 1905 the viticultural census showed the very considerable total of 1,453.

It is only natural that this great increase in vineyards should have been accompanied by the introduction of a greater variety of suitable plants. The types of vines that now flourish in Uruguay hail from France, Italy, Spain, Portugal, and Germany. . .

The cultivation of the vineyards is attended by the greatest expense in the south, where the humid climate lends itself to propagation of vine diseases. Here the American grape, owing to its immunity from phylloxera in a great degree, flourishes admirably.

Red wine, a smaller quantity of white wine, grape alcohol, and wine alcohol are produced.

Foreign liquors have always been used to a considerable extent, especially among the wealthy classes. Wine from Spain and Portugal and, later, from France, *caña* (rum) from the West Indies, and whisky from the British Isles are imported. Caña, an intoxicating liquor made from sugar-cane, grain, and fruits, is also produced in Uruguay and is in general use among the people. A mild form of caña—*caña de duraznos*—is fermented from peaches, while a strong spirit is made by distillation of the juice of the sugar-cane. Uruguayans are also very fond of *maté*, a non-alcoholic beverage resembling tea, made from the roasted and pulverized leaves of the Paraguayan ilex.

Liquors are sold in Uruguay in cafés, *cervecerías* (beer-shops), bars, *tabernas* (taverns), *despachos de bebidas* (drink-shops), and *pulperías* (country groceries).

Notwithstanding their general use of alcoholic beverages, the Uruguayans are considered a sober people. Travelers state that the atmosphere of the country is essentially one of civility, and the hospitality of the higher classes is proverbial, reputable conviviality of all kinds being general. The custom of giving banquets is very popular, and in Montevideo the occasions for banquet-giving are numberless. In all of these functions drinking plays a part. Regarding the modern Uruguayan, Koebel writes:

Perhaps for the reason that he is of a more openly jovial temperament he is slightly more addicted to look-

ing upon his native wine when it is red than is the Argentine or Paraguayan. But the cases where this occurs are isolated enough. Indeed in the matter of sobriety the Uruguayan can easily allow points to almost every European nation. The majority of crimes that occur to the east of the River Plate are neither those brought about by dishonesty nor drink. They are more frequently the result of differences of opinion and of feuds that are avenged by knife or revolver, for the Uruguayan, though courteous to a degree, is quick to resent offence, more especially when the umbrage given is brought about in the course of a political discussion.

According to the same author, however, the *gaucho* (cowboy) lays aside his wonted sobriety on festive occasions. Of these he writes:

Habits of the Gauchos

When the Gaucho undertakes a dance—a *bailc*—moreover, he enters into the performance with a zest that puts to shame the human products of a later civilisation. In order to witness one of the most homeric of these exhibitions it is necessary to suppose the revellers in the peculiarly reckless and irresponsible mood that from time to time falls to their lot. On such an occasion their wonted strict sobriety is abruptly melted beneath the flow of the native spirit, caña, and perhaps that of wine, and of beer. Then upon the open sward of the Campo they will dance their *tangos,* stepping it manfully for hour after hour.

Indeed, strengthened by the intervals of rest, refreshment, and sleep, it is not unusual for them to continue these tremendous terpsichorean feats for two or three days on end. At the conclusion of which, having danced themselves out and drunk themselves in, these astonishing mortals are perfectly ready for their strenuous work in the saddle!

Miscellaneous Statistics. A report on alcoholic beverages in Uruguay, prepared by Wm. Dawson, American Consul at Montevideo, under date of June 27, 1918, contains statistics of the amount of liquor manufactured, together with the amount annually imported, for the years 1907-15. According to this report a total of 2,050,938 gals. of wine, spirits, and beer were imported during 1907; 4,049,460 gals. in 1909; 3,932,727 gals. in 1911; and 1,945,018 gals. in 1915. The reduction in the amount for 1915 was due to the World War, which prevented shipment. Imports of caña (chiefly Cuban rum), the supply of which was not affected by the War, showed an increase of 47,191 gals.

Regarding alcohol distilled in Uruguay, a tax of 51.7 cents per gal. was levied up to 1900, and 78.3 cents per gal. from 1900 to 1914, after which the amount was raised to $1.37 per gal. During 1899-1900 a total of 852,376 gals. was distilled locally, yielding a revenue tax of $440,326; in 1909-10, 577,574 gals. were distilled, yielding a revenue of $452,141; in 1913-14, the amount produced was 354,850 gals., with tax of $277,794; in 1914-15, however, the amount produced fell to 39,236 gals., which yielded a tax of $47,509. According to the report this falling off was not due to decreased consumption, but to the importation of foreign alcohol, chiefly from Argentina, following the removal of the Uruguayan import duty in 1913. At that time the distillation of alcohol virtually ceased in Uruguay.

Distillation Declines

The manufacture of beer was introduced into Uruguay by Europeans and it is used especially by the foreigners residing there. The production of beer in 1899-1900 was 402,855 gals., paying a tax of $47,316 (11.7 cents per gal.); the production steadily increased until 1912-13, when it was 2,092,250 gals., paying a tax of $245,682; after 1913 it declined, the falling off coinciding with commercial depression in Uruguay. In 1914-15 the amount produced was 1,231,614 gals., with tax of $144,620.

A comparison of the tables given below will indicate the increase in the production of grapes and wine:

YEAR	KILOS OF GRAPES	LITERS OF WINE
1904	16,378,738	10,458,119
1905	20,304,850	11,569,314
1906	16,408,077	9,469,674
1907	19,385,569	11,461,817
1908	28,754,259	18,563,496

YEAR	KILOS OF GRAPES	GALLONS OF WINE
1920	56,482,000	7,919,000
1924	53,765,352	7,538,495
1926	48,396,255	6,457,800
1927	62,822,199	8,790,846

Dr. Joaquín de Salterain, prominent temperance pioneer of Uruguay, has from time to time compiled interesting data, showing the relation between alcohol and insanity and alcohol and crime in Uruguay. According to his statistics, the number of inebriates in the hospitals of Montevideo during the years 1911-20 was as follows:

1911-1915		1915-1920	
Men	46,940	Men	36,688
Women	3,060	Women	2,702
Total	50,000	Total	39,390

The ages of inebriate persons were as follows:

AGE	1st 5-YEAR PERIOD	2nd 5-YEAR PERIOD
Under age	40	24
From 10-19 years	3,536	1,793
" 20-29 "	17,775	14,316
" 30-39 "	16,973	13,751
" 40-on	11,676	9,506
Total	50,000	39,390

The sex of the inebriates was as follows:

MEN		WOMEN	
1st period	46,940	1st period	3,060
2nd period	36,688	2nd period	2,702

In commenting on these figures, Dr. de Salterain writes:

Comparing the total of the first with the second period there was a real reduction in the latter, but in both are shown, in unflattering figures, the increasing number of inebriates in the early years of life, which are those in which deep changes in the physical organism are more easily produced.

Under the influence of Dr. de Salterain the National Chamber of Representatives appointed a Commission on Repression of Alcoholism of which Dr. Salterain was made chairman. This Commission made the following report of the data obtained regarding alcohol in relation to crime:

The Judge of the Criminal Court of the Second District informed us that "from 1900 to 1911, inclusive, he had pronounced 653 sentences the charge of inebriety having been alleged and admitted in 184 cases," the proportion of inebriates being 28 per cent.

The Correctional Judge said that: "Of the sentences pronounced in 1908, some belonging to 1907, to the number of 864, and of 160 up to May, 1908, it could be correctly affirmed that the average of the cases in which drunkenness or alcoholism has been the principal agent reached 50 per cent."

The Instruction Judge of the Third District estimated that "in 90 per cent (almost the total!) of the crimes of homicide, personal injuries, offenses against authority, intoxication on the part of the delinquent has been present."

The Criminal Judge of the First District ended his report by stating that "in 1906, the proportion of alcoholic delinquents was from 24 to 25 per cent, in 1907, 32 per cent, and in 1908, 36 per cent. The same magistrate estimated the proportion of "alcoholic delinquents or those intermittently affected" at 50 or 60 per cent.

Crime and Alcohol

Later, consulted on this and other points relative to the repression of alcoholism, the magistrates answered (December, 1905) in the following form:

Dr. Mendez del Marco, Judge of the Second Criminal Court: "The percentage of alcoholism in the crimes

of blood is great and even in some others; but the lack of exact statistical data hinders me from giving accurate figures on this point.

Dr. Ferrando y Olaondo, Judge Advocate in the Correctional Court, said: "As regards the number of alcoholics I am unable to answer exactly, because the tribunal does not keep illustrative statistics; I have observed, however, that the seriousness of the evil in the country is well known and it ought to be put down as much as possible by adequate laws and with incessant propaganda, opposing the establishment of drink-shops and the introduction and sale of alcoholic drinks."

Dr. Llambias de Olivar, Instruction Judge of the First District, stated that "in the offenses of fights, wounds, disrespect and offenses against authority, drunkenness is alleged in approximately 70 per cent of the cases."

Finally Judge Dr. Llovet, as well as others of his colleagues, regretted being unable to give exact statistics with reference to alcoholism in delinquency, but said: "I believe I am not wrong in affirming that in crimes against the person and, especially, in those of blood, the proportion is terrible, as I estimate it at 70 per cent."

Liquor Legislation. Although the Government of Uruguay has been distinctly favorable to temperance propaganda, it has been difficult to secure legislation restricting the sale of liquor. Uruguay is one of the five countries of South America having advanced social legislation, such as laws for the protection of labor, for women and children, old-age pensions, public health, etc.; and it is in the interests of public health and economic progress that the Government desires to check the use of alcoholic liquor. To promote these ends the Government grants an annual subsidy of $3,000 to the agencies that work for temperance.

In 1911 the Government appointed an official Commission to study the evils of the liquor traffic and advise the best means to limit the pernicious effects of alcoholism. In this investigation a large amount of evidence was taken, and a portion of the report of the Commission has been quoted in this article. At Antialcoholic Congresses held in Montevideo in 1914 and 1918 many leading officials, doctors, and men of science participated, and their addresses were published and circulated very extensively.

In 1913 Mrs. Carrie van Domselaar, president of the Uruguay Woman's Christian Temperance Union, wrote:

The Government is beginning to awaken to the importance of at least limiting the number of drinking houses *(despachos de bebidas)*. Dr. Etchepare, who has made the study of insanity a specialty, has done, and is still doing, a great deal to awaken a sentiment toward Prohibition. Our Union is working all the time, but it cannot have much influence with the Government as yet, although petitions are sent to the Chamber whenever the subject is to be discussed. Our hope is in the children who are receiving instruction; as they take their place in the world it cannot fail to have great effect.

The most important legislation with regard to alcohol in Uruguay is included in the Liquor Law passed in 1920, whose principal provisions are as follows:

Art. 1. Non-alcoholic beverages not manufactured in the country will be included in those exempt from customs duties.

When factories for the production of these or similar beverages shall be installed in the country, the Executive Power will reestablish the customs duties.

The same national or foreign beverages shall be exempt from every other fiscal impost.

Art. II. The sale of distilled alcoholic beverages is forbidden in public places, harbors, gardens, promenades, theaters, cinema-houses, municipal markets, gambling-houses, etc.

Retail-shops existing in the said places must be closed within a year from the promulgation of ths present law.

Places serving as music-halls will be considered as cafés, under this law.

The sale of distilled alcoholic beverages will not be permitted in trades.

Art. III. The introduction and manufacture of beverages having absinth as their base, and their counterparts, are forbidden.

A year after the promulgation of the present law the sale and holding of the said beverages will be interdicted.

Only importers and manufacturers of alcohol shall sell this article to the manufacturers of liqueurs.

It shall also be permitted to sell alcohol for the need of clinics and manufacturers in proportions fixed by the Executive.

Art. V. The Executive Power shall have authority to enact measures regulating hygiene in the liqueur factories.

These establishments shall be open for inspection at all times by duly authorized agents of the public administration.

Art. VI. Retailers may not make any kind of drink with alcoholic substances; infractions will entail the penalties fixed by Article X of the present law.

Art. VII. The Executive Power shall order the establishment in the public schools of a course on alcoholism and its evils and on the means of combating it, with a view of inspiring in the children an aversion toward alcohol.

Art. VIII. The sale of alcohol to women and children is rigorously forbidden; the vendor is solely responsible for the infraction of this article.

Art. IX. The sale of alcoholic beverages to soldiers in the Army and to the civil guards is forbidden.

Art. X. Infractions of the provisions of the present law will be punished by fines of 20 to 1,000 pesos. The Executive Power is entitled to establish a scale of fines according to the gravity of the infraction.

The fine shall be payable within twenty-four hours after notification by the police.

On the other hand, infraction will involve an equivalent imprisonment; that is to say, one day of arrest for each peso or fraction of a peso.

In 1924 a law was passed differentiating between natural and artificial wines, and standardizing their production and output. The law also prohibited certain kinds of adulteration; but its provisions were only incidentally concerned with the question of temperance.

Temperance Organizations. The first temperance organization to gain a foothold in Uruguay was the Woman's Christian Temperance Union, which was established in Montevideo in 1892 by Mrs. Mary Clement Leavitt, World W. C. T. U. missionary from the United States. The first president was Mrs. Almon W. Greenman, wife of the Methodist minister in Montevideo. She was succeeded in turn by the wives of other ministers located there. From the beginning the pastors and members of the Methodist Episcopal Church, as well as of other denominations, have recognized the importance of the Union and have assisted in its work. Besides the churches other Christian organizations have cooperated, foremost among which has been the Y. M. C. A., whose secretaries, P. A. Conard and Eduardo Monteverde, have exerted a great influence in governmental and educational circles. The Woman's Foreign Missionary Society of the Methodist Church has helped the spread of temperance ideas, especially in the establishment at Crandon Institute of a center for scientific temperance instruction and in the institution of Loyal Temperance Legions for temperance training of the young.

W. C. T. U.

In 1898 Mrs. Carrie Crocker van Domselaar became president of the Union, and remained in that office until 1915. Under her leadership temperance influence advanced constantly throughout the country. In 1906, at Mrs. Van Domselaar's request, Miss Elma G. Gowen, World missionary of the W. C. T. U., made an extended visit in Uruguay and was very successful in arousing interest in the cause. In 1913, again at Mrs. Van Domselaar's request, Miss Hardynia K. Norville was sent to Uruguay and, after

a period of untiring work succeeded in organizing the LIGA NACIONAL CONTRA EL ALCOHOLISMO ("National League against Alcoholism") with which the Union was then merged. In this work she was ably assisted by Dr. JOAQUIN DE SALTERAIN and his wife, Mrs. Manuela de Herrera de Salterain.

From the first the temperance forces in Uruguay took advantage of the possibilities for work among the children, and accordingly many Loyal Temperance Legions have been established in the schools under permission given by the Government. In 1927 Mrs. Isabel Rodriguez was appointed temperance supervisor over all public schools. This work includes medal contests, meetings, school festivals with temperance songs and recitations, the showing of lantern-slides to illustrate the effects of alcohol on body and mind, and the formation of Juvenile Clubs. Efforts are also made to interest parents. Miss Blanca E. Ferraro, representing the National League in Maldonado, in a report to the *Union Signal* (April 27, 1929), states that there are now sixteen Legions in the schools of that city: that in 1927 she organized the Temperance Club of Cadets Artigas in San Carlos, under whose auspices a number of temperance gatherings for children have been held; and that in 1928, with the help of the superintendent of the Cadets, Miss Rosa Solsona Flores, she began the issue of a paper, the *Artigas*, which has obtained a large circulation in Maldonado. She is allowed a page of *El Amenece* ("The Menace"), issued in Maldonado biweekly, for temperance propaganda.

Government Favors Temperance Teaching

The National League against Alcoholism was organized at a meeting in the Hotel Oriental, Montevideo, June 10, 1915. The first officers were: President, Mrs. Bernardino Muñoz de De-Maria; vice-president, Cata C. de Quintela; treasurer, Mrs. Manuela de Herrera de Salterain; and secretary, Delia C. de Etchepare. The first work of the organization was an investigation into the state of alcoholism of the country, which was conducted by Dr. Salterain and Dr. Narancio. Through the efforts of its women members, the League secured a Government subsidy for the publication of propaganda leaflets, and of the official organ, *El Lazo Blanco* ("The White Ribbon").

Liga Nacional

In 1916 the League was invited to the First Pan-American Congress at Washington, D. C., and Mrs. Ana Miles de Monteverde was appointed as delegate and explained the work of the League to that gathering. In 1918, under League auspices, the first Congress against Alcoholism was held in Uruguay, and for its organization the Government contributed 1,000 pesos. At this time branches of the League were established in a number of Departments throughout the country. The League was represented at the W. C. T. U. convention held at Columbus, Ohio, in 1919, by Miss Norville, Aurelia Viera, and Isabel Gonzalez Vazquez, transportation expenses for these delegates being paid by the Government. At this time the W. C. T. U. made an offer of $15,000 to aid the temperance cause in Uruguay and in the following October Mrs. Van Domselaar received a draft for that amount. This gift was made with the stipulation that it be kept until the League should raise an equal sum. Efforts to raise this money were successful in the course of a few years, and in 1925 the $30,000 was used in the purchase of a building in Montevideo for permanent headquarters for the League.

The League has been active in working for temperance legislation. It has directed petitions to the legislative body at various times, notably on April 19, 1917, when a request was made for the closing of the taverns on festival days, since which time April 19 has been celebrated as Temperance Day. In 1916 an increase in the license fees for liquor-shops was secured. Largely through the influence of the League a law was passed prohibiting the sale of distilled liquors on Sundays.

The present officers of the League (1929) are: President, Mrs. Manuela de Herrera de Salterain; and secretary, Mrs. Elena Fabregat de Caetano. Its headquarters are at 1368 Calle Maldonado.

In 1924 Mrs. Van Domselaar, then vice-president of the League, wrote concerning the status of the temperance question in Uruguay (*Union Signal*, Dec. 18, 1924):

> Although we have senators and deputies in both houses who are favorable to our cause, not much progress in putting over anti-alcohol legislation can be seen here as yet. At present a very live subject under discussion in both houses is the government monopoly of the business in alcohol, against which we are using our influence. We cannot venture to say just what the outcome will be. Our principal supporter in the Counsel of Administration, Dr. Attilio Narancio, is at present away in the United States because of ill-health, and he is greatly missed.
>
> The government is favorable to the temperance movement as long as we confine our activities to the educational side of the question; it facilitates our entering into the public schools with scientific temperance instruction and to teach the children temperance songs, and allows Loyal Temperance Legions to be formed. The director of public instruction, Dr. Eduardo Acevedo, recently accompanied Mrs. de Salterain and several of the ladies of the Liga to one of the rural schools in the outskirts of the city, in order to witness the teaching of the temperance lessons and the method of organizing a Loyal Temperance Legion. Mrs. Rodriguez delivered the lesson in a most effective manner, and Miss Aurelia Viera organized the Legion with the usual formalities, all of which was to Dr. Acevedo an entirely new way of presenting the subject. He expressed himself as being very much pleased to have such work carried on in the schools.
>
> In addition to this, the railroad fares are given free to a small group of six by the government, for the purpose of making temperance propaganda in the cities of the interior, and forming unions, these to be kept alive by constant correspondence with the headquarters in this city, the sending out of leaflets and press matter.
>
> Our activities are many, for there are weekly meetings at the headquarters for Loyal Temperance Legions and classes for the instruction of leaders, as well as weekly meetings for the executive committee. The Young People's Branch is active in publicity work, translating books, articles, and leaflets for distribution. The organ of the society is *El Lazo Blanco*, published monthly. The local press is generally friendly. We make use of posters at stated seasons and give them a wide circulation.

Loyal Legions

BIBLIOGRAPHY.—*Alliance Year Book*, 1929; files of *El Lazo Blanco*, Montevideo, Uruguay; *Encyclopaedia Britannica*, 11th, 12th, and 13th eds., *s.v.*; files of the *International Record*, London, Eng.; W. H. Koebel, *The Real Uruguay*, New York, 1911, and *The Great South Land*, New York, n.d.; Morewood, *History of Inebriating Liquors*, Dublin, 1838; Dr. Joaquín de Salterain, *Alcoholismo en el Uruguay*, Montevideo, 1923; files of the *Union Signal*; Harry W. Van Dyke, *Through South America*.

URWICK, WILLIAM. British Congregational minister, writer, and temperance advocate; born at Shrewsbury, Shropshire, in 1791; died in Dublin, Ireland, July 16, 1868. He was educated at a boarding-school at Worcester, after which he secured employment at Birmingham. There he came under the influence of the Rev. John Angell James, who persuaded him to study for the ministry at Hoxton Theological Seminary. His first charge was at Sligo, Ireland, where he served as pastor of the

Independent Church for eleven years. During the famine of 1823 he was secretary of the relief committee for the distribution of English contributions in the town and county of Sligo. In the following year he visited every town in Connaught as agent of the Bible Society, and in 1826 became pastor of the York Street Congregational Church, Dublin, where he preached for nearly 42 years. During this period he taught theology in the Manor Street Academy, Dublin, and frequently conducted open-air services at Greystones, County Wicklow. In 1832 Urwick was granted an honorary D.D. by Dartmouth College (U.S.A.). He was the author of several theological works.

Urwick is perhaps best remembered for his writing of the fourth of the Dublin Series of Tracts advocating total abstinence from all intoxicating liquors. In this tract, dated Nov. 29, 1829, and published by the Dublin Temperance Society, the author points out the evils of intemperance, discusses its causes, and prescribes the following remedy:

> The prescription I have to offer is simple, and within the reach of all, and invariably efficacious if it be applied. It is the total, prompt, and persevering abstinence from all intoxicating liquors. It has been proposed by some to change the kind, or to diminish the quantity, or to lessen the frequency of their use. But the probability, I had almost said the certainty, is, that if indulgence in them be allowed at all, the sensation produced by them will continue, the desire for them will be sustained, and the door yet left open by which temptation may return and again lead the half-emancipated victim captive.

USHIODA, CHISE (MARAYAMA). Japanese teacher and temperance advocate; born at Iida, province of Shinshu, in 1842; died July 4, 1903. She was married in 1866. In 1882 she became a Christian and was baptized by Dr. Julius Soper. After her husband's death the following year she removed to Tokyo with her five children and entered the kindergarten course at the Sakuri Girls' School. After graduation she taught in kindergarten schools. In 1887 she enrolled in the Seikei Bible School for women, from which she graduated three years later. For seven years she engaged in evangelistic work.

Throughout the later years of her life Mrs. Ushioda was actively interested in various forms of social welfare. She helped to found an industrial school and worked incessantly for the Woman's Christian Temperance Union and for Rescue Homes for fallen women. From 1897 until her death she was president of the Tokyo W. C. T. U.

USQUEBAUGH. A potable spirit extensively distilled by the Celtic inhabitants of the British Isles in the seventeenth and eighteenth centuries. The name is derived from the Celtic *uisge-beatha* (water of life), which, in later contracted form, became the modern whisky. The usquebaugh of the eighteenth century, however, was quite unlike the whisky of to-day, being a compound of plain spirit with saffron, nutmeg, licorice, anise, sugar, and other spices and flavorings. Distilled spirits *(aqua vitae)* were known in Ireland as early as the middle of the fifteenth century, and whether the term "usquebaugh" applied to plain as well as compound spirits is uncertain. The spirits which formed the basis of usquebaugh were undoubtedly distilled from grain, usually barley. In the reign of Henry VIII (1491-1547), Irish immigrants took with them to England a variety of usquebaugh, which they had already begun to manufacture. Thrice-distilled usquebaugh was called "trestarig."

USQUEBAUGH BAUL. The name given by the inhabitants of the Scotch isle of Lewis to USQUEBAUGH that has been four times distilled.

USUPH. A native drink common in many parts of the Barbary States. According to Morewood ("Hist.," p. 78) it "consists of little more than the water in which raisins have been steeped."

UTAH. One of the central western States of the United States; bounded on the north by Idaho and Wyoming, on the east by Wyoming and Colorado, on the south by Arizona, and on the west by Nevada; area, 84,990 sq. mi.; population (est. 1928) 531,000. The capital is Salt Lake City (pop., est. 1926, 133,000). The principal industries of the State are agriculture and mining; the chief products are hay and grain, vegetables, dairy products, wool, etc. The important minerals are copper, lead, zinc, iron, gold, and silver. Salt is obtained from the solar evaporation of the waters of Great Salt Lake.

Historical Summary. Utah (named from the Ute Indian tribe) was first visited by white men in 1540, when an expedition sent out by Vasquez de Coronado, the Spanish explorer, and led by Capt. García Lopez de Cárdenas reached the Colorado River at a point now within the State's borders. In 1775 the territory was explored by two Franciscan friars, Francisco Atanasio Dominguez and Silvestre Velez de Escalante, who led an expedition from Sante Fé to discover a direct route to Monterey, California, and reached Utah Lake on Aug. 23. It was not until 50 years later that Great Salt Lake was discovered by James Bridger, a trapper, who was seeking the source of the Great Bear River. Other trappers followed and in 1825 William H. Ashley, of the Rocky Mountain Fur Company, led a party of 120 from St. Louis and established the fort named for him on Lake Utah. In 1843 John C. Frémont and Kit Carson explored Great Salt Lake. The settlement of Utah, however, began with the arrival of Brigham Young and his band of 150 Mormon followers, who, seeking to escape the jurisdiction of the United States, entered Great Salt Lake Valley in September, 1847. Before the end of 1848, 5,000 Mormons had settled in Salt Lake City.

At the time of the Mormon arrival Utah was in the possession of Mexico; but by the treaty of Guadalupe Hidalgo (Feb. 2, 1848) the western territory in which Utah was included was ceded to the United States. Early in 1849 the Mormon community was organized into the state of Deseret, with Brigham Young, successor to Joseph Smith as head of the Mormon Church, as governor. Deseret then comprised all of Utah, Arizona, and Nevada, together with parts of New Mexico, Colorado, Wyoming, and California. In 1850 Congress organized the Territory of Utah, comprising the present State and portions of Nevada, Colorado, and Wyoming, under an act which provided for its later admission as a State. Statehood was delayed, however, because of the opposition in Congress to the institution of polygamy in the Mormon Church and repeated clashes between the Church and the Government regarding the extent of Federal control. Mormon hostility to the settlement of non-Mormons ("Gentiles") brought about the Mountain Meadow Massacre, in 1857, in which a party of immigrants were mur-

The Mormon Immigration

dered by Mormons and Indians. In the same year the Indians rose against the Mormons and in the next ten years outbreaks were numerous, ending in the Black Hawk War (1865-67) after which the Indians were removed to reservations in the Uinta Valley.

The disturbances between the Mormons and "Gentiles" led to the sending of United States troops to Utah in 1857, and the Mormons submitted to Federal control in the following year. The Edmunds Act of 1882, followed by supplementary legislation, punished and discouraged polygamy in the Mormon Church and, after the institution had been practically renounced by the Church, Utah was admitted as a State in 1896. In later years a large "Gentile" immigration took place; but the population is still predominantly Mormon. The present head of the Church is HEBER J. GRANT.

Alcohol in Utah Territory. The history of Utah with regard to alcohol has been somewhat different from that of other western States, due to its settlement by the Mormons, among whom the use of liquor was discouraged.

Mormon objection to the use of liquor is based on the "Words of Wisdom," claimed to have been received by Joseph Smith in revelation on Feb. 27, 1833. According to the revelation these "words," with regard to intoxicants, were:

> Behold, verily, thus saith the Lord unto you, in consequence of evils and designs . . . I have warned you and forewarned you . . . by giving you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, nor meet in the sight of your father. . .

The view-point of orthodox Mormons on this question is set forth by Franklin S. Harris and Newbern I. Butt, in "Fruits of Mormonism" as follows:

> Thus caring for the body has taken its place as a religious principle which affects the welfare of the soul. Because the body and spirit taken together are considered as the soul of man, it is thought that anything that tends to degrade the body, automatically retards the progress of the individual, and consequently helps defeat the individual's progress toward the great goal of life. Those who follow the Word of Wisdom refrain from the use of all intoxicants, from tobacco, from tea and coffee and from anything else that is known to be injurious to the body. They also avoid over-eating, over-working or any other excess. This means that the Mormon people, if they are living according to the rules of the Church, are temperate and that they avoid over-indulgence in every form.

In accordance with the teachings of the Church, it was early decided by the Mormon leaders not to permit the sale of liquor in their communities. At a meeting on Sept. 24, 1847, a resolution was passed at Salt Lake City "against the sale or use of ardent spirits" (Hubert Howe Bancroft, "History of Utah"). In spite of this resolution, however, some production of liquor must have been attempted by the Mormons in the first year of their residence in Utah, as in the following year it was necessary to prohibit such production.

Early Mormon Prohibition

According to Bancroft, the second winter was unusually severe and the traders were reported to be very near starvation. As a remedy the Mormon Church "resolved that no corn should be made into whisky, and that if any man was preparing to distil corn into whiskey or alcohol, the corn should be taken and given to the poor." ("History of Brigham Young," M.S., 1849, 4, cited by Bancroft.)

As to the manufacture of whisky in Utah Bancroft quotes a statement of President Taylor that "alcohol was first made by the saints [Mormon] for bathing, pickling, and medicinal purposes, and was little used for drinking. Stills were afterward obtained from emigrants, and the manufacture and sale of alcohol were later controlled by the city councils." Utah whisky was known as "valley tan," a name first applied to leather tanned in the valley, and afterward to other articles of home production. According to Mark Twain ("Roughing It") no saloons were allowed in Utah by Brigham Young and no private drinking permitted among the Mormons, except of "valley tan." (See NEVADA.)

From almost the first the Mormon Church adopted the use of unfermented wine in the communion service, the use of fermented wine being given up as the result of a revelation received by Joseph Smith. Smith's account of the revelation, as given in the Mormon periodicals, *Millennial Star* (iv. 151) and *Times and Seasons* (iv. 117-118), is cited by Bancroft (*op. cit.*) in the following quotation:

> In order to prepare for this (confirmation) I set out to go to procure some wine for the occasion, but had gone only a short distance when I was met by a heavenly messenger, and received the revelation.

According to the revelation, Smith was told that "wine for sacramental purposes must not be bought, but made at home," and he was given directions for preparing the wine. William Chandless, who visited Utah in the early days, states ("A visit to Salt Lake," London, 1857) that for communion "water is substituted for wine, from the impossibility of obtaining the latter unadulterated, they say; one may add, also to avoid the great expense."

With the arrival of non-Mormons, however, saloons sprang up and flourished. Historians of Utah agree that the majority of the "Gentile" arrivals were of a rough class, traders, miners, gamblers, and adventurers of the lowest order, and that these men were responsible for the introduction of drunkenness and vice into the Territory. Bancroft says that: "Until the gentiles came, there were in Utah no police or police courts; no houses of drinking, or of gambling, or of prostitution" (p. 339), and that later in 1882,

Drunkenness Among Non-Mormons

> all the keepers of brothels, and nearly all the gamesters and saloon-keepers, were gentiles. Two hundred out of the two hundred and fifty towns and villages in the territory contained not a single bagnio. . . The Mormons were a people singularly free from vice—unless that can be called a vice which forms part of the tenets of their church—and they were one of the most industrious, sober, and thrifty communities in the world.

In his description of Utah the same author says that the towns resembled small English villages, "except for the fact that no ale-houses were to be seen in their midst," and of Salt Lake City he writes:

> In 1883 the capital contained a fixed population of about 25,000. . . The city was well supplied with all modern comforts and conveniences, including gas and electric lights, street-railroads, hotels, markets, libraries, theatres, clubs, and saloons, where men might drink, smoke, and discuss politics and religion. . .

He states that the first barroom in Salt Lake City and the only one for years, was in the Salt Lake House, owned by President Young and Feramorz Little. It was opened "for the accommodation of travelers, whose requirements would be supplied by some one, and it was thought by the brethren

that they had better control the trade than have outsiders do so."

With the establishment of saloons in many of the towns of Utah an attempt was also made by "Gentiles" to open a liquor-shop in Salt Lake City in opposition to the Mormon establishment. This saloon was suppressed by the Mormon authorities as an unlicensed liquor-shop and in a subsequent law suit (Clinton *et. al.* vs. Englebrecht *et. al.*), brought by the owners, a judgment for $60,000 was rendered against the municipal officers. This judgment was later reversed by the Supreme Court. (*Millennial Star*, xxxiv. 296, cited by Bancroft, p. 664.) For further details of the attitude of Mormon communities toward the liquor traffic, see CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

The increase in population in Utah brought about an increase in the consumption of liquor. In 1850, according to Bancroft, the Utah Territory revenue was $23,000, "including merchants' licenses and tax on liquors." In 1870 J. H. Beadle, in "Life in Utah," estimated the income from the Mormon whisky distillery and liquor-store at $100,000.

Besides the production of native whisky, efforts were made to produce wine. On the Virgin River and elsewhere in southern Utah some vineyards were located; but, according to Bancroft "viticulture was not a profitable industry, as both grapes and wine were slow of sale, the latter on account of its inferior quality, and because the Mormons seldom use stimulants." In 1875 there were only 544 acres in grapes, the total yield being about 1,700 tons, and the average a little more than three tons per acre.

Factors which brought about a change in moral conditions in Utah were the character of the Federal officials sent out to fill Territorial offices, and the disputes between the Mormon and Federal authorities, which finally resulted in armed controversy.

Most of the "Gentile" officials appointed to Territorial offices, according to Mormon account, were solely political adventurers. Of the first Federal officials, Bancroft states that two deserted their posts, a third was probably an opium-eater, a fourth a drunkard, and the fifth a gambler and lecher. The fourth, who was "of vinous aspect," added to his judicial functions that of store- and boarding-house keeper; he never lost the "good-will of his patrons, and never refused to drink with them."

Mormons Resist Federal Troops

The first clash between Federal troops and the Mormons occurred on New Year's day, 1855, as a result of a saloon quarrel. The Federal troops were under the command of Colonel Steptoe. In this fight Bancroft states that "firearms were used, and several men wounded, two of the soldiers severely. The entire legion [Mormon] turned out and threatened to annihilate Steptoe's companies, compelling them to entrench and remain under arms for three days. The matter was settled by mediation." Subsequently, however, a larger force was sent to maintain Federal authority and during its two-year occupation of the territory the conduct of the troops was for the most part unexceptionable, the real cause of further trouble with the Mormons being the army's camp-followers. Of this situation, Bancroft writes:

> Accompanying the troops, however, was the usual crowd of hucksters and camp-followers, and a more villainous throng was never gathered from the sweepings of the frontier states. At Camp Scott and on the march they were kept under strict surveillance, but here they found a safe field for their operations. Many of the younger Mormons were corrupted by their example, and in 1859 gambling, theft, drunkenness, and even murder were as common in Salt Lake City as they became in later years among the mining towns of Nevada and Colorado. Seldom were the offenders brought to justice, the authorities being only too glad to let these desperadoes kill each other off during their drunken carousals.

Liquor Legislation. The first restrictions on the sale of liquor in Utah were local measures. After the Territorial Legislature was established, laws were passed, from time to time, that by 1900 gave the State an effective liquor code. Utah was then under the license system, license fees varying from $600 to $1,200 per year. Persons selling liquor without a license were subject to a fine of not more than $300, or imprisonment for a period of not more than six months, or both. Sunday selling was subject to the same penalties. Sale to Indians or minors was punishable by a fine; and adulteration was prohibited.

Little was done toward further amendment of the liquor laws until 1908, in which year the Anti-Saloon League took charge. Under the leadership of GEORGE ALBERT STARTUP a legislative campaign was inaugurated in 1909. State-wide Prohibition was its original objective; but to secure the support of both the Republican and Democratic parties, a local-option compromise was agreed upon. The law was passed but was subsequently vetoed by the governor of the State. In 1911 local option was enacted; but did not result as favorably as the drys had anticipated, owing to the township rather than the county being made the voting unit. In consequence, liquor sales in wet centers were enormously increased. A step forward was the Booth-Startup Law of 1913, making owners responsible for liquor and vice nuisances committed on their premises.

The Wootton Bill

In 1915 another attempt was made to secure State-wide Prohibition. The Wootton bill, drafted by Startup, passed the Legislature, but was vetoed by Governor William Spry, an elder of the Mormon Church, who, to avoid having the measure passed over his veto, delayed action until the Legislature had adjourned.

Meanwhile a considerable portion of the State had voted dry. On June 27, 1911, local-option elections were held in 110 cities and towns. Of the communities voting, Salt Lake City and Ogden, the two largest cities in the State, together with 21 towns, voted wet, while 87 towns and cities voted dry. The vote in Salt Lake City was: Wet, 14,008; dry, 9,328. The wet majority in Ogden was 1,652. As the result of this election 101 saloons were driven out, leaving only 235 saloons in the State, of which 141 were in Salt Lake City, 32 in Ogden, and 62 scattered over the State. In 1913 and 1915 further local-option elections increased dry majorities. In Provo the dry majority was increased from 230 to 650; in Logan, from 500 to 1,200. Strong license cities did not vote in the June elections of 1915. However, with the exception of its two largest cities, the mining and railroad camps, and one residence town, Utah was practically dry.

Statutory Prohibition was finally adopted by the Legislature in 1917, by a unanimous vote in the Senate and with but one dissenting vote in the House. It was approved by Governor Bamberger and went into operation on Aug. 1. In the same

year a Prohibition amendment to the State Constitution was passed by the Legislature and accepted by the people at the general election in November, 1918.

The Federal Prohibition Amendment was ratified by the Utah Legislature Jan. 14-15, 1919, making Utah the thirty-third State to ratify.

Utah has enacted a Prohibition enforcement law, under whose provisions a first violation is punishable by fine and a second violation by imprisonment. Premises where intoxicating liquors are sold constitute nuisances which may be abated, but there is no specific provision that such premises shall be closed except as to the sale of liquor. Any fluid poured out or otherwise destroyed for the purpose of preventing seizure will be *prima facie* evidence that violation was intended. Vehicles which illegally transport liquor may be seized and sold. State officials may be removed from office for failure to perform their duty with reference to liquor violations, and enforcement is placed in the hands of State and county officials.

Temperance Organizations. Owing to the isolation of the Mormon population and the character of early non-Mormon settlers, Utah was somewhat laggard in the field of temperance reform. As early as 1866 the Independent Order of Good Templars had secured a foothold in the Territory; but in 1882 the Order had not progressed sufficiently to establish a Grand Lodge. During Miss Frances E. Willard's tour of the West in 1883

W. C. T. U.

she attempted to institute the Woman's Christian Temperance Union in Salt Lake City. Conferences were held with leading Mormon women, but no organization was effected. In 1888, however, the W. C. T. U. organized a State Union, with Mrs. C. S. Burnett as president. At that time there were five local Unions in the State with 231 members, and eleven junior societies with 570 members. Recent presidents of the State Union have been: Mrs. C. A. Walker, Salt Lake City; Mrs. D. W. Jenkins, Tremonton; and (1926—) Mrs. M. H. Parry, Salt Lake City.

In 1895 the Prohibition League of Utah was organized to fight for constitutional Prohibition. In 1905 an independent campaign was waged by George A. Startup, in connection with the *Deseret News*, for the elimination of advertisements of alcoholic medicines. The Anti-Saloon League had entered Utah in March, 1898, but it was not formally organized until Dec. 6, 1907, when a convention was held in the First Methodist Church at Salt Lake City. At this meeting George F. Goodwin presided and Frank B. Stephens gave the address of welcome. Addresses were given by the Rev. P. A. Simpkins and by Assistant General Superintendent Young, who spoke in the absence of National Superintendent Purley A. Baker. Rev. Louis S. Fuller was named State superintendent, and he was also in charge of the organization of the Anti-Saloon League in Nevada and Wyoming. He was succeeded in 1912 by the Rev. F. B. Short. The "Anti-Saloon League Year Book" gives no further League officials for Utah until it reports the officers of the Prohibition and Betterment League (1917-1919) as: President, Heber J. Grant; first vice-president, Rev. George E. Davies; second vice-president, George A. Startup; secretary, John H. Evans; corresponding secretary, James H. Wolfe. At the present time there is no State superintendent.

The first efforts of the League were devoted to the securing of legislative action. Public sentiment had developed rapidly, 85 per cent of the voters of the State having signed petitions asking for State-wide Prohibition. An inadequate local-option law was the best that could be obtained from the Legislature of 1909. In 1910 the organization of Betterment Leagues, under the direction of Startup, was begun to secure further local-option action. The Betterment campaign was largely responsible for the local-option law of 1911. In 1915 the League undertook a campaign for State-wide Prohibition that has become historic, not only for the bitterness of the contest but for the political duplicity revealed. The measure, known as the Wootton bill, was presented to the Legislature; but before it was finally enacted the referendum provisions were stricken out.

The Anti-Saloon League

The amended bill was passed by the Legislature and submitted for the approval of the governor. Governor Spry, an elder of the Mormon Church, had led the people to believe that he was in favor of the Prohibition bill; but instead he held the measure till the Legislature adjourned and then vetoed it. The indignation caused by this action was voiced by Prof. N. L. Nelson, who in "An Open Letter" to Governor William Spry, published by the Betterment League in the pamphlet "The Betrayal of Utah" (Provo, Utah, Mar. 30, 1915), charged that the Governor was waiting in his office to learn what action the Legislature was taking and was immediately informed of every step in the proceedings. As soon as he heard that the bill had been signed he left his office and the building before it could be presented to him. In order to get the bill signed that evening a committee was appointed to wait on the Governor. The committee found him in the Hotel Utah; but his anger at their visitation led him to denounce the committee in insulting language, and its members withdrew without giving him the bill. The bill reached him the next morning, the letter accompanying it being dated March 5. He sent a message to the Senate asking that the date be changed to March 6. He then held the bill over without action until the Legislature adjourned, so that it would not be possible to pass the measure over his veto. In his veto message he justified his act by trying to point out objectionable features in the measure, such as the provision making the druggist the dispenser of alcohol on the prescription of a physician, the lack of a provision for compensation to the liquor-dealers for loss of property, and the lack of adequate time for them to close up their business. Governor Spry also attempted to exculpate himself by implicating President Joseph F. Smith, head of the Mormon Church. According to the *New Republic*, Aug. 13, 1915, the Governor made the following statement to three Mormon stake presidents in the Senate:

Prohibition Bill Betrayed

> Now, brethren, I come to you as your brother in the priesthood, and not as governor of the state; and I bring a message from the president of the church to you as stake presidents and the message is that President Smith desires you to sustain my veto on the floor of the Senate and defend me in my action when you go home to your people.

The same paper states that President Smith did not deny Governor Spry's statement that he wanted Spry's veto sustained, although a little later, at the April conference of the Church, Smith reaf-

firmed his Prohibition views in the following statement:

> I will advocate and strive to use every opportunity within my reach for Prohibition in wisdom and not in unwisdom. If I go to any extreme at all in any matter, I hope it will be in the cause of justice, truth, temperance and honesty of life and purpose. I may get extreme in matters of that kind, but I may not be so extreme as some people are in questions of policy.

Governor Spry was a Republican. The dry forces now threw their support to the Democratic party and helped to elect Simon Bamberger as governor, with a dry Democratic Legislature. A new State-wide Prohibition bill was drafted and enacted, practically without opposition, in 1917.

For a considerable period the temperance movement in Utah centered in Provo, where the dry forces were led by George A. Startup, ably seconded by the Rev. Philip King and the Rev. Everett Bachelder, successive pastors of the Community Church. Startup not only undertook the routine duties of State superintendent of the Anti-Saloon League, but in addition drafted legislative measures, conducted intensive campaigns, and frequently defrayed traveling expenses, costs of circularization, etc., from his own pocketbook.

After several years of State and National Prohibition, the Federal Prohibition Director of Utah in 1924 stated it as his belief that at least three fourths of the people were of Prohibition principles and practise.

BIBLIOGRAPHY.—Files of the *Anti-Saloon League Year Book,* Westerville; Hubert Howe Bancroft, *History of Utah,* San Francisco, 1889; William Chandless, *A Visit to Salt Lake,* London, 1857; *Encyclopaedia Britannica,* 11th ed., *s.v.; Harper's Encyclopaedia of United States History,* vol. ix, New York, 1902; Franklin S. Harris and Newbern I. Butt, *Fruits of Mormonism,* New York, 1925; Prof. N. L. Nelson, *An Open Letter to Governor Spry,* Provo, 1915; Mark Twain (Samuel L. Clemens), *Roughing It,* New York, 1888.

UTSHWALA. The Zulu name for *joalo* or *joala.* See KAFIR BEER.

UTSKÄNKNINGSAKTIEBOLAG. See BOLAG.

UTAH: THE MORMON TEMPLE, SALT LAKE CITY

V

VALE, JOHN. British editor and temperance leader; born in London, England, March 16, 1857; died at Melbourne, Australia, July 8, 1926. After leaving school he worked for some years with his father. At the age of eighteen he became an abstainer, joining a Band of Hope. He was a pioneer worker in the Hackney Band of Hope Union and later he became superintendent of Bands of Hope at Twig Folly and Bethnal Green. He also joined the Victoria Park Lodge of Good Templars, which was known throughout London as the "Model Lodge," and he served for several years as its secretary. He was engaged as a temperance lecturer for the National Temperance League, the United Kingdom Band of Hope Union, and the Middlesex I. O. G. T., in which capacity he traveled over England. In 1882, while on a visit to Australia, he was appointed secretary of the newly formed Victorian Alliance. He took up his residence in Melbourne and in 1886 married Miss Florence Thomson, of that city.

Vale speedily became one of the leaders of the temperance-reform movement in Victoria. In addition to his duties as secretary of the Alliance he was made editor of the *Alliance Record*, in which he carried on a campaign of education against the liquor traffic. He organized the opposition to the issuing of liquor licenses under the law of 1885, and, by constant vigilance at license hearings, was successful in preventing the opening of about 1,500 public houses and wine-shops. While the ratio of licenses had been 1 to each 200 of the population, as a result of his no-license fight, by 1921, the ratio was reduced to 1 to each 744. During this period he tided the Alliance over an interval of financial depression brought about by the bursting of the land boom in Australia.

In 1889 Vale visited England, where he was accorded a reception by the United Kingdom Alliance and other temperance societies. In 1892 he led a fight against the principle of public management of the liquor traffic, in the course of which he published a widely read pamphlet entitled "Some Reasons Against Public Management and State Monopoly of the Liquor Traffic." In 1893 he prepared a model Local Option Act, which provided for the enrolment of women as voters. He successfully organized the opposition to the action of the Government in allowing beer and tobacco advertisements to appear on official postcards, as a result of which the cards were withdrawn in 1896.

At the inauguration of the Commonwealth, Vale organized an Inter-State Temperance Council, of which he was made honorary secretary. He visited the various States and took part in their temperance campaigns. In 1898 and 1902 he participated in Prohibition polls in New Zealand, and in 1899 he visited Queensland and campaigned in Tasmania. He also visited the island of Papua where, in 1903, he organized petitions to the Government to introduce Prohibition.

In 1904 Vale resigned the secretaryship of the Alliance to become organizer for the Independent Order of Rechabites. He remained an active member of the Alliance, however, and served as chairman of the executive, treasurer, and later as president, which office he held when the Alliance was merged with the Victorian Anti-Liquor League in 1920. After five years as organizer, he became secretary of the Rechabites, which office he held at the time of his death. During his leadership the membership of the Order increased from 16,000 to more than 25,000. He was editor of the *Rechabite*, the official organ, from its foundation in 1906.

JOHN VALE

In 1923 Vale revisited England as a representative of the Victoria District of the High Moveable Conference of the Rechabites at Bristol. His Victorian farewell was participated in by numerous temperance societies, and presentations, etc., were given him by fifteen organizations. According to the *Clarion Call*, July 18, 1926, his tour of England was "a triumphal march, resulting in one united

testimony as to his ability and influence." His last public work was in Tasmania, where, with the D. C. R., J. H. Terrill, he represented the Victorian Rechabites at the celebration of the 70th birthday of the Tasmanian Temperance Alliance. He met his death from injuries received when he was struck by an automobile on June 27, 1926, while returning from a Rechabite Conference.

Throughout his career Vale devoted a great deal of attention to editorial and literary work. In addition to the temperance periodicals with which he was connected, he had charge of the "Alliance Annual" from 1885 to 1904, and for many years he edited the "Australian Prohibition Year Book." In 1911 he compiled the "Rechabite Jubilee Souvenir." In conjunction with J. W. Meaden, he edited "Temperance in Australia" (Melbourne, 1889).

VALE, WILLIAM MOUNTFORD KINSEY. British statesman, barrister, and temperance advocate; born in London, England, Aug. 10, 1833; died in Melbourne, Australia, Oct. 23, 1895. When a lad of fifteen, Vale signed the pledge. In 1852 he emigrated to Melbourne, where he achieved distinction in Victorian politics. He was twelve times member of the State Parliament, and a member of a Government on three occasions, filling the offices of Commissioner of Public Works (1866-68), Commissioner of Customs (1868-69 and 1871-72), and Attorney-general and Minister of Justice (1880). In middle life he gave up commercial pursuits to study for the bar.

Vale was a powerful speaker and a stanch supporter of temperance measures in Parliament. His opposition to the principle of compensation for liquor traffickers was pronounced. He was one of the founders of the Victorian Alliance (1881) and was president of the Victorian Band of Hope Union.

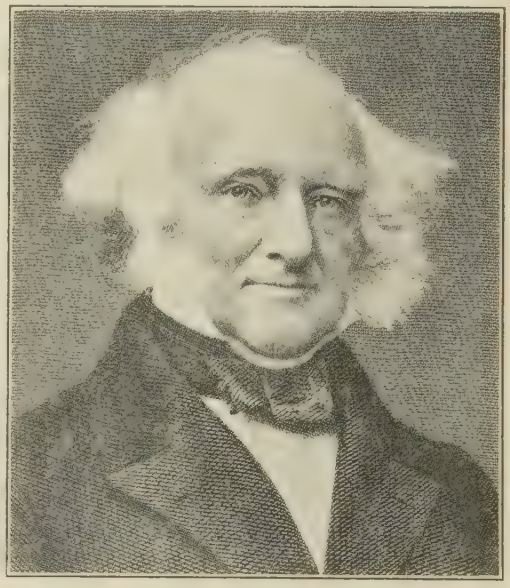
VAN BUREN, MARTIN. Eighth President of the United States; born at Kinderhook, New York, Dec. 5, 1782; died there July 24, 1862. He was educated in the local public school and at Kinderhook Academy. Beginning the study of law at the age of fourteen, he was admitted to the bar in 1803. In February, 1807, he married Hannah Hoes, a distant kinswoman, also of Kinderhook.

Van Buren was surrogate of Columbia County, N. Y., in 1808-12 and served in the New York Senate in 1812-20, as a Clinton Republican. In 1815, while still a member of the Senate, he was appointed State attorney-general, remaining in office until 1819. He was elected to the United States Senate Feb. 6, 1821, and in that same year was chosen a member of the State constitutional convention.

In the United States Senate Van Buren was a member of the Finance and Judiciary committees, acting for several years as chairman of the latter. In 1827 he was reelected to the U. S. Senate, but soon resigned (1828) to accept the governorship of New York. He supported Andrew Jackson in 1828 and in 1829 was appointed Secretary of State in his Cabinet. As premier of the Jackson administration, Van Buren brought to a favorable close the long-standing feud between the United States and England over the West Indian trade. In 1831 he was appointed minister to England, but the Senate refused to confirm his nomination. He was elected Vice-President of the United States in 1832, and in 1833 presided over the body which had rejected him as a foreign minister.

In 1836 he was elected to the Presidency on the Democratic ticket by a majority of less than 25,000, largely owing to his opposition to any interference with slavery. His most notable achievement as President was the establishment of the independent treasury system. In 1840 he was again the Democratic nominee for President; but was defeated by William Henry Harrison, the Whig candidate. In 1844 he was an unsuccessful candidate for the Democratic Presidential nomination, and in 1848 he accepted a nomination for the Presidency from the Free-soil party. He voted the fusion ticket against Abraham Lincoln in 1860, but supported his administration during the Civil War.

President Van Buren was the fourth chief executive of the United States to sign the famous PRESIDENTS' DECLARATION.



MARTIN VAN BUREN

VANDERHUM. A liqueur used in the Province of the Cape of Good Hope, South Africa.

VANDERVELDE, ÉMILE G. Belgian statesman, labor leader, and temperance reformer; born at Ixelles, Brussels, Jan. 25, 1866; educated at the University of Brussels (D. Jur. 1885; D. Pol. Sc. 1886). He married Lalla Speyer.

In the year 1885 he became a member of the Belgian Labor party, and in 1894 of the Belgian Chamber of Deputies, and he has been reelected to the latter office ever since that date. In Parliament he worked especially for universal suffrage, for the protection of the native races in Belgian Kongo, and in general for the betterment of the conditions of the laboring classes.

When the World War broke out (1914) and the union of all parties became necessary for the defense of the country, Vandervelde, as leader of the Labor party, was appointed Minister of State, and, though not a member of the Government, was summoned to several of the meetings of the Cabinet of Ministers. From 1916 to 1918 he was Food Controller; from 1918 to 1921, Minister of Justice;

and from 1925 to 1927 Minister of Foreign Affairs. In his ministerial capacity Vandervelde devoted much effort to the reform of the prison system in Belgium, and as Minister of Foreign Affairs he furthered as much as possible, without sacrificing the rights of his own country, all efforts to secure peace and gradual reconciliation with Germany.

Vandervelde is essentially a Socialist leader—not a revolutionary, but an evolutionist: he desires not only the economic liberation of the worker, but also his cultural and moral development. Naturally his attention was early drawn to the alcohol question. He saw how often intemperate habits were the ruin of the working man, and how impossible it would be for him to play an important part in the affairs of the nation unless he led a sober life. Vandervelde began to study the alcohol question and, influenced especially by his Swiss friend, Dr. Auguste Forel, he became a total abstainer and a member of the Good Templar Order. Since the end of the War he is no longer a strict total abstainer, but he has preserved a lively interest in the alcohol question.

In the year 1899 he delivered an eloquent address at the International Congress Against Alcoholism at Paris on the working classes and alcoholism. His concluding remark shows the trend of his argumentation: "Only those will be found worthy to govern the world who have learned to govern themselves." In 1907 he spoke at the International Congress Against Alcoholism in Stockholm, and he took the opportunity while in Sweden to study the working of the Gothenburg System. Since then he has published several tracts and pamphlets on the alcohol problem and a lengthy study of alcoholism.

During the World War he was appointed president of a commission for the study of the reform of the Belgian liquor legislation. As soon as Belgium was once more free, Vandervelde, as Minister of Justice, submitted to Parliament a new liquor law, which is now in force in Belgium and which prohibits the sale of spirits in all restaurants, coffee-houses, etc. Vandervelde himself would have preferred full Prohibition, but this would not have been accepted by Parliament. This law has been bitterly attacked by the liquor interests, and Vandervelde has always been foremost in defending it and in showing that a vigorous fight against alcoholism is necessary for the welfare of Belgium. In 1920 he created the Central Office of Studies Against Alcoholism (*Office Central d'Etudes contre l'Alcoolisme*).

As Minister of Foreign Affairs, Vandervelde took great interest in the efforts made to induce the League of Nations to concern itself with the alcohol question, and he signed in the name of Belgium the proposal to this effect submitted by several governments to the Assembly of the League.

BIBLIOGRAPHY.—E. Van der Berghe, *Émile Vandervelde. Sa Doctrine, Son Action,* Courtrai, 1928; manuscript material courteously supplied by Dr. Robert Hercod, of Lausanne, Switzerland.

VANDEVORT, EMILY MARIA (LUSE). An American editor and temperance advocate; born in Geauga County, Ohio, May 8, 1866; died in Salem, Ore., Oct. 11, 1927. Miss Luse was educated in the public Schools and at McDonough College, Macomb, Ill.

In 1853 she removed, with her family, to Linn County, Ore., where in 1855 she married W. H. Vandevort. Settling in Salem, she joined the Independent Order of Good Templars in 1867 and successively filled various responsible offices in the Order, including: Grand Vice-Templar, Grand Counsellor, Grand Superintendent of Juvenile Work, and Vice-Chancellor of Educational Work. In 1900 she was made Deputy Right Worthy Grand Templar of Oregon. In 1902 she became mistress of the Royal Templars of Temperance. On Dec. 11, 1917, the Good Templars of Salem and vicinity celebrated the fiftieth anniversary of her initiation into the Order.

Mrs. Vandevort joined the Young Woman's Christian Association in 1887 and was a member of the Salem branch. In politics she was a Prohibitionist. In 1900 she began the publication of the *Oregon Searchlight*, one of the first temperance papers in Oregon. In 1914 three generations of the Vandevort family cast 23 ballots for the State Prohibition amendment that made Oregon dry.

VAN DIEMEN'S LAND. See TASMANIA.

VAN DIEMEN'S LAND TOTAL ABSTINENCE AND TEMPERANCE SOCIETY. A Tasmanian total-abstinence society founded by Thomas J. Crouch and James Bonwick, as the result of dissension in the Hobart Town Total Abstinence Society. The Society, first known as the "Van Diemen's Land Total Abstinence Society," held its meetings in the Infant Schoolroom at Hobart Town. Its policy was altered in 1854 to include a section for moderate drinkers, and its name was changed to the Van Diemen's Land Total Abstinence and Temperance Society. The Society assisted in Tasmania's attempts to secure a Prohibition law similar to the Maine Law enacted in the United States in 1851.

VAN DOMSELAAR, CAROLINE BLACKMER (CROCKER). South-American temperance leader; born at Edgartown, Martha's Vineyard, Mass., U.S.A., Jan. 1, 1862; educated in the schools at Montevideo, Uruguay. On June 28, 1888, Miss Crocker married Cornelio van Domselaar, of Buenos Aires, Argentina, and settled in Montevideo, Uruguay, where her husband was in business.

Mrs. Van Domselaar took an active part in the movement which led to the formation of the Woman's Christian Temperance Union in Uruguay in 1896 and was made its first president, a position which she held for seventeen years. During this period the influence of the organization expanded through the country and a foundation was laid for the national movement which culminated in 1915 in the formation of the LIGA NACIONAL CONTRA EL ALCOHOLISMO ("National League against Alcoholism"), which includes men as well as women in its membership. To stimulate interest in temperance Mrs. Van Domselaar appealed to the National W. C. T. U. in the United States, and in response Miss Elma G. Gowen was sent to Uruguay in 1905, remaining for four years, during which time she was successful in arousing public attention to the need of organized effort against alcoholism. In 1913 the National W. C. T. U. sent Miss Hardynia K. Norville to Uruguay, where, after one and one-half year's work, she organized the National League. Mrs. Van Domselaar was made vice-president of the League and still (1929) holds that office, serving also on the executive committee as representative of the World's W. C. T. U.

Señor Cornelio van Domselaar, who died Dec.

27, 1927, also took an active interest in the temperance cause in Uruguay. He was a member of the consulting committee of the National League and aided its work both personally and financially.

VAN FLEET, JAMES ALVIN. An American Methodist Episcopal clergyman, editor, and temperance pioneer; born at Hackensack, N. J., March 9, 1839; died in New York city, June 21, 1924. At the age of seven he removed with his parents to Michigan and settled some fifty miles west of Detroit. His educational advantages were meager, being limited to a few months a year at the village schoolhouse. After reaching the age of twenty-one he attended school at Howell. He then taught for several years and prepared himself for college. In 1862 he entered Michigan University, graduating with honors in 1866. He married (1) Fannie Marthesia Lyon in 1866 (d. 1895); (2) Mrs. Louise M. Olmstead in 1896. In 1867 he entered the Methodist ministry and filled the following pastorates: Vassar, Mackinac Island, Cheboygan, Cambria Mills, Cannonsburg, and Hesperia, all located in Michigan.

In 1878 Van Fleet removed to Grand Rapids, Mich., where he founded a temperance paper, the *Lever*, later absorbed by the *New Voice*. By hard work he increased the circulation of the *Lever* until it became known throughout the United States. In 1889 he was compelled to relinquish it owing to failing health. He went to Oceania, Mich., where he remained until 1903, when, his health being restored, he purchased the *Cornerstone*, intending to run it on lines similar to the *Lever;* but his health again failed. In 1886 he issued a picture of a large group of workers known as the "Prohibition Party Leaders of 1884," which was widely circulated; and in 1917 he issued a similar group-picture of Prohibition leaders.

Van Fleet was a pioneer in the battle for a bone-dry nation and his activity in the Prohibition cause ceased only with the infirmities of age.

VAN NORMAN, JONATHAN MACK. Canadian-American physician and temperance reformer; born near Hamilton, Ontario, Sept. 1, 1823; died at Cleveland, Ohio, July 9, 1894. He was educated at Victoria College, Cobourg, Ontario, and at McGill University, Montreal (M.D. 1850). He married Sara Eliza Emory. While practising medicine at Burlington, Ont., he affiliated with the Sons of Temperance and later with the Independent Order of Good Templars, being elected Grand Chief Templar of the latter organization in 1858. He settled in Detroit, Mich., in 1860, and was elected G.C.T. in 1862.

Dr. VanNorman and his wife were laborious workers in the Royal Templars of Temperance and the Woman's Christian Temperance Union. They removed to Cleveland in 1889 where he was elected Grand Secretary of the Royal Templars of Temperance and Associate Supreme Medical Examiner of the United States. The last years of his life were devoted largely to Prohibition work.

VAN RENSSELAER, STEPHEN. American statesman and temperance pioneer; born in New York city Nov. 1, 1764; died at Albany, N. Y., Jan. 26, 1839. He was known as the "last of the patroons." Educated at Harvard College (1782), he served several terms as a member of the New York Legislature, was lieutenant-governor of New York 1795-1801, and a member of Congress 1822-29. During the War of 1812 he was chief of the State militia, and from 1816 until his death he served on the Erie Canal Commission.

He was an ardent advocate of temperance, contributing liberally to the dissemination of literature. He attended the first National Temperance Convention at Philadelphia in 1833 and had 100,000 copies of its proceedings printed for gratuitous circulation.

VAN WERT, (EVERETT) EUGENE. American Methodist Episcopal minister, Congregational missionary, and Government official; born near Villisca, Iowa, Aug. 9, 1881; educated at Villisca High School (grad. 1890) and Drake (Ia.) University. On June 6, 1910, he married Miss Florence Bissell, of Tama, Ia.

After residing in Oregon for several years, Van Wert settled at Grangeville, Idaho, several years prior to 1910, and there was employed for a time by the Young Men's Christian Association. From Y. M. C. A. work he went into the ministry, preaching his first sermon in the local Methodist Episcopal Church. He later held pastorates at Whitebird, Idaho, and St. John, Wash. Entering next the Congregational ministry field on Craig Mountain in the extreme western part of Idaho, near the Nez Percé Indian reservation, he served as pastor and circuit-rider at Westlake.

Van Wert's efforts in behalf of Prohibition began in Ashland, Ore., where in 1903 he arrested a number of bootleggers shortly after the town had voted dry. Later, while serving as a circuit-rider in Idaho, he disguised himself one Sunday night after preaching at Westlake and went to the neighboring town of Morrow, where a saloon was suspected of breaking the Sunday-closing law. In the presence of a witness, previously stationed, he purchased a bottle of whisky. Arrests followed and convictions were secured. Van Wert was later responsible for driving saloons from the Craig Mountain district.

Believing that he could do a greater work for temperance in the Government service, he resigned from the clergy, accepted an appointment as Special Officer of the United States Interior Department, and was assigned to suppressing the liquor traffic on Indian reservations. On the Tama (Iowa) Indian Reservation, where he was stationed in 1909, he made many sensational arrests and later secured convictions in the Des Moines court. In 1909 he figured in a sensational case at Marshalltown, near the Tama Reservation. While attempting to secure evidence, he and a deputy and an Indian were attacked by a mob in a saloon and obliged to draw guns. The Iowa edition of the *American Issue* reported the case as follows:

> The situation in Marshalltown is a peculiar one by reason of the fact that the mayor and the majority of the members of the city council are warm saloon enthusiasts. The mayor recently experienced a set-to with Federal officers sent out by the government to detect illegal sales of liquor to Indians. Special officer Van Wert, while in performance of duty, was arrested by Mayor Ingledue and thrown into jail for 24 hours. The mayor refused to give the special officer an opportunity to communicate with the department or his friends, but finally the district attorney arrived upon the scene and the special officer was released. The mayor was arrested by the Federal officers and given a preliminary hearing before the Federal judge, McPherson, who bound him over under heavy bonds until the time for the trial should arrive. . .

The affair resulted in the filing of a petition of revocation, which closed twelve saloons and one distillery in Marshalltown.

From Iowa Van Wert went to Idaho, where he worked in harmony with the Rev. William J. Herwig, State superintendent of the Anti-Saloon League. For a time he headed the fight to drive the saloons from the State and succeeded in closing a great number of them. When Montana voted dry in 1916 he was placed in charge of Prohibition enforcement under Attorney-general S. C. Ford. Two years later the State Legislature enacted a Special Officer law and he was made chief of the enforcement department, in which capacity he remained for six years.

VARGAS, EZEQUIEL BLAS. Mexican clergyman, editor, and Prohibition advocate; born in San Isidro, Guerrero, Chihuahua, Jan. 25, 1884. He was educated at home, in a Catholic school at Temosachic, Chihuahua; at Palmore College, a Methodist institution at Chihuahua; and at Southwestern (Texas) University. In 1904 he became a teacher in Palmore College where he remained until 1906, during which time he completed the Commercial course in the Metropolitan Business College, of Dallas, Texas. He married Concepción Gutiérrez, of San Ignacio, Texas, on May 28, 1908.

Becoming interested in Prohibition, he helped to organize an Antialcoholic Society, through whose efforts many leading citizens of the State were enlisted in the temperance cause and nearly 100 saloons were closed. In 1911 he took part in the Statewide campaign for Prohibition as lecturer among the Spanish-speaking people in the State. After this campaign he entered the ministry of the Methodist Episcopal Church, South, becoming an evangelist among the Spanish population of Texas; he was admitted on trial in the Mexican Annual Conference in 1912, was ordained in 1916, and served his first pastorate at Monterrey, Nuevo Leon. He subsequently served pastorates in Texas at Houston (1915-17), San Antonio (1918-20), and El Paso (1920-22). In 1920 he became joint editor of *El Evangelisto Mexicano* ("The Mexican Evangelist"), the Church's organ in Mexico; in 1922 he was appointed sole editor. In the same year he was made presiding elder (*presbitero presidente*) of the Chihuahua District and pastor of the leading church.

Vargas has taken an active part in all the campaigns against the liquor traffic in Texas since 1911: at Houston, Corpus Christi, Berclair (B County), Bracketville, Del Rio, San Antonio, and elsewhere. He was a delegate to temperance conventions held at Columbus, Ohio (1919), Washington, D. C. (1921), and at Toronto, Canada (1922). He is now (1929) superintendent of the Mexican Evangelistic Mission, with headquarters in Chihuahua, which he founded in 1926. It is doing a great work in the rescue of drunkards.

VARUNA. A drink prohibited among Brahmans in the Laws of Manu. According to Max Müller ("The Laws of Manu," in "Sacred Books of the East," vol. xxv, Oxford, 1886), it was the same as rice sura; other authorities believe it to have been GAUDI or MADHVI.

VATICANUM. One of the poorer Italian wines used in ancient Rome. Concerning it, Martial (vi. 92) says: *Vaticana bibis? bibis venenum* ("If you drink Vatican you drink poison").

VAUCLEROY, ALFRED VICTOR ALEXANDRE DE. Belgian professor and temperance leader; born at Tournay, Hainaut, Aug. 22, 1844; died in Brussels Jan. 2, 1922. He was educated at the Athenaeum in Tournay and at the University of Brussels (M.D. 1868). In 1870 he married Louise Le Hardy de Beaulieu, of Mons. During the greater part of his life he was a professor of hygiene at the military college and the École Militaire, Brussels.

One of the leading men in the European temperance world, Dr. de Vaucleroy spent many years in the fight against alcoholism in his native country. As early as 1879 he began his antialcoholic activities by affiliating with the Belgian Association Against the Abuse of Spirituous Liquors *(Association Belge contre l'Abus des Boissons Alcooliques)*. In 1884 he became assistant general secretary of the Patriotic League Against Alcoholism *(Ligue Patriotique contre l'Alcoolisme)* at Brussels, and later in the same year was promoted to the office of general secretary. In this capacity he was one of the organizers of the First International Congress Against the Abuse of Spirituous Liquors, held at Antwerp, Belgium, in September, 1885, where he served as joint assistant secretary. With the exception of the Washington Congress in 1920, he attended every succeeding session of the International Congress until his death, invariably serving as official delegate, secretary of the Congress, or as a member of the permanent international committee.

Dr. de Vaucleroy was a member of the Royal Commission appointed in 1895 to study the alcohol problem in Belgium, and was likewise a member of the subcommittee of the Commission, which presented a report to the Government in 1896. He was also a member of a committee appointed by the Ligue Patriotique contre l'Alcoolisme at the close of the World War (1918) to demand of the Government the immediate prohibition of the manufacture, transportation, or sale of beverage alcohol in Belgium. He was for a time editor of the *Journal de la Ligue Patriotique contre l'Alcoolisme*, the Ligue's official organ.

VAUGHAN, CRAWFORD. Australian journalist, legislator, and Prohibitionist; born at Adelaide, South Australia, July 14, 1874; educated in the State schools (Norwood and Gawler) and at Prince Alfred College. In 1906 he married a Miss Goode of Springwood, New South Wales. He was elected the Labour member for District Torrens in the South Australia House of Assembly in 1905, becoming whip in 1909. In 1910-12 he was treasurer and commissioner of Crown lands and immigration, and 1915-17 was premier, treasurer, and minister of education for South Australia. He was the leader of State opposition and of the Labour party in 1913. Since 1915 he has been a member of the State Legislature for the District of Sturt. He was the founder and first managing director of the British Australian Cotton-Growing Association, Ltd., resigning in 1924.

For twelve years (1905-17) Vaughan was a strong supporter of temperance legislation in the South Australian Parliament. He introduced the first law closing liquor bars at 6 P. M., which legislation was copied by other Australian States. In 1926 he was chosen secretary of the Professional and Business Men's Auxiliary of the New South Wales Prohibition Alliance. Vaughan visited America three times (1917-20) and spent eighteen months in the United States, addressing many thousands of people on World War activities. He was the guest of the United States Government for twelve months,

and after the World War delivered a course of lectures in America.

VAUTIER, JOHN. British soldier, lay reader, and temperance advocate; born in Jersey, Channel Islands, Nov. 16, 1866; educated at St. Mark's elementary school. In 1887 he enlisted in the Royal Jersey Artillery, continuing in the service ten years and attaining the rank of company sergeant-major. In 1892 he married Miss Mary Wyatt, of Jersey.

In 1887 he became a member of the Jersey Crusade Lodge of the Independent Order of Good Templars. He filled various offices in the subordinate and district lodges until 1901, when he became Grand Chief Templar. In 1902 he represented the Grand Lodge of the Channel Islands at the meeting of the International Supreme Lodge at Stockholm. For several years he was one of the vice-presidents of the Jersey Temperance Federation. He also founded the De Carteret Temperance Lodge of Freemasons.

In addition to his temperance activities, Vautier is a member of several fraternal orders and a licensed lay reader of the Church of England. He is, also, captain of the Third Jersey Company, Boys' Brigade.

VAYHINGER, CULLA JOHNSON. American temperance worker; born at Bennington, Ind., Sept.

MRS. CULLA JOHNSON VAYHINGER

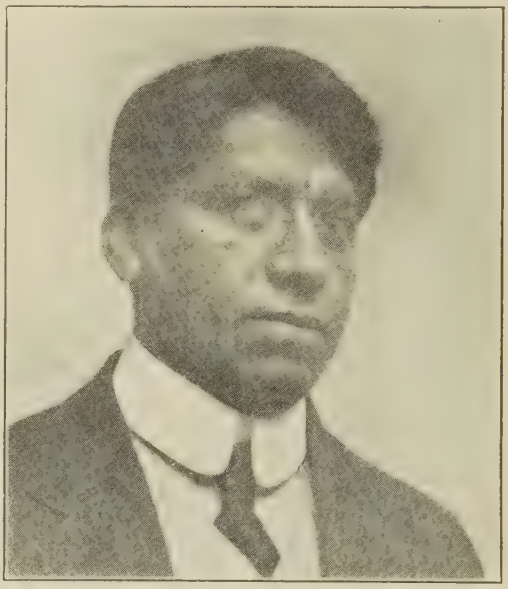
25, 1867; died at Upland, Ind., Aug. 15, 1924. She was educated at Moore's Hill College, and in 1914 she received from her alma mater the degree of Master of Arts *pro honore*. In 1889 she married Prof. Monroe Vayhinger, a Methodist minister who was for many years president of Taylor University, Upland, Ind.

Mrs. Vayhinger was active throughout her life in temperance reform. At the age of seventeen she became affiliated with the Woman's Christian Temperance Union. After serving in various official positions in the local, county, and State Unions, in 1903 she was made president of the Indiana W. C. T. U., and directed that organization for seventeen years. During this period she was also active in platform work and a leader in the Legislative Council of Indiana Women. She was a member of the middle division of the Flying Squadron which toured the country in the interest of Prohibition in 1914. In 1920 she became director of Americanization work for the National W. C. T. U., which position she continued to hold to the time of her death.

VEDAS. See BRAHMANISM.

VEIENTAN WINE. A sour, reddish, Italian wine mentioned by Martial (i. 103,9) as used in ancient Rome.

VELASCO, EPIGMENIO. Mexican pastor and temperance worker; born at Cuicatlan, Oaxaca,



REV. EPIGMENIO VELASCO

March 24, 1880; educated at the Normal School (1900) and Theological School (1902) of the Methodist Episcopal Institute at Puebla. After teaching for some years he entered the ministry of the Methodist Episcopal Church in Mexico, becoming pastor at Mexico City in 1907 and remaining in that pastorate for fifteen years. He was ordained in 1910. He married Josefina Guevara, of Charcas, San Luis Potosí, April 26, 1910. Since 1922 he has been pastor at Puebla.

Velasco joined the temperance movement in Mexico as a young man and he has taken an active part in its work. In 1918 he was made general secretary of the National Temperance Association of Mexico *(Asociación Nacional de Temperancia)*, and in 1919 he was appointed a delegate of that organization to the National Convention of the Anti-Saloon League of America, held at Washington, D. C. He was also a delegate of the same organization to the Congress of the World League against Alcoholism, held at Washington, D. C., in 1920.

He resides at Avenida 2, Poniente 314, Puebla, Mexico.

VELLIPATTY. A very strong variety of arrack resembling TALWAGEN, distilled in Ceylon from palm-wine and the bark of a native tree. Despite its unpleasant, heavy odor it is freely used in India and Ceylon.

VENANGO PLAN. See NEW YORK, vol. v, p. 1957.

VENASSE. The substance remaining in the still after the spirits and most of the water have been evaporated. In the manufacture of rum, on the island of Martinique, venasse is mixed with the molasses before fermentation. It is of great importance in the flavoring of the rum, and it improves and makes regular the fermentation.

VENEZUELA. A republic of South America, bounded on the north by the Caribbean Sea, on the east by British Guiana, on the south by Brazil and Colombia, and on the west by Colombia; area, 393,976 sq. mi.; population (1926), 3,026,878. The capital is Caracas (pop. 1920, 92,212), and the other important cities are Maracaibo (100,000), Valencia (29,466), and La Guaira (22,000), the chief port. The country is administered by the president and a Congress of two houses, the Senate and the Chamber of Deputies. The Senate consists of 40 members, two for each State, and the Chamber is elected by popular vote, one member for each 35,000 of the population, each State having at least one member. The chief industries are agriculture, cattle-raising, and mining, and the principal products are coffee, cacao, sugar, frozen meats, petroleum, and asphalt. The present executive is Gen. Juan Vicente Gomez (1922-29).

Venezuela was discovered by Christopher Columbus who, on his third voyage, in 1498, explored the delta of the Orinoco River. In 1499 Alonzo de Ojeda visited the coast and found it inhabited by Indians who built their homes on piles in the water. He was reminded by their dwellings of Venice and for this reason named the country Venezuela, meaning "little Venice." He was accompanied by Amerigo Vespucci, from whom the name America was derived. Other explorers visited the country, including Sir Walter Raleigh; but it was conquered and settled principally by agents of the German commercial house of the Welsers, who held a grant of the region from the Spanish king, Charles V, during part of the sixteenth century. In 1550 the province was erected into the captain-generalcy of Caracas and remained under Spanish rule down to the nineteenth century. Negro slavery was introduced, as in the other Spanish colonies.

Early History

Venezuela received little attention from the Spanish, however, because of richer regions in other parts of America. Exactions and oppression of the rulers brought about revolt against Spanish rule and on July 14, 1811, the independence of the province was proclaimed. After several years of fighting, under the leadership of Simon Bolivar, Venezuela joined the Republic of Colombia, organized in December, 1819, with Bolivar as President. Ecuador joined this union in 1822. Venezuela was averse to confederation, however, and in December, 1829, General Paez issued a decree dissolving the union and Venezuela became an independent State.

Although a republican form of government was adopted, Venezuela's early Presidents were virtually dictators, and revolutions and Constitutional changes have been frequent. Under the Presidency of Cipriano Castro (1899-1909), a portion of the public debt was repudiated and the ports of the Republic were twice blockaded by foreign fleets. However, during the administration of the present executive, Gen. Juan Vicente Gomez, the country has enjoyed peace and prosperity. The present Constitution has been in force since 1925.

The Spaniards found Venezuela peopled by Indian tribes, some of which had attained a fair degree of civilization; but the hard labor and oppression to which they were subjected, as well as the introduction of their conquerors' vices, greatly diminished their numbers and kept them in ignorance and poverty. No attempt was made to teach them until comparatively recent times, and to-day they are illiterate and show little active mentality. Some writers on Venezuela state that they appear intelligent until about fifteen years of age, when they begin to work independently of their parents and can afford to buy alcohol, after which they deteriorate rapidly.

Degradation of the Indians

The condition of the Indian under Spanish rule is thus described in a bulletin of the Pan-American Union (Dec., 1924):

> The life of the Indian was pathetic. The laws of the Indies were designed to protect him, but their provisions were never carried out. His civilization and his liberty lost, the Indian wrapped himself in stoicism as an armor.

Regarding the Indian at the present time *El Tiempo*, La Paz (cited by E. A. Ross in "South of Panama") says:

> The condition of the Indian has changed all too little since the times of the Spanish domination. They continue to be pariahs, exploited by provincial authorities and brutalized by alcohol.

It is true that the Indians of Venezuela were acquainted with a number of intoxicating drinks before the arrival of the white man and that some tribes, especially at festivals and other celebrations, were addicted to drunkenness. Drinking habits were greatly intensified, however, by the introduction of the sugar-cane by the Spaniards and the manufacture of rum and other spirits from cane, after which the stronger drinks displaced the milder native beverages.

The native intoxicants of Venezuela included fermented drinks prepared from cassava, maize, and from the juice of a native palm-tree. The chief beverage of the aborigines was *chicha*, which was made from maize and somewhat resembled beer in its qualities.

According to Alexander von Humboldt, one of the first travelers to cross Venezuela (1803-04), the Indians of that region made a kind of wine from the moriche-palm *(Mauritia flexuosa)*, regarding which he wrote:

> It is celebrated by Father Gumilla under the name of *arbol de la vida*, or tree of life. It is the sago-tree of America, furnishing flour, wine, thread for weaving hammocks, baskets, nets, and clothing. Its fruit, of the form of the cones of the pine . . . has somewhat the taste of the apple. When arrived at its maturity it is yellow within and red without. The araguato monkeys eat it with avidity; and the nation of the Guaraounocs, whose whole existence, it may be said, is closely linked with that of the moriche palm-tree, produce from it a fermented liquor, slightly acid, and extremely refreshing.

Regarding the drinking habits of the natives of Venezuela, von Humboldt writes:

> The inhabitants of Maypures are a mild, temperate people, and distinguished by great cleanliness. The savages of the Orinoco for the most part have not that inordinate fondness for strong liquors, which prevails in

North America. It is true that the Ottomacs, the Jaruros, the Achaguas, and the Caribs, are often intoxicated by the immoderate use of *chica* and many other fermented liquors, which they know how to prepare with cassava, maize, and the saccharine fruit of the palm-tree; but travellers have as usual generalized what belongs only to the manners of some tribes. We were frequently unable to prevail upon the Guahibos, or the Maco-Piroas, to taste brandy while they were labouring for us, and seemed exhausted by fatigue. It will require a longer residence of Europeans in these countries to spread there the vices that are already common among the Indians of the coast.

While traveling in the valley of San Pedro, von Humboldt relates that he "visited many small houses that serve as inns, and where the mule-drivers obtain their favorite beverage, the *guarapo*, or fermented juice of the sugar-cane; intoxication is very common among the Indians who frequent this road." Of the Tumero and Guacara tribes, in the valley of Araguam, he writes: "Though active and laborious during the short time they allot to labour, yet what they earn in two months is spent in one week, in the purchase of strong liquors at the small inns, of which unhappily the numbers daily increase."

Von Humboldt visited Esmeralda, the spot on the Orinoco most celebrated for the preparation of the poison *curare*, which he relates is "employed in war, in the chase, and singularly enough, as a remedy for gastric disturbances."

In some parts of Venezuela the natives also make intoxicating liquors from the *maguey*, introduced from Mexico by the Spaniards.

The natives of the Upper Orinoco have no other worship than that of the powers of nature, but the *botuto*, the sacred trumpet, is an object of veneration. According to von Humboldt,

To be initiated into the mysteries of the *botuto*, it is requisite to be of pure morals, and to have lived single. The initiated are subject to flaggelations, fastings, and other painful exercises. . . Fruit and intoxicating liquors are placed beside the sacred trumpet. . . Women are not permitted to see this marvellous instrument; and are excluded from the ceremonies of its worship. . .

Sugar-cane Introduced

The sugar-cane was introduced into Venezuela toward the end of the sixteenth century from the West Indies, and, the soil proving favorable, its cultivation became an important industry of the country. From the first, large quantities of sugar were made from cane, both *papelon* and refined *(azucar)*. *Papelon* is an impure sugar, made in the form of little loaves, of a yellow-brown color, and it is eaten by the poorer classes. Sugar-cane yields a number of intoxicating drinks, such as *guarapo*, *aguardiente*, and rum *(ron)*. *Guarapo* is made from *papelon* fermented in water, and is the favorite beverage of the people, while rum is distilled from the molasses made from cane, with certain flavors added. It sells for about five cents a glass, and is very strong. These beverages are in general use among the people and are to be obtained at every inn, *pulpería* (grocery), and *botiquin* (saloon).

Statistics of the production of sugar and rum in early years are not available but in 1926 there were 600 sugar plantations in the country, with an annual production of 60,000 tons. During the same year the liquor revenue obtained by the Government was 10,000,000 bolivars [1 bolivar=19 3/10 cents U. S.].

Little wine is produced in Venezuela and the vine is not cultivated to any extent, although von Humboldt mentions the vine as flourishing there at the time of his visit. Wine and other foreign liquors were introduced at the time of the Spanish conquest for the use of the Spanish officials; but wine did not become a general drink of the people.

According to the same author, who tells of being offered Madeira wine at a Spanish mission, the missions encouraged the sale of drink among the natives. Regarding the mission of San Geronyme del Guayaval, which has been founded by the Capuchins, he writes:

I visited the missionary, who had no other habitation than his church, not having yet built a house. He was a young man, and he received us in the most obliging manner, giving us all the information we desired. His village, or to use the word established among the monks, his Mission, was not easy to govern. The founder, who had not hesitated to establish a *pulperia*, in other words, to sell bananas and *guarapo* in the church itself, had shown himself to be not very nice in the choice of the new colonists. Many marauders of the llanos had settled at Guayaval, because the inhabitants of a Mission are exempt from the authority of secular law. . .

The Spanish Missions

Many of the early missionaries were addicted to drink, and several complaints were sent to the Spanish king regarding the licentiousness of the clergy. The Jesuits were active in Venezuela; but their influence was not of permanent good to the people.

In March, 1891, a Committee of the National Temperance Society at a World's Temperance Congress addressed a request to the State Department at Washington, D. C., to secure information concerning the liquor traffic from all the countries of the world where there were official representatives of the United States. In reply to a circular letter sent to consular representatives of the United States Government, U. S. Consul E. H. Plumacher, of Maracaibo, under date of Jan. 11, 1893, wrote regarding Venezuela:

1. The only intoxicant produced in this country is rum, distilled from the sugar-cane.

Gin and brandy (so-called) are also manufactured, but these are nothing more than cane-rum with essences and flavors added. A brewery was at one time in operation at Caracas, but the result of the experiment was not favorable, and the enterprise was soon abandoned.

As to the quantity of rum produced in Venezuela, I am unable to obtain national statistics, but, as it is estimated that in good years the State of Zulia produces one-fifth of the amount manufactured in the entire republic, an approximate estimate can thus be made which may be considered fairly correct. Before the imposition of the present very heavy State duty upon this industry, Zulia produced yearly as much as 30,000 "cargas" of rum, equal to 480,000 gallons—the carga containing 16 gallons. On the theory that this State produces one-fifth of the entire national manufacture, the yearly production of the country would thus be 2,400,000 gallons. During the year 1892, however, and for some years previous, this production of 480,000 gallons had not been reached, and during the past year not more than one-half of that quantity was manufactured. The war, naturally, affected this industry, but it has been especially injured by the excessive duties which, since 1882, have been growing more and more burdensome.

Statistics of Rum Production

The distilleries, indeed, in view of this impost, have been obliged to form a combine, and those who have not joined have been forced practically to abandon the business or to manufacture in a clandestine manner. The combination to which I refer pays a State tax of 200 pesos per day, or 6,000 pesos ($4,615.00 gold) per month, making an entire State tax during the year of nearly $56,000, which is a most extraordinary impost considering the quantity distilled, which, after deducting the amount produced by parties not belonging to the organization, did not exceed in the past twelve months 190,000 gallons.

This, it is true, is less than the internal revenue tax upon whisky in the United States, but the conditions are very different, and here, moreover, there is no national impost, and the consumers pay far lower prices than do our liquor-drinkers at home.

2. As far as the national government is concerned,

the manufacture and sale of liquors is free, and the imposts are strictly local.

There is always a small municipal tax upon the manufacture and also a license to be paid for retailing, but these are of comparatively small importance.

In some States (it was so in Zulia previous to 1882) there is no State tax whatever, and in that case the industry can scarcely be said to be weighted perceptibly by any imposts.

For example, I have seen in certain sections of Venezuela a "carga" of 16 gallons of excellent rum sold to the retailers for $4, while, at the same time, the same quantity was selling in other localities for from $22 to $24 U. S. gold.

Here at Maracaibo new rum is now worth by the "carga," $12 in our money, but a good article of a certain age sells at 40 cents per bottle.

3. Although it may be said that practically there are no total abstainers in this country, habitual drunkenness is exceedingly rare. If a person does not drink, it is not on moral grounds that he abstains, but simply because he does not care to drink. Good Templarism is entirely unknown. Although liquor is often responsible for breaches of public order and even for crimes, there can be no comparison between the effects of drinking here and in the United States or England. In the city of Maracaibo, with a population of 40,000 souls, I cannot recall to mind more than half a dozen persons who may be said to be habitual drunkards.

Abstinence Unusual

During the many feasts and holidays when everybody drinks and is merry, it is rare that any serious disturbance occurs, and it may be said on the whole that in this country the evil results of drinking are reduced to a minimum.

4. No organized efforts of any kind for the discouragement of the manufacture of liquor have ever come under my notice. At times it has been proposed to prohibit the sale of liquor to minors, but no practical steps in this direction have ever been to my knowledge, taken.

In this country, indeed, the evil effects of the use of intoxicants have not become so apparent as to call for any popular movement looking to the discouragement of their manufacture and sale. From my own observation the large cities of the Republic are remarkably free from vice or crime caused by the use of liquor, and, in the country, this is naturally more evident. In La Guaira, Cuidad Bolivar, Barcelona, and other centres, the same observations made respecting Maracaibo apply.

One reason, perhaps, of the comparative innocuousness of liquor here is the purity of even the cheapest grades. To adulterate, as in more advanced countries, would probably cost more than to supply the pure article, especially when a most excellent rum (should no excessive local tax be imposed) can be retailed, at a profit, for less than ten cents per bottle. In Zulia, to-day, although the State Government weights this industry with an impost greater than in any other section, new rum (perfectly pure) is selling by the "carga" of 16 gallons at the rate of 15 cents per bottle. Excessive liquor drinking is always a great evil, but I must confess as far as Venezuela is concerned, my observations, and those of many others who have interested themselves in the matter, that drinking has by no means attained the dignity of a national vice.

Intoxicants Inexpensive

I inadvertently omitted to mention the "Cocuy," a liquor similar to the Mexican "Mezcal," and like it distilled from the bulbous portion of a species of *maguey*. This liquor, however, makes a very insignificant showing in quantity, compared with the cane-rum, and its manufacture is confined to certain localities near Coro and in the neighboring State of Barquisimeto.

In the localities where it is made, however, nothing else is drunk, as, although disagreeable at first, it soon becomes exceedingly palatable; and it moreover possesses diuretic properties which make it a valuable remedy. It is highly intoxicating, without producing the well-known disagreeable results which follow excess in other liquors, and it is drunk freely by men, women, and even children. I may state, in conclusion, that there are probably fewer crimes committed in Venezuela during an entire year, having their origin in intoxication, than in some other countries in a single day.

The following account of conditions with regard to intoxicants in the first decade of the twentieth century was furnished by the Rev. Canon E. B. Trotter to the *Church of England Chronicle* (cited by the *Pioneer*, Feb. 3, 1911):

It does not take a lengthened residence in the country before one finds how hard it is to get reliable information on any social—and, in fact, on any question. The Temperance question is no exception; and if it is impossible to get from the Government any of the usual statistics procurable in other countries, it only shows that the question here has not reached the level of being considered an all-important one.

There is however, one—Dr. Razetti—who has for some years taken a very decided line on the subject, and it is from information gained directly from him that I am able to give the details below. His articles, too, in the newspapers, have so far received official sanction, as they have been reprinted by order of ex-President Castro, and th Congress voted a large sum of money to defray the cost of an edition which should be circulated free.

I will quote his words, and those of one or two other reliable authorities. . .

Venezuela, it is sad to say, is one of the most drunken (alcoholizadas) nations in the world; and, as a logical consequence, the number of consumers who suffer the terrible influences of the scourge is fearful. Amongst others, he attributes the havocs made by tuberculosis as caused by the "favorable condition of those who are of intemperate habits."

Dr. Razetti deals with the alcoholic question from a medical as well as a moral and a social point of view, and he gives these startling figures:—

(1) The annual consumption in Caracas of alcoholic beverages is 1,800,000 litres, or 21 litres per head (a "litre" is 1¾ pints). Compare this with the returns of Switzerland, one and one-half litres per head; Norway, one-fifth litre; Denmark, seven litres; Great Britain (Islas Britânicas), two-fifths litre; Germany, one litre; Austria-Hungary, one-half; the Low Countries, four-fifths; Belgium, four-sevenths; and France, one litre. The disproportion is terrible indeed.

So much for the quantity drunk. What about the facilities? Practically every corner of the streets in Caracas has one (or more) Botiquin, or drink-shops. The population of the city is about 70,000, and for those there are 785 places where it can be got, or one for every 100 inhabitants. The word used is very suggestive —"785 Bebideros," and the principal Spanish-English dictionary gives as the meaning: "B., a drinking trough for *beasts*." Compare this with London, one for 769 inhabitants; New York, one for 329; and the figures for such cities as Newcastle-on-Tyne, Birmingham, Manchester, Edinburgh, and the disproportion is easily seen. It may be roughly calculated that no one has to go a hundred yards to get supplied with as much drink as he likes.

Drink-shops Numerous

Take a third fact. It is estimated that every year Caracas loses by death alone 500 of her population of 70,000 (or, say, one in every 140) from the direct or indirect effects of alcoholism. There are some 600 cases of deaths from tuberculosis yearly in the city, and of those 458 are connected with drink.

What are the causes of this frightful state of things? There seem to be four which may be specially mentioned:—

1. The low price of spirits, made in the country from cane sugar. One of the things that most surprised me when I first came here, after having been for nearly twenty years in Trinidad and in Queensland, was to see that the cutting of the cane crops here extended to the whole year, and that, comparatively speaking, little or no sugar was made, but that, first and only, the crop was used for the manufacture of rum. For one cent (a little less than a half-penny) 50 to 60 grammes of spirits, of 21-grade, can be bought anywhere; 28 1/3 grammes go to an ounce, so the above quantity represents nearly two ounces, or some four tablespoonfuls.

2. The number of houses has been referred to.

3. The lack of honest and sensible amusements. The amount of "loafing" in the Plaza Bolivar, the central part of the city, and at almost every corner of every street, strikes every newcomer and stranger. In the last year or two some clubs have been formed for baseball; but it supplies a change for a very small percentage. There are no young men's clubs or other places for recreation. There are no public parks. The theatres, bull fights, and other amusements are only occasional. Perhaps the different military bands, which play in different parts of the city in the afternoons and evenings, attract as much as anything.

Causes of Deplorable Conditions

The fourth is not local, but is true everywhere else where intemperance prevails—*Ignorance*. Here, public opinion is on the wrong side. It is an almost universal practice to take several "cocktails" every day. Calling on friends, transacting business, before all meals. The "ladies," to, are not above taking their share; and children even under two years of age, are given strong

drinks by their parents, drinking to "the health" (?) of the friends. After meals there is what is called "pousse-café," which is strongly fortified. So far as I have had an opportunity of judging, water is the chief drink at meals, or a light lager beer; but it is the constant nipping which goes on at all hours which seems to be the harmful practice.

Dr. Razetti is, however, trying to arouse an interest in the question. It is, I believe, chiefly through his instrumentality that the recent legislation has been passed; so that Temperance will be taught in the schools. How far it will be carried out, and the penalties enforced, remains to be seen.

He and a few others are also agitating for:—

1. The cane industry to be supplanted by other "crops," and so the quantity of rum produced diminished.
2. The reduction of the number of botiquines to a reasonable proportion.
3. That where intoxicants are sold, nothing else should be sold; so that people will not be able to go under the pretext of getting one thing and being supplied with another.
4. That those who serve should not be barmaids.
5. That no sale should in any case be made to children, and to nobody except between certain hours.
6. That beer and light drinks be encouraged. . . The lager beer made here only contains, I believe, 1 or 2 per cent. of alcohol.

Some of those who may read this paper, and know Caracas and Venezuela, may say that I have exaggerated the evil and that very little drunkenness is seen in the street. I admit the latter, and it was only when I began to get "data' 'that I learned the real state of things; and I am told, by way of reconciling the two, that many of the "Botiquines" have places where, if anyone gets "too much," he can be kept quiet till he is fit to turn out into the street. Certainly, the streets and plazas are very free from these sights, so familiar elsewhere; and on a fête day or public holiday you may see, day or night, the plazas crammed with people, and not see one the worse for drink. The evil does, however, exist, and if it is done in the home or in the Botiquine, and on the sly, it is all the more difficult to effect a reformation.

I have only been able from the official Blue Books to get the following figures. Without the other information which I have tried in vain to get, these by themselves are not of much practical value. I give them, however, for what they are worth. They refer to 1909, and were presented to Congress at its meeting this year. The revenue from "Licores" comes to nearly three million Bolivares annually, what is imported paying customs, and what is manufactured in the country paying excise. In addition to this, the local municipal revenue gets from licensing cantens some 15,000 Bs.; hotels, 4,500 Bs.; cook-shops, 2,500 Bs.; restaurants, 9,500 Bs.; rancherias, 2,500 Bs.

Liquor-License Legislation

Liquor laws of Venezuela relate principally to excise, license, and manner of sale, and are only incidentally restrictive. According to the revised statutes of 1924, the production of alcoholic liquor is controlled by the Government; licenses are required for distilling spirits and for making beer; taxes are imposed on the manufacture of spirits at the rate of 0.45 bolivares per liter of which the alcoholic content does not exceed 50°, if more than 50° the tax is 0.01 bol. on each degree in excess; a fee of 400 bol. monthly is imposed on rectifiers whose establishments use monthly not more than 3,000,000 liters of alcohol of 50°; imported liquors pay taxes as follows: *aguardiente* and *ron*, 1.25 bol. per liter; gin bitters, anisette, etc., 1.50 bol.; brandy, cognac, whisky, etc., 2.50 bol.; beer, 0.15 bol. per liter of domestic production, or .30 liters on imported beer; wholesale dealers pay a license of 65 bol. monthly for each 3,000,000 liters handled; the wholesale dealing in beer is free.

Licenses are required for the industry of denaturation, which is carried out under the inspection of Government agents, by mixing 2 liters of benzine and 70 grams of formol with every hundred liters of alcohol; liquors may not be withdrawn from the establishments where they are made, sold, or consigned without Government authority, and may not enter towns except by the roads designated by the Government; wines of national production are exempt from these rules. Liquors are sold by agents throughout the country, who impose and collect the tax on the liquor, and no restrictions are put on the amount of alcoholic beverages to be sold by these agents. The penalty for manufacture without license, or wholesale sale without license, is 50 to 1,000 bol., and proportionate penalties are provided for other infractions of the law.

A law passed in 1925 forbids the sale of alcoholic liquors to drivers of motor cars when at work or about to enter on work, and provides that any person who observes a violation of this order shall report it to the authorities.

Statistics of the amount of liquor produced and consumed in Venezuela are unavailable. U. S. Vice-consul J. Wadsworth, in charge at Caracas, gives the statistics of liquors imported through the port of La Guaira during the years 1926-1928, shown in the accompanying table.

Regarding conditions at the present time, in a letter to the editor of the STANDARD ENCYCLOPEDIA written on June 25, 1929, he says:

Present-day Conditions

As regards sobriety generally in Venezuela: there is an increase in alcoholism here. As the import figures show, there is an increasing amount of alcoholic beverages imported. This is due to the introduction and advertisement of various European drinks, which are gaining in favor. It also appears that the people of all classes are drinking more. In the saloons nowadays often boys between the ages of sixteen and twenty-one can be seen when formerly they were never seen there. There seem to be no regulations against boys smoking or drinking what they want here, and if there are, they are not enforced. However, drunks are rarely seen here, the reason being, if they are found wandering round the streets at night, they are either conscripted in the army or put to work on the roads. This tends to keep down insobriety. The inexpensiveness of the local liquors makes them available to all the working classes, who take advantage of this opportunity.

As the sale of alcohol is controlled by agents, who are political appointees, the tendency perhaps is to increase the sales rather than to restrict them, in order to derive the profit procured from the sales thereof. . .

No international temperance bodies have gained a foothold in Venezuela, and very little work has been done along temperance lines, with the exception of the unsuccessful efforts of Dr. Razetti to secure restrictive legislation in 1908. There is little public sentiment against drinking, and the voices of the missionaries of the various religious denominations are almost the only protests against the traffic. The Scandinavian Alliance Mission has attempted temperance propaganda in its paper, *La Estrella de la Mañana* ("Morning Star"), published at Maracaibo, which in 1918 had a circulation of 1,500 in Venezuela and Colombia. There has also been some instruction in the schools, by means of pictures and charts, showing the drunkard's

BEVERAGES	1926		1927		1928	
	METRIC TONS	VALUE (BOLIVARS)	METRIC TONS	VALUE (BOLIVARS)	METRIC TONS	VALUE (BOLIVARS)
Distilled Liquors	382.7	1,631,954	462	2,080,836	221.2	1,166,223
Malt Liquors	745.9	469,116	63.4	51,323	103.1	82,298
Wines	2,253.1	1,474,906	1,669.8	1,825,452	1,753.6	2,202,882

downward progress. Prospects of temperance reform, however, are no longer remote in Venezuela and adjacent countries, according to *La Prensa*, the most widely circulated Spanish newspaper in the United States, which says: "The antialcoholic campaign in Latin America is in universal favor, patronised by the masses and a large part of the ruling classes."

BIBLIOGRAPHY.—William E. Curtis, *Venezuela*, New York, 1912; Leonard V. Dalton, *Venezuela*, London, 1912; *Encyclopaedia Britannica*, 11th, 12th, and 13th eds., *s. v.*; Alexander von Humboldt, *Personal Narrative of Travels to the Equinoctial Regions of America*, 2 vols., London, 1852; files of the *International Record*; Morewood, *Hist.*; *Bulletin* of the Pan American Union, 1919-26; the *Pioneer*, Feb. 3, 1911; Edward A. Ross, *South of Panama*, New York, 1915; *Statesman's Year-book*, 1929; *World Almanac*, 1929.

VERBAND VON TRINKERHEILSTÄTTEN DES DEUTSCHEN SPRACHGEBIETS (Union of Inebriate Asylums in German-speaking Districts). A German association, sometimes called the "Association for the Rescue of Drunkards," founded in 1903. It was an offshoot of the German Association Against the Abuse of Spirituous Liquors and had its headquarters at Lintorf-on-the-Rhine. Its objects were to bring the directors of sanatoriums for drunkards into closer communication and to increase the interest of the general public in the care of inebriates.

VERDANDI-ORDEN. See NYKTERHETS-ORDEN VERDANDI.

VERDEA. One of the so-called white wines of Tuscany. It derived its name from its color, which inclined to be green. Formerly the wine was in high repute, and in England in the time of James I, to have drunk Verdea was among the boasts of a traveled gentleman (see Henderson, "History of Ancient and Modern Wines," p. 238, London, 1824).

VEREENIGING VAN GEHEELONTHOUDERS ONDER NEDERLANDSCH SPOOR-EN TRAMWEGPERSONEEL (Union of Dutch Rail- and Tramway Abstaining Employees). A Dutch temperance organization, founded March 28, 1909, at Zwolle, Holland, for the purpose of promoting abstinence from all alcoholic beverages among rail- and tramway men. The society was founded with about 50 members, scattered throughout the kingdom of Holland, and at the present time the membership numbers about 2,300. Wives of rail- and tramway men are eligible for membership in the organization, about 800 of the present members being women. There are nearly 60 local branches, many of which are both morally and financially supported by the railway companies.

The officials of one of the larger railways have placed an office at the disposal of the society in Utrecht. Headquarters are maintained here and a full-time general secretary is employed. Pamphlets are distributed among all new railway men and the bulletins of the Union are posted in the service-rooms of the chief railways. Several years ago a railway-coach was placed at the disposal of the Union. It was transformed into a traveling antialcoholic exhibit and sent throughout the country. In 1922 the Union entertained the officials of the Swiss State Railways and conducted them on a tour of the railway kitchens maintained by the society in Holland. A fortnightly periodical, *Het Veilig Spoor* ("The Safe Road"), is issued by the Union. The president is F. A. Brandt, Utrecht, and the general secretary is G. L. de Haas, Utrecht.

VEREIN ABSTINENTER ÄRZTE DER SCHWEIZ. German name of the ASSOCIATION DES MÉDECINS ABSTINENTS SUISSES.

VEREIN ABSTINENTER ÄRZTE DES DEUTSCHEN SPRACHGEBIETS (Association of Abstaining Physicians in German-speaking Districts). An organization of abstaining physicians in the German-speaking districts of Germany, Switzerland, Austria, and Czechoslovakia, formed for the purpose of fighting alcoholism and the drink habit. It was founded at Frankfort-on-the-Main, Germany, in September, 1896, and has a total of 400 members. The Association took an active part in temperance work until the period of the World War, when its activities virtually stopped because of lack of funds and the absence of members at the front. After the War the society resumed its work. In the past few years there has been a considerable increase, but the membership is still small in comparison with the total number of German physicians. Recently a campaign has been conducted to secure the support of all German-speaking physicians.

For many years the president of the Association was Dr. ARNOLD HOLITSCHER, who served from 1906 to 1923. Since its foundation the Association has sent representatives to the various International Congresses against Alcoholism held in Europe; Dr. Oskar Vogt attending the Seventh Congress at Paris, 1899, and Dr. A. Delbrück the Eighth at Vienna, 1901.

The headquarters of the Association are located at Hohenstaufenstrasse 32, Berlin, W. 30. The officers in 1926 were: President, Dr. E. Abderhalden, professor of physiology at the University of Halle; secretary, Dr. Karl Bornstein, Berlin.

VEREINIGUNG ABSTINENTER PFARRER IN DER SCHWEIZ (Association of Swiss Abstaining Pastors). Swiss society of abstaining Protestant clergymen, organized by about 30 pastors in 1906. The object of the association is to bring together the abstinent pastors of Switzerland for the purpose of cooperating in antialcoholic work. The Society had, in 1920, approximately 500 members, the territory covered being the whole of Switzerland. The association has no fixed headquarters. It holds a meeting on the occasion of the sessions of the Société Pastorale Suisse, and a committee is then appointed for the canton in which the next meeting will take place.

Pastors belonging to the society are as a rule active members of the principal temperance societies of Switzerland; but the only special work of the society until now has been the publishing of pamphlets in German and in French, addressed to the young men and young women of the churches at the time of their confirmation or first communion, exhorting them to beware of alcoholism, and urging them to join one or the other of the various antialcohol associations. Among its French members the association is known as "Société Suisse des Pasteurs Abstinents."

The president for the whole of Switzerland is (1930) Pastor W. Kobe, of Lohn bei Schaffhausen, the French and German sections of the society having combined.

VERMONT. One of the New England States of the United States; bounded on the north by the Canadian province of Quebec, on the east by New Hampshire, on the south by Massachusetts, and on

the west by New York; area, 9,124 sq. mi.; population (1920), 352,428. The capital is Montpelier (pop. 7,125), and the most important cities are Burlington (22,779), Rutland (14,954), and Barre (10,008).

Historical Summary. Vermont was first explored by Samuel de Champlain, governor of Quebec, in the course of an expedition against the Iroquois Indians in 1609. A French fort was built within its borders on Isle la Motte in 1665; but French colonization proved a failure. In 1690 English settlers established themselves at Chimney Point and in 1724 the first permanent English settlement was founded by immigrants from Massachusetts at Fort Dummer, on the present site of Brattleboro. Subsequently settlements were made in Windham County, which was supposed to be in the jurisdiction of Massachusetts but later proved to be in New Hampshire, the territory being involved in a boundary dispute between the two colonies, which was settled in 1741 in favor of New Hampshire. In this region, between the Connecticut River and Lake Champlain, Governor Wentworth of New Hampshire made grants of land for settlement in 1759 and 1761, and the country thus became known as the "New Hampshire Grants."

The New Hampshire Grants

In 1763 New York laid claim to the "New Hampshire Grants" under a grant of Charles II to the Duke of York, and George III confirmed this claim with the decision that the west bank of the Connecticut River was the boundary between New Hampshire and New York. These conflicting claims resulted in fierce struggles over land titles prior to and in the early years of the Revolutionary War. The privy council decree of 1764 recognized the claims of New York and soon afterward the settlers of the "New Hampshire Grants" were ordered to surrender their titles and repurchase from the proper authorities at Albany. The settlers refused to give up their lands and took up arms to defend their rights. Committees of safety were formed and a band organized whose members, known as the "Green Mountain Boys," under the leadership of Ethan Allen, prevented the New York claimants from gaining control of the land. With the outbreak of the Revolution, these troops effected the capture of Fort Ticonderoga (May 10, 1775).

An Independent State

During 1776 the representatives of the towns met at Dorset and Westminster and on Jan. 15, 1777, adopted a declaration of independence, assumed the name of New Connecticut, and appointed a committee to submit their proceedings to the Continental Congress and ask admission to the Federation of States. Failing in this attempt a convention met at Windsor, July 2-8, 1777, which set up an independent government, took the name of Vermont (Green Mountain), and adopted a constitution modeled on that of Pennsylvania, but containing also a provision for the abolition of slavery, Vermont being the first State in America to take such action. The first Legislature met at Windsor in March, 1778, and voted to admit to its jurisdiction sixteen towns west of the Connecticut River which were dissatisfied with the rule of New Hampshire. Vermont failed of admission to the Federation because of the opposition of New York and New Hampshire. Taking advantage of the situation, the British proposed to recognize Vermont as a separate province of Canada; but the success of the American cause led to the abandonment of this scheme. The boundary dispute was adjusted with New Hampshire in 1782, and with New York in 1790. Vermont continued virtually as an independent state for thirteen years, meanwhile vainly negotiating with Congress for admission, and was finally admitted as a State in 1791. The capital was located at Montpelier in 1808.

Taverns and Town Meetings

Drink in the Early Days. Vermont's early settlers were of religious disposition, many being separatists who had left the older communities on account of religious differences and persecutions. Services were held in schoolhouses and barns before churches were built and, in summer, camp-meetings were held in tents in the woods. Notwithstanding these proclivities toward piety, frequently the first building erected in the settlements was the tavern. These taverns, stationed at intervals along the stage-lines, were the nucleus from which the towns and cities of Vermont grew. Almost invariably the town meetings were held in the taverns, which were usually the first courthouses and sometimes even served for religious purposes. The members of the earliest "Committees of Safety," members of the first Legislatures, and early State officers were recruited from the ranks of the tavern-keepers.

It was so well understood that town meetings and meetings for the organization of towns would be held in taverns that the printed forms for calling the meetings contained such a provision.

With the tavern as the center of community life, the tavern barroom was well patronized and drinking was almost universal in the early days, the chief drinks being hard cider, rum, and spruce beer. Liquor was commonly used at home; it was offered to guests; and a great deal was consumed at public gatherings, such as elections, "bees," etc. The people gathered together in the various communities when neighborly help was a necessity or for merry-making, at logging-bees, raising-bees, drawing-bees, husking-bees, etc., and at such times cider was the popular beverage. At town meetings and elections food-peddlers circulated among the people, selling food and spruce beer, and it was the custom for successful candidates to buy out the stock of the victualer and treat his friends. The blacksmith's shop was next in importance to the tavern barroom and store, where the settlers went to barter their produce for manufactured goods, and the generous seating conveniences and potations free to all customers invited many loungers. There was practically no sentiment against drink in Vermont before the Revolution.

The First Distilleries

Before the beginning of the nineteenth century there was little liquor actually distilled in Vermont. The people made their own cider, metheglin, and various wines from local fruits; but the rum and ardent spirits came from distant regions. In some cases attempts were made to distil spirits from the sap of the maple-tree, which flourished in Vermont; but these proved unprofitable. John Lincklaen visited Vermont in 1791-92 to investigate the possibilities of using maple-sirup for his employers, but, his report proving unfavorable, nothing came of the project. On his journey through the country he visited a large estate with thousands of sugar-maples, whose owner, he records in his

"Journals" (p. 44), "proposes to establish a distillery for using maple sirup." Its use never became general, however, although early in the nineteenth century home distilleries using grain began to be operated, and were welcomed with satisfaction as new industries. Williams, in his "History of Vermont," written in 1809, says:

> Several distilleries have of late been erected in this state. The object of them is to make such spirituous liquors as can be extracted from grain. . . The distilleries have met with goodly success in their efforts to make gin. And nothing seems wanting but time and experience, to produce large quantities of these spirits, that can be produced from grain. As yet, these works are in their infancy. (Vol. ii. p. 364.)

Vermont, like the other New England settlements, began her history by selling liquor to the Indians, with the usual evil consequences. Samuel Wilson, in his "History of Vermont," written in 1809, writes as follows concerning the introduction of liquor among the Indians of Vermont:

> No sooner had they (the Indians) tasted of the spirituous liquor brought by the Europeans, than they contracted a new appetite which they were wholly unable to govern. The Europeans found it the most lucrative branch of the Indian trade, to gratify this inclination. With an avidity of desire almost uncontrollable, the Indians fell into the snare. The first object of inquiry with them was, whether the trader had brought brandy or rum; and no considerations could restrain them from the use of it. The old and the young, the sachem, the warrior, and the woman, whenever they can obtain strong liquors, indulge themselves without moderation, and without decency until universal drunkenness takes place.

In addition to the sales of liquor to the Indians the colonists gave rewards of liquor to the natives for their aid and friendship. At one time, according to Walter H. Crockett in "Vermont, the Green Mountain State," the General Court of Massachusetts was anxious to get Indian aid for Fort Dummer, and a committee appointed to arrange it recommended

> that two shillings per day be allowed to Hendrick and Umpaumet, as they are sachems and the first of that rank that have entered into the service of this province; that none of the Indians be stinted as to allowance of provisions; that they all have the use of their arms gratis and their guns mended at free cost; that a supply of knives, pipes, tobacco, lead, shot and flints, be sent to the commanding officer of the fort, to be given out to them, according to his discretion; that four barrels of rum be sent to Captain Jonathan Wells, at Deerfield, to be lodged in his hands, and to be delivered to the commanding officer at the Block House as he sees occasion to send for it; that so he may be enabled to give out one gill a day to each Indian, and some to his other men as occasion may require.

The danger to the settlers from allowing the sale of liquor to the Indians was pointed out by Col. Samuel Partridge, chief military commander in Hampshire County, who in June, 1727, informed the Governor that

> Considerable numbers of Indians from their hunting come in at Deerfield and Northfield, and the English trade with them; and it is said that some of our men go out and carry them strong liquor and make the Indians drunk and get their furs for a small matter, so that when they get out of their drink, and see that their furs are gone, they are mad and care not what mischief they do; a ready way to bring on outrages and murders, if not the war again.

Much of Vermont's early history was made in her taverns. When the trouble over the New Hampshire land grants became acute, the settlers resisted the New York authorities, and the taverns became the chief meeting-place of the committees of safety and the "Green Mountain Boys," the whole defense of Vermont during the stormy days of the controversy revolving around the taverns kept by Stephen Fay and Elijah Dewey at Bennington. The "Green Mountain Boys" met at the Catamount Tavern, owned by Stephen Fay, and the Dewey Inn, kept by Elijah Dewey; and it was there that Ethan Allen, Seth Warner, Remember Baker, and the other leaders made their headquarters. It was in Fay's tavern that the famous raid against Fort Ticonderoga was planned and, also, the details of the battle of Bennington. Capt. Elijah Dewey's company stopped there for a drink after the battle. The same tavern was the headquarters of the Council of Safety during Burgoyne's invasion of 1777.

During the Revolutionary War (1775-81), liquor was part of the rations of the troops and was also considered a necessary medicine for sickness and injury. In the Canadian campaign the soldiers were allowed each day a gill of rum and as much spruce beer as they could drink, so that, according to Crockett (*op. cit.* p. 193), "they have no occasion to drink the lake water, it being reckoned very unhealthy." During this campaign there was much sickness among the troops, smallpox being especially prevalent, and rum containing four pounds of gentian root and two pounds of orange peel to a hogshead was served to the men as a medicament.

So common a meeting-place had the tavern become that when a convention was called to organize a government for Vermont it was the natural selection. The first convention was held at the "house of Cephas Kent, Innholder," on July 26, 1775 (Records of the Council of Safety and Governor and Council, vol. i, p. 7). The second convention, July 24, 1776, also met at Kent's tavern, and in fact all sessions of the convention up to Oct. 20, 1776, were held in the same place. On that date the convention met at Westminster and was held in a court-house for the first time; but there was a bar in the basement of the building. Subsequent meetings were held at the "meeting house" in Windsor and at other places. It has generally been believed that the first Constitution of Vermont was adopted at a meeting held in a Westminster tavern; but this is disputed, it being claimed that the Constitution was actually adopted in a "meeting house" and an adjournment taken to the tavern.

The famous "Westminster Massacre" of March 12, 1775, grew out of a drinking revel. The Whigs had secured posesssion of the court-house, the sheriff and posse being at a drinking-bout at John Norton's Tavern ("The Royal Inn"). Later the sheriff's party attacked the men in the court-house, with whom they made a truce till morning, but came back at midnight to attack, according to Rowland E. Robinson ("Vermont," p. 113), "with courage reenforced by potations of flip and fiery rum." After driving the Whigs from the court-house, they there renewed the debauch in the basement of the building, where a bar had been set up for the accommodation of "Judges, jurymen and pleaders." In the morning the Whigs had been reenforced and retook possession. Two killed and several wounded were the results of the night's affair.

First Governor an Innkeeper

Thomas Chittenden, the first president of the independent State of New Connecticut and later the first Governor of Vermont, was a tavern-keeper, and the first executive mansion of the State was Chittenden's tavern. Hollister in his "History of Pawlet," quoted by Crockett (*op. cit.* ii 551), describes a visit made to Chittenden's home, in which he states that "During the evening the Governor divided his time be-

tween the transaction of State business and waiting on his tavern customers at the bar." John Lincklaen, agent of the Holland Land Company, also visited Governor Chittenden, on a trip through Vermont, and wrote of him as follows ("Journals of John Lincklaen," p. 91, N. Y., 1897):

He received us without ceremony, in the country fashion. He is a man of about 60 years, destitute of all education, but possessing good sense, and a sound judgment, which at once put him at the head of affairs when the States of New York and New Hampshire disputed between themselves the territory of Vermont. It is chiefly to him that the State owes her present Government. . . His house and way of living had nothing to distinguish them from those of any private individual, but he offers heartily a glass of Grog, potatoes, and bacon to anyone who wishes to come and see him.

A large proportion of Chittenden's associates in the new government were also tavern-keepers. Zadock Everest, the first tavern-keeper in Addison County, was also its first representative in the General Assembly and was four times reelected to that body. Judge Chapin Keith, high sheriff of Washington County directly after the Revolution, was a tavern-keeper. The initial meeting of proprietors for the organization of the capital at Montpelier was called at the tavern of Eliakim Stoddard, at Arlington Aug. 17, 1784. The matter dragged along for several years, however, and the ground was not cleared until 1788. In 1793 the first tavern was built in the city, and it was not until ten years later that the first church was built.

On Jan. 10, 1791, when the Convention at Bennington formally ratified the Articles of Confederation, by which Vermont became one of the United States, there were rejoicing and revelry throughout the country. At Rutland a great feast was held and toasts were drunk throughout the day, a song being especially composed for the occasion, of which one stanza read:

Fill, fill your bumpers high,
Let the notes rend the sky,
Free we'll remain,
By that immortal crown,
Of glory and renown,
Which our brave heroes won,
On blood stained plain.
—Wilbur, "Early History of Vermont," i. p. 221.

Liquor Legislation. The first attempt to restrict the free sale of liquor in Vermont was in February, 1772, when the New York Assembly passed a tavern act, requiring licenses for places selling liquor in quantities of less than five gallons. Licenses were to be granted for one year by the Court of General Sessions, the issuing justice and his clerk receiving a fee of five shillings per license. This law, which originally included only Cumberland County, was later extended to Gloucester County.

Later restrictive laws enacted by New York failed of due observance in Vermont, and it was not until Jan. 24, 1788, that the newly organized government of Vermont framed its first liquor legislation, which was, in effect, a licensing law, and which read:

First License Law

Whereas it has been Represented to this Council that divers persons (to the great disadvantage of this State) have bought & sold to the inhabitants in small quantities, & at Exorbitant prices (& continue so to do) certain Spirituous liquors, whereby drunkenness, Idleness, Quarrels, &c. &c. is promoted among us, which Evil to prevent in future, have thought fit and do hereby Resolve that the Committees of Safety, Selectmen, & Constables of each town within this state, shall meet Together at some convenient place each respective Town on the second day of March Next, & Nominate by their Major Vote a Sufficient number of suitable persons to keep houses of public Entertainment for Travellers for the year Ensuing, or until otherwise ordered by the General Assembly of this state, & return their Names to this Council, or to any two members thereof, who are hereby authorized and Impowered to Grant Licenses for that purpose Taking one Dollar or six shillings fee for the same.

Violation of this law was punishable by a penalty of £6 in "lawful Money."

Supplementary legislation during the first half of the nineteenth century dealt principally with the licensing system. In 1844 the State passed its first local-option law, which proved inadequate. In 1846, however, an act was passed which contained a local-option section, providing for an annual vote on the question of license or no-license for the entire State. This was superseded in 1850 by a short prohibitory act, which repealed all previous statutes and authorized the issuance of one or two licenses to a town, to sell for "excepted purposes [medicinal, chemical, and mechanical] only." In 1852 a longer prohibitory law, similar to the Maine Law, was passed.

In 1880 a lessor's responsibility for a liquor nuisance committed on his premises was established. Laws of 1880 and 1882 authorized search and seizure. A measure of 1886 required scientific temperance instruction in the public schools. Liquor legislation remained practically *in status quo* until 1902, when the prohibitory law was repealed and a high-license local-option law adopted on a referendum vote, by a majority of 1,041. This measure, which was one of the most stringent license statutes ever passed by any State, authorized seven classes of licenses, prohibited Sunday selling, provided for search and seizure, and specified heavy penalties for illegal selling, solicitation, and intoxication.

Prohibitory Act Repealed

In 1908 several acts were passed to aid enforcement and in the legislative session of 1912-13 twenty measures regarding liquor were presented, of which eight became laws. One of these acts required the Secretary of State to provide ballots for the local-option vote; a second permitted the sale of liquor taken on execution only to certain parties who had the legal right to its use; a third provided for the inspection of licensed premises at certain times; a fourth, for the closing of licensed premises for 48 hours under certain conditions; while a fifth measure prohibited holders of public office from operating licenses or working in licensed places.

In 1915 the Vermont Legislature enacted a Statewide Prohibition law, which was submitted to a referendum vote March 7, 1916, at which time it was defeated by a majority of 13,164. No liquor legislation was secured in the next two years and in 1919 the Federal Prohibition Amendment was presented to the State for ratification. The resolution for ratification was passed by the Senate Jan. 16, by a vote of 26-3, and by the House Jan. 29, by a vote of 155-58, making Vermont the forty-third State to ratify.

An enforcement code was passed by the Legislature in 1921, which compares favorably with that of other States. Some of its provisions are even stronger than those in the Federal enforcement law. Under the Federal code no first offender can be jailed except when convicted of selling liquor; persons convicted for the first time of illegal possession or transporta-

Strict Enforcement Code

tion can only be fined; and such persons find it easy to escape fines by going to jail for 30 days and then taking the "poor debtor's oath," thereby securing their release. Under the Vermont law, however, there is, in addition, an alternative jail sentence for those who are convicted for the first time of either selling, possessing, or transporting liquor illegally. Also, the Federal law permits the possession of alcoholic liquor in the home for private beverage use, but the possession of intoxicating liquor in the home for beverage use is unlawful under the Vermont law, unless it was placed there prior to Jan. 16, 1920. Under its provisions it is unlawful to "possess any intoxicating liquor except as authorized in this act" (Sec. 4). The exceptions are three, namely: Intoxicating liquor placed in a bona-fide private dwelling prior to Jan. 16, 1920 (Sec. 3); liquor preparations and compounds for non-beverage use; and wine for sacramental use (Sec. 4). This question was decided in the case of State *vs.* Bracklins (93 Sec. 582), in which the court held:

> It is plain with the three exceptions just noted, the Vermont law prohibits the possession of intoxicating liquor in the home, as well as elsewhere, for private beverage use as well as for sale or furnishing. Our old Prohibition laws were aimed only at the traffic in intoxicating liquor, that is, the sale or furnishing to another. But the present law goes further and prohibits the possession thereof for personal beverage.

The Temperance Movement. Up to the War of 1812 liquor legislation in Vermont was of a stringent character, yet it varied greatly from the restrictive legislation of to-day. Sales could be made on all days, at all hours, and to all classes of persons save "tavern haunters." The license fee was very low; but penalties for selling without license were heavy. Fines, imprisonment, confinement in the stocks, and whipping were employed to discourage illicit selling. The theory of this legislation was to exercise care in the selection of tavern-keepers, who were chosen much as were the regular officials of the town. It was believed that the right man would run an orderly and creditable house; so full liberty was given him to operate his business as he saw fit.

Temperance sentiment was awakened, however, by the State's signal lack of success in restricting the sale of intoxicants to "suitable persons." Organized temperance effort began with the formation of a State temperance society at Montpelier on Oct. 16, 1828, Vermont being one of the first States to organize such a society. By 1829 seven local societies had been formed and the American Temperance Society appointed a district agent for the State, whereupon agitation began in earnest. Public attention was called strikingly to the liquor evil in the message of Gov. Samuel C. Crafts to the Legislature in that year, which contained a vivid portrayal of the evils of the traffic and was probably the first gubernatorial message delivered in the United States on such a subject. It declared:

State Temperance Society

> The peace, prosperity and respectability of a community depend, essentially, on the morality, good order and industry of the members of that community. Every measure which will have a tendency to promote such a desirable state of society, is a proper subject for your consideration. Among these causes which tend to impair, if not to destroy it, a free indulgence in the use of spirituous liquors hold a prominent place. The fruits of it are a waste of time, and money, and often intemperance, the parent of almost every vice. The general prevalence of this evil has attracted the attention of friends of virtue, morality and religion, and praiseworthy exertions are making to arrest its progress. The facilities allowed by our laws for the procuring of licenses, have had a tendency to spread the temptation of this indulgence over every part of our country. Whilst these remain, it is very much to be feared that no individual or associated exertion will be able to eradicate the evil.
>
> I therefore respectfully recommend the inquiry, whether a higher assessment on licensing for retailing spirits, and a repeal of the eighth section of the law directing the mode of obtaining licenses, and regulating inns and houses of public entertainment would not, by diminishing the means of obtaining spirituous liquors, be promotive of the cause of morality and good order.
>
> The demoralizing effects of the practice, so general of the officers of the militia, of treating their companions with spirits, on Training days, has been witnessed by many with regret. This practice has been of so long standing that few officers are disposed to risk their popularity by adopting a different course. It imposes a heavy and unnecessary burden upon the officers, without any adequate benefit to the companies, but often the reverse —causing frequent instances of intemperance, profanity and strife. It is believed that a law prohibiting the practice, would be very acceptable to the orderly portion of our citizens.

This message resulted in the passage of a commonplace license law in the same year and a more stringent law in 1830, allowing the local authorities to make whatever restrictions on liquor-sellers they chose. In 1834 a State Temperance Convention was held, which was followed by an advance in public sentiment, and an agitation arose for the entire prohibition of the traffic, so far as ardent spirits were concerned. This took definite form in 1837 when a memorial was sent to the Legislature from Rutland asking for the total prohibition of ardent spirits. Similar memorials from other places reached the Legislature, with the result that a bill was introduced providing such prohibition. After a sharp battle the bill was actually passed by the Senate and was seriously considered by a committee of the House. This committee, while heartily endorsing the principle of Prohibition, was fearful that public opinion would not sustain it, and reported that

> . . . we feel reluctant to hazard the evidently increasing prosperity of the temperance reform, by recommending a law, which we are not reasonably sure will be sanctioned and sustained by the public vote.
>
> A revision of the existing licensing laws, your committee deem to be important, especially so far forth as they provide for the raising of revenue from the traffic of ardent spirits. No government can be justified in deriving a revenue from legal toleration of whatever is morally wrong. What is morally wrong cannot be made legally right.

Meanwhile temperance forces flooded the Legislature with memorials, and the Vermont Temperance Society led several spirited but unsuccessful campaigns to secure the prohibition of the sale of ardent spirits. In 1844 the agitation against liquor began to take a new form. The Prohibitionists presented their proposal as usual to the Legislature; but Governor William Slade suggested a sort of compromise measure, urging that the licensing of the traffic be taken from the courts and given to the people. He complained of the non-enforcement of the existing excise laws and in his message to the Legislature said:

> If we are to have laws on this subject, they should be enforced. Every good citizen must desire this, whatever may be his opinion on the question of temperance. Better, far better, to have no laws, than to permit them to stand on the statute book unexecuted, since there is thus added to the prohibited and yet permitted evil, that other great evil of a practical denial of the rightful supremacy of law.

During this session several Prohibition bills were proposed, but the suggestion of the governor to give the towns power to license or prohibit liquor appealed to the people. Accordingly the Legisla-

ture passed the first local-option law, Oct. 31, 1844.

With the enactment of local option the fight centered around the election of commissioners who would refuse to grant licenses. In 1845 the first local-option elections were held, in which 7 counties elected no-license commissioners and 7 elected license advocates. In the legislative session of 1846 the battle for State Prohibition was again renewed and, although the attempt failed, the Prohibitionists secured a new local-option law which had advantages over that of 1844. Under the new law the people voted overwhelmingly for no-license, the vote for a few years previous to the adoption of State Prohibition being as follows:

Local Option in 1845

YEAR	FOR NO-LICENSE	FOR LICENSE	MAJORITY FOR NO-LICENSE
1847	21,798	13,707	8,091
1848	17,264	17,277	13①
1849	23,361	11,110	1,225
1850	19,940	12,606	7,334

①Majority for license, but about two-thirds of the towns voted for "no-license."

The battle for State Prohibition was continued in connection with these local-option elections, the success of the law of 1844 inspiring the people to new efforts. For several years, however, petitions and Prohibition bills presented to the Legislature were referred to committees which reported further legislation "unnecessary"; but in 1850 a bill was adopted providing for the State-wide prohibition of spirits, but permitting the sale of beer and cider. The act repealed all former acts and provided for licensing by the Selectmen of the town. This statute was a step forward and encouraged dry forces to make a still more energetic demand for complete State Prohibition. Petitions from 38,000 people, 17,500 of whom were legal voters, were presented to the Legislature of 1852. The result was that a satisfactory Prohibition law was passed and approved on Nov. 23, but was to be submitted to a vote of the people in the following year. Great interest was manifested in the contest in 1853, in which Prohibition was adopted by the following vote: For License, 21,194; for Prohibition, 22,315; a majority for Prohibition of 1,121. The total vote in the election, which was 43,509, was 8,004 more than was ever before cast on the question, and showed the deep interest of the people in the matter, as the vote for governor in the same year was but 47,853.

State-wide Prohibition Secured

This Prohibition statute, with numerous amendments, mostly in the direction of making it more drastic, remained in force until it was supplanted by the high-license, local-option law of 1902. It was in satisfactory operation when the Civil War (1861-65) temporarily disorganized all temperance reform. The post-war period was characterized by a general laxity in morals which reacted unfavorably on Prohibition enforcement.

The people, too, made the mistake of expecting too much of the Prohibition law. They had come to believe that it would entirely prevent drinking, forgetting that the Interstate Commerce Act allowed the shipment of liquor into Vermont for individual use and that the State was surrounded on three sides by license States ready to aid in nullification. Also, the law's provisions were so drastic as partially to defeat its purpose. Rather than inflict cumulative sentences amounting to 20 or 30 years, juries would acquit.

Sentiment for the repeal of Prohibition began to develop in the Republican party in 1889, many of its leading members advocating the adoption of a high-license local-option law. This spirit was chiefly promoted by Percival W. Clement, wealthy owner of the *Rutland Herald*. In many of the larger cities the license element of the party had made political "deals" which resulted in the practical nullification of the law and became the basis for the cry that "Prohibition does not prohibit."

During the next decade sentiment for resubmission increased, until it became the dominant issue in the Republican State Convention of June 19, 1902. At this convention there were three candidates for governor, of whom Fletcher D. Proctor stood for the retention of the law; P. W. Clement for its repeal and the substitution of high license; and John G. McCullough for a referendum plank in the platform. The temperance forces, believing that the people would overwhelmingly endorse Prohibition, supported McCullough, who was elected.

High-License Replaces Prohibition

In the ensuing session of the Legislature a fierce battle raged over the Prohibition question. J. H. Battell urged a Dispensary law and secured a considerable following. However, after much discussion, an elaborate high-license and local-option law was finally adopted on Nov. 21, 1902. Eight counties voted for the retention of the Prohibition law and six counties for the straight license law.

Under the provisions of the new law 92 of the 246 towns of the State voted for license in the spring of 1903. Of these 92 towns, there were 26 which went without saloons for various reasons; some of them placed the fee so high that no one cared to pay it, while others were without saloons as there was not sufficient business to warrant them, however low the license might be. The total number of licenses issued in the State was 250, including the so-called druggist's license. The result was very unsatisfactory to the friends of high license and the elections of 1904 showed a remarkable change in public sentiment. Of the 92 license towns in 1903, 54 returned to Prohibition in 1904, while only 2 no-license towns changed to license. The result of the vote was that 206 of the 246 towns of the State were under Prohibition in the latter year. Every county save Bennington and Chittenden cast majorities against license, so that had the option been by counties instead of towns, there would have remained but 2 license counties. Taking the State as a whole, in the election of 1904, the majority for Prohibition was 7,006.

The change in public sentiment was strikingly shown in a letter written by Joseph C. Jones, secretary of the Vermont Local Option League and leader of the high-license forces which had bolted the Republican convention in 1902. In this letter, published in the *St. Johnsbury Caledonian* of Feb. 24, 1904, Jones said:

> I have always been an advocate of local option, and did some work in the last campaign to bring about the present system. Last March I voted for license because I believed that even a license policy would work better in Rutland than absolute prohibition. After nine months of license I am constrained to admit that my expectations have not been realized. In the face of the most flagrant violations of law and demoralizing conditions resulting from the saloon, there is but one alternative,

and that is to reverse our action of last March and vote for no-license at the coming election. I have faith that this will be done. . .

In this letter Jones further declared that the number of arrests for intoxication during that period had increased nearly 500 per cent as compared with the preceding year; that the streets were insecure; that there had been an increase of drinking among women; that business had been injured; and that the city revenues had suffered a deficit. "License has been and is a dismal failure in Rutland," he concluded.

Evidence of the prosperity of Vermont under Prohibition is given in the report of the State Inspector of Finance, covering the years 1850-1902, which shows that the savings bank deposits in 1850 were $199,376, with a steady increase to $1,111,532, in 1860; $2,745,779, in 1870; $7,346,469, in 1880; $19,330,564 in 1890; $38,290,394 in 1900; and $41,987,497, in 1902.

The local-option elections in Vermont were held at the annual town meeting, on the first Tuesday in March. After 1905, in the annual elections of each year the number of towns voting no-license increased. In 1908, 38 saloons were abolished, making a total of 219 towns without saloons, and in 1911, 218 towns voted dry and only 28 wet. In the wet towns the majorities were so small that a change of 40 votes from one side to the other would have put 12 of these in the dry column. Five of the wet towns licensed no saloons, however. In 1912, 225 towns voted dry and 21 wet, and the total number of saloons was reduced from 84 to 67, of which 65 were on the west side of the State and only 2 on the east side. In that year every county gave a dry majority, while 7 counties had no saloons, 3 had one each, Addison and Chittenden 2 each, Franklin 3, and Rutland 5. The number of wet towns was further reduced to 20 in the elections of 1915, to 18 in 1917, and to 10 in 1918, in which year 9 counties were totally dry.

Dry Progress

In 1916 the temperance forces waged a campaign for a State-wide Prohibition law, which was passed by the Legislature and referred to the people in the election of March 7. The referendum campaign was inadequately managed, however, and false issues were raised by the wet interests, with the result that Prohibition was defeated by a majority of 13,164. This defeat, coming at a time when many States were adopting Prohibition, was a severe setback; but the temperance forces rallied and directed their support toward the movement for a Federal Prohibition law. Although Vermont continued to make a good showing against license, yet in the election of 1918 there was a vote of 12,000 for license, and Governor Clement adopted obstructionist tactics that delayed the ratification of the Eighteenth Amendment until late in January, 1919. On Jan. 16, 1919, the Senate accepted the Amendment by a vote of 26 to 3; the House, on Jan. 29, 1919, by a vote of 155 to 58, Vermont thus becoming the forty-third State to ratify.

No small share of credit for the ratification of the Amendment belonged to the Vermont Anti-Saloon League for its successful effort in polling the dry vote at the elections in the previous year. It was especially active in increasing the vote among women in towns where eligibility depended on the filing of a tax list. The League, which had been organized in the State twenty years previously to combat Vermont's return to license, had conducted a continuous campaign of education and for many years fought powerful political combinations opposed to Prohibition.

After National Prohibition was ratified the people of Vermont considered the question settled and there was less interest shown in the local-option elections, many who formerly voted no-license not taking the trouble to vote. As a consequence in the elections of March, 1919, 30 towns voted for license, as against 10 in the previous year, and the total vote for license was increased 901 and that for no-license decreased 8,421. The total vote for license was increased in about 145 towns, while no-license was increased in only 14, and decreased in many others. Only to a limited extent, however, can this vote be interpreted as a protest against National Prohibition, and it was really no gain in license votes but a falling-off in no-license votes. Of the 10 towns that voted for license in 1918, 2 voted for no-license in 1919; and of the 30 that voted for license, 8 were already wet, and the vote in all but 2 of these was smaller in 1919 than in 1918. The only aid the wet forces drew from this was the knowledge that the temperance people were less active after a victory.

Due largely to disagreement in the Legislature over druggists' licenses, no enforcement act was secured until 1921, when a very stringent measure was enacted. Since the passage of this act, enforcement conditions have continually improved, although there are a number of wet centers such as Burlington and Winooski and a great deal of smuggling is carried on over the Canadian border. Smuggling furnishes the most serious problem in Vermont, as the State has an international borderline of about 100 miles. In this distance six lines of railroads pass from Vermont to Canada, and there are long stretches of wild, unsettled country. So-called line houses, straddling the borderline, have been a great source of annoyance.

Smuggling

The Customs Department, with headquarters at St. Albans, and the Internal Revenue Department, located at Burlington, have worked to the best of their ability to prevent smuggling, but their personnel is too limited to be completely effective. The number of arrests made by Federal Prohibition officers during the fiscal year ended June 20, 1923, was 134, and during this period 5 stills, 3 distilleries, 30 automobiles, 694 gallons of spirits, 2,354 gallons of beer, 263 gallons of wine, and 3,817 gallons of cider were seized. Property to the value of $814 was seized and destroyed and that of $20,000 value seized and not destroyed. In recent years the Prohibition officers have caught a number of big bootleggers, upon whom heavy fines and prison sentences have been imposed.

A decision of the Supreme Court that the Government may claim forfeiture of cars seized while engaged in unlawful transportation of liquor has done more for enforcement in Vermont than any other ruling.

In April, 1929, discussing Vermont's national and local Prohibition status, Albert E. Laing, State superintendent of the Anti-Saloon League, said:

In Vermont, on November 6 [1928], we re-elected a thoroughly bone-dry Governor [John E. Weeks] and the most of our State's Attorneys and High Sheriffs elected throughout the counties are also dry. In reviewing the other state, county and city officials, I think we have gained slightly on the dry side and I am fully sat-

isfied that we will have fuller cooperation all along the line from now on. The total Hoover vote in the State was 89,760 and the total Smith vote 44,735; thus we rolled up a splendid majority of over 45,000 for a dry Hoover. We believe there is absolutely no question but the result of the splendid Hoover vote, backed by the Jones Bill increasing penalties for Liquor Law violations, will be fundamentally wholesome in the interest of the 18th Amendment, its observance and enforcement.

Temperance Organizations. Among the early temperance organizations to be introduced into Vermont were the Sons of Temperance, the Templars of Honor and Temperance, and the Independent Order of Good Templars. A Grand Division of the Sons of Temperance was organized June 7, 1848. It had one division and 106 members; but no information is available regarding its activities. The order of the Templars of Honor and Temperance was instituted in the State in 1867, when a Subordinate Temple was organized. A Grand Temple was organized in 1868 and in 1876 it had three Subordinate Temples. Some of the leading workers were: G.W.T., P. H. Hinkley; P. G. L. Cushing, C. W. Guernsey, S. F. Nye, A. J. Bean, A. N. Pearson, and Elisha Brown.

In 1855 an attempt was made to start the Independent Order of Good Templars in Vermont and a Subordinate Lodge, Pittsford Lodge No. 1, was organized in Pittsford. Notification was sent to the R.W.G.S. of the organization but no further report was sent and its later history is unknown. Report of the existence of Green Mountain Lodge No. 1 in Vermont was made to the national organization in 1863, and in the same year an unsuccessful attempt was made to organize a Grand Lodge. Later development of the movement is thus described by Isaac Newton Peirce, in "The History of the Independent Order of Good Templars" (Philadelphia, 1869):

I. O. G. T.

In Vermont, Green Mountain Lodge, No. 1, was the only one reported last year. About the first of September, Bro. D. W. Burrows, who was visiting the State, discovered an Order in the northern part, somewhat similar to the I. O. of G. T.'s, and found it was called British American Order of Good Templars. He found nine of them in existence, and reported the fact to the R. W. G. S. and R. W. G. T., who immediately appointed Bro. Burrows, D. R. W. G. T. with authority to re-organize all of them that he could into the I. O. of G. T. Bro. Burrows did not relish the idea of having a rival organization, so like and yet different from our Order, with a different head, and accordingly went to work with a will, that worked its way. . .

As a result of the efforts of Burrows, during the course of the year the lodges of the rival order were organized into sixteen Good Templar lodges.

The Vermont Grand Lodge was organized Jan. 13, 1864, in the hall of Harmony Lodge No. 17, in St. Johnsbury. In the organizing convention eleven lodges were represented. The first officers elected were: G.W.C.T., D. W. Burrows; G.W.C., C. F. Ramsay; G.W.S., E. S. Cowles; G.W.V.T., Sister E. M. Jameson; and G.W.T., Mary B. Flint. The second Grand Lodge session was held at Barton Jan. 10, 1865, at which time there was a total membership in the Order of 1,000, and at the fifth session in 1868, held at Brattleboro, 64 Lodges were represented, with a total of 3,167 members. The membership increased to 6,980, in 1869, and to 8,655 in 1870, since which time it has steadily diminished. In 1874 a number of Cold Water Temples were instituted in the State for juvenile work.

Vermont took part in the movement leading to the formation of the Prohibition party, delegates from the State participating in the organizing convention held at Chicago in 1869. Later a State organization was formed, and from 1886 a candidate for governor was nominated. The first candidate for governor was Henry M. Seeley (1886); the first State chairman was Clinton R. Smith (1887); and the first members of the National Committee were C. W. Wyman (1888-1904) and Clinton R. Smith (1888-92). The Prohibition party never attained any great degree of strength in Vermont, its period of greatest influence being attained probably in 1884, when it polled 1,752 votes for John P. St. John, Prohibition Presidential candidate. In 1928, 338 votes were cast for William F. Varney, the party's Presidential nominee.

The Woman's Christian Temperance Union of Vermont was organized at Montpelier Feb. 17, 1875. The first woman's temperance organization in the State, however, was formed in 1873 at St. Albans, and was called the "St. Albans Woman's Association for the Promotion of Temperance." This Association appointed a committee to ascertain the number, locality, and ownership of all places where intoxicating liquors were sold and to attempt to persuade the owners from leasing their premises for such purposes. In this movement 160 persons signed as being in sympathy with the movement, and 300 women signed a pledge not to use, buy, or sell intoxicating liquor, and to do all in their power to banish its use. Much good was accomplished by this organization, which later formed the basis for the St. Albans W. C. T. U. In other places, also, a Reform Club movement was carried on by the women, accomplishing a great work for inebriates and their families. Thus, when the call came for the organization of the National W. C. T. U., Vermont already possessed a band of 600 organized temperance women. A full delegation from the State was sent to the Convention at Cleveland, Ohio, in November, 1874, and State organization soon followed. Some of the pioneers were Mrs. Tucker, of Brattleboro, Mrs. Brown, and others.

W. C. T. U.

Since its formation the Vermont W. C. T. U. has taken an active part in all temperance campaigns in the State. It maintains headquarters at the W. C T. U. Temple, at Burlington, and issues the monthly *Home Guards*, which it places in all libraries of the high schools and colleges of the State. Its presidents have been:

Mrs. E. B. Taplin, 1875-76; Mrs. M. F. Perkins, 1876-77, 1879-80; Mrs. J. M. Haven, 1878; Miss Anna C. Park, 1881-85; Mrs. E. C. Greene, 1885-86; Mrs. J. L. Perkins; Mrs. E. T. Housh; Mrs. Ida R. Read, 1892-1908; Mrs. Gratia E. Davidson, 1908-13; Mrs. Minnie L. Pearson, 1913-20; Mrs. Elsie P. Barney, 1921-28; Mrs. Ida M. Cutler, 1929—.

At the present time (1929) the membership of the Vermont Union is 1,228, and the officers are:

President, Mrs. Ida M. Cutler, Barton; vice-president, Mrs. Vieva Bartlett; corresponding secretary, Miss Sarah M. Elrick; recording secretary, Mrs. Ellen W. Miller; treasurer, Mrs. W. L. Archer; Y. P. B. secretary, Mrs. Pearl Keeler; L. T. L. secretary, Mrs. R. E. Noble, and editor of *Home Guards*, Mrs. S. K. Huse.

The Vermont Anti-Saloon League was organized in 1898, some of the pioneers of the movement being E. B. Jordan, C. T. S. Pierce, W. H. Dean, and H. W. Tracy. State superintendents have been: Rev. G. W. Morrow (1898-1905); Clarence J. Ferguson (1906-11); Rev. Clifford H. Smith (1912-19); Albert E. Laing (1920—).

In the first year of its existence the League began the publication of its official organ, the *Ver-*

mont Issue, which has been an important factor in temperance reform in Vermont. At the present time it has a circulation of 10,000 copies a month, and it is sent to every town and public library, and to every pastor of the denominations cooperating with the League, as well as in exchange with 100 Prohibition agencies throughout the English-speaking world. In addition great quantities of propaganda literature have been printed and distributed throughout the State, and propaganda has also been disseminated by means of radio broadcasting and through moving pictures, among which is the film "Lest We Forget," which has been transported over the State, a portable electric generator having been provided for towns without electric current.

Anti-Saloon League

In recent years the League has conducted a campaign of publicity and sentiment-building for law enforcement. Headquarters are maintained at 188 Main St., Burlington. The present (1929) officers are: Superintendent, Albert E. Laing, who is also editor of the *Vermont Issue,* and who has been an active worker in the League for many years; president, Rev. E. W. Gould; vice presidents, A. S. Payne, Rev. Wm. J. McFarlane and Rev. J. H. Blackburn; treasurer, H. S. Howard; and auditor, E. B. Metcalf.

BIBLIOGRAPHY.—*Anti-Saloon League Year Book,* 1909-1929, Westerville, O.; *Centennial Temperance Volume,* Philadelphia, 1876, New York, 1881; *Cyclopaedia of Temperance and Prohibition,* New York, 1891; Walter Hill Crockett, *Vermont, The Green Mountain State,* New York, 1921; Henry W. De Puy, *Ethan Allen and the Green Mountain Heroes of '76,* Boston, 1853; *Encyclopaedia Britannica,* 11th ed., *s.v.*; John Lincklaen, *Journals,* New York, 1897; I. Newton Peirce, *History of the Independent Order of Good Templars,* Philadelphia, 1869; Rowland Robinson, *Vermont, A Study of Independence,* Boston, 1892; William W. Turnbull, *History of the Independent Order of Good Templars,* Arlington, Mass., 1901; files of the *Vermont Issue*; Mrs. Annie Wittenmyer, *History of the Woman's Temperance Crusade,* Philadelphia, 1878.

VERMUTH or **VERMOUTH.** An alcoholic beverage of which there are two principal varieties: one, made in the Marseilles district in France; the other in Turin, Italy.

In the making of vermuth the ordinary white wine of the district is fortified with spirit until its alcoholic strength reaches 15 to 17 per cent. To the wine thus fortified aromatic herbs are added. These herbs are allowed to remain in the wine for about two months, the wine being stirred at least every fortnight. The process is called "digestion."

If the wine becomes cloudy, it is cleared by a process known as "collage"; boiled milk, white of egg and fish glue are sometimes used as clarifiers. Muscatel wine is often added to the local wines used as a base. Wormwood, bitter orange peel, germander, centaury, Peruvian bark, peach pits, nutmeg, raspberry juice, helenium, angelica root, and gentian are used to secure the aroma. In general, French vermuth is made from drier wine; Italian vermuth has a deeper color; each has its characteristic, mildly bitter, flavor.

VERMUTH COCKTAIL. A mixture of bitters and Italian or French vermuth. Maraschino and absinth are sometimes added.

VERONICA LEAGUE. A league of Catholic women's total-abstinence societies in the United States. The name is derived from the compassionate woman who, according to legend, handed a napkin to Jesus on the cross that he might wipe the sweat and blood from his face. The tradition is that he left the imprint of his countenance in the napkin. Catholic women consider that in working against intemperance they are wiping from the face of the Church, the Bride of Christ, the sweat and blood which drunkards cause her to suffer, and with which they insult and disfigure the countenance of the Holy Mother. The League at one time had a society numbering 800 members in the Paulists' Church, New York city, besides others in several of the large cities of the United States.

VESSEL-CUP. A cup or bowl borne through the streets of Yorkshire, England, at Christmastide by young women of the poorer classes, who asked alms in exchange for the wassail the bowl contained, the term "vessel" being a corruption of wassail. The bowl was adorned with ribbons and sprigs of greenery.

As the custom survives at the present time, the cup is made of holly and evergreens and contains two dolls, at first known as "Advent Images," and dressed to represent the Virgin and the Christ. The cup is placed upon a stick and is carried through the streets during Christmas week by children singing carols. When the veil covering the Images is removed for passersby or at houses visited, a gratuity is expected.

VIBBERT, GEORGE HENRY. American Universalist clergyman and temperance advocate; born at Cabotville (now Chicopee, Hampden County), Mass., Oct. 4, 1837; died in Chicago April 29, 1915. He was educated in Massachusetts, in the public schools of Chicopee and Springfield, at Bangs Classical Institute, and at Tufts College. He married Sarah Alice McConkey in 1860.

In 1859 he was ordained by the Ohio State Universalist convention and preached in various Ohio churches of that denomination until 1865. During these years he helped to recruit soldiers for the Union Army and campaigned for Abraham Lincoln for President. For the next thirteen years he was a Universalist minister in Massachusetts, serving pastorates at Rockport, East Boston, and Somerville. He was president of the Boston Association of Universalists for a number of years. A strong advocate of woman suffrage, Vibbert was one of the founders of the New England Woman Suffrage Society, and was for several years a member of its executive committee.

Vibbert commenced his temperance career when he was but twelve years of age, taking the pledge from Father Mathew, the Irish apostle of temperance, who was then visiting the United States. During his early days in the Universalist ministry he affiliated with the Sons of Temperance and preached his first temperance sermon. On his return to Massachusetts, in 1865, he became a member of the Massachusetts Temperance Alliance and joined the Massachusetts Independent Order of Good Templars, later becoming Grand Worthy Chaplain and Grand Worthy Counsellor.

He was also prominently identified with the Prohibition party. In 1870 he served as chairman of the committee on resolutions at the Massachusetts State Prohibition Convention, on which occasion Wendell Phillips, the American orator and abolitionist, was nominated for governor. Vibbert was for several years a member of the executive committee of the Massachusetts State Prohibition party and in 1871 was sent by that party to the Mas-

sachusetts Legislature, where he served on the Education and Temperance Committee of the State House of Representatives. In 1888 he was a delegate from Massachusetts to the National Prohibition Convention, held at Indianapolis, Indiana, where he was a member of the Committee on Resolutions. He also attended later National conventions of the party, and in 1903 was appointed lecturer for the State Prohibition committee of Pennsylvania.

Vibbert was for two years (1882-84) State lecturer for the New York State Temperance Society. Through the intervention of his friends, William Lloyd Garrison and Wendell Phillips, he was invited by the United Kingdom Alliance to visit England in 1871. For nearly two months he delivered temperance addresses to large and enthusiastic audiences throughout the United Kingdom. Again in 1884-85 he spent fifteen months in a lecture-tour of Great Britain.

VICTORIA. A State of the Commonwealth of Australia; bounded on the north by New South Wales, on the east by the Pacific Ocean, on the south by Bass Strait, and on the west by South Australia; area, 87,884 sq. mi.; population (est. 1929), 1,772,723. The capital is Melbourne (pop. est. 1926, 944,400); and other important cities are Ballarat (41,550), Geelong (40,880), and Bendigo (33,830). The principal industries are agriculture, sheep-raising, and mining; and the chief products include wheat and other cereals, butter, frozen meat, hides, wool, and gold. The legislative authority is vested in a Parliament of two chambers, of which both are elective. The Legislative Council is composed of 35 members, and the Legislative Assembly of 68 members. Suffrage is universal. The present governor is Lt.-Col. Lord Arthur H. T. Somers.

Historical Summary. Victoria was discovered by Captain Cook, who sighted Cape Everard April 19, 1770, a few days prior to his arrival at Botany Bay. The first persons to land in the country were the members of the crew of the "Sydney Cove," which was wrecked at the Furneaux Islands in Bass Strait on Feb. 9, 1797. In the same year Dr. Bass, a surgeon in the navy, discovered the strait which now bears his name. The south coast was surveyed by Lieutenant Grant in 1800, and in 1801 Port Phillip was entered for the first time by Lieutenant Murray. In the next few years the country was visited by a number of explorers. In 1804 and again in 1826 attempts were made to found penal settlements in Victoria; but they were abandoned after a short time. In 1834 Edward and Francis Henty, who had settled in Van Diemen's Land, crossed Bass Strait and established a whaling-station at Portland Bay. They were followed by other sheep men from Van Diemen's Land, the first colony being established in 1835 by John Batman and John P. Fawkner on the present site of Melbourne, which was then known as the "Port Phillip District." In 1836 Captain Lonsdale was appointed by the Government of New South Wales resident magistrate in Port Phillip. In 1838 the census showed a population of 3,511 in the country, and from that time there was a steady immigration from Great Britain to Victoria of farmers, laborers, and artizans. In 1841 the population had increased to 11,738, and in 1846 it was 32,870. Melbourne was incorporated in 1842.

At first the District was governed by New South Wales; but dissatisfaction arose, and in 1851 Victoria was formed into a separate colony, with an Executive Council appointed by the British king. Gold was discovered in the same year. A period of great disorder ensued. The administration of the gold-fields was unpopular and the miners were dissatisfied because of the high license-fee charged for mining, the disorder culminating in a number of riots in 1852-54. As a result of an inquiry instituted by the Government the license-fees were abolished.

A new constitution was proclaimed in 1855, and later the Government was made more democratic by providing for vote by ballot, manhood suffrage, and the abolition of a property qualification. The Crown lands had been occupied by squatters, who held them under licenses renewable annually at a low price; and in this way much of the land passed into their possession, preventing farmers of small means from taking up lands for farming. A series of land acts to encourage freeholders was enacted in 1860, and sufficient land was purchased by small farmers to convert Victoria into an agricultural province. In recent years the country has enjoyed great prosperity. The railways in Victoria are Government-owned, and large sums of money have been expended in railway-building and irrigation projects.

Drink in the Early Days. Liquor was introduced into Victoria by the first white settlers, in the convict settlement established by Colonel Collins, and from the first the evil results of its use were in evidence. J. W. Meaden, in an account of the temperance movement in Victoria, published in "Temperance in Australia" (Melbourne, 1889), describes the efforts of Colonel Collins to cope with the liquor evil during his short stay in Victoria (pp. 40-41):

> Brief as was the stay of these early visitors, they yet remained long enough to introduce upon this virgin soil the evils of drunkenness; and to prove the necessity for prohibitive legislation in reference to the liquor traffic. Six weeks after their arrival, Lieutenant-Governor Collins, in an order dated 1st December, 1803, states that he "being desirous of preventing as much as possible the clandestine introduction of spirits into the settlement, and the irregularities which must ensue if once such an evil is admitted, directs that there shall be in future no other landing-place than the one opposite the eastern angle of the battery in Sullivan Bay." To prohibit the "clandestine introduction" of strong drink, while at the same time daily allowances of grog were served out by authority, was, as might have been expected, a futile expedient. Prior to the issue of the above order the Governor had complained (28th November) that "he was surprised to observe the unsteady appearance of the men at the evening parade," "and which, if persisted in, will compel him, not to increase the quantity of water, but to reduce the quantity of spirits which is at present allowed them." That the evil was a growing one may be gathered from the following order issued just before Christmas:—"The Commanding Officer is concerned to observe the shameful conduct of several of the soldiers of the detachment. Drunkenness is a crime that he will never pass over; and to prevent as far as in him lies, their disgracing themselves, and the royal and honourable corps to which they belong, by incurring the censure of Courts-Martial, he directs that in future their allowance of watered spirits shall not be taken to their tents, but drunk at the place where it is mixed, in the presence of the officer of the day. If this regulation shall be found insufficient, he assures them that the first man who is found guilty of drunkenness by a Court-Martial shall never again receive the allowance of spirits."

Drunkenness in First Settlement

After the departure of Colonel Collins to Tasmania the liquor evil was reintroduced into Victoria with the establishment of the permanent set-

tlement at Port Phillip by Batman and Fawkner, regarding whom Meaden (*id.*, pp. 41-42) writes:

Batman and Fawkner naturally brought over with them the measure of civilisation which they had in the land from whence they came. In the civilisation of those old colonial days rum played no small part; in the traffic of those early times it was a chief commodity. The pioneers of settlement were also the pioneers of commerce. Batman was the first storekeeper, Fawkner the first hotel-keeper, in the Port Phillip district. The cargoes of goods which their schooners from time to time brought over from Tasmania included large quantities of grog. In referring to the fact that the two men who divide the honour of being the founders of Melbourne were liquor dealers, there is no intention on the part of the present writer to cast any disparagement on their memories. Fifty years ago men looked with less enlightened eyes than they do to-day upon the causes of evil, and it is possible that neither Batman nor Fawkner realised the sad results that would accrue from the traffic which they were establishing.

Rum in Melbourne

The early settlers of Victoria were isolated sheep-farmers, who kept comparatively sober while in the bush, but were apt to indulge in drinking on their occasional visits to town. Regarding the inebriate habits of these early settlers Meaden (*id.*, pp. 42-43), says:

. . . Like the typical sailor who celebrates the conclusion of each voyage by a carouse, the shepherd, the stockman, and very often the squatter himself, solaced themselves for long months of weary monotony in the bush by feverish spasms of drunken folly when in town. Cheques were placed in the hands of the publican for the express purpose of being "knocked down," and this operation being speedily accomplished, their previous owners, sadder, but alas, not wiser men, once more betook themselves to the plains.

Concerning the early inhabitants of the town, we have more favourable testimony. Mr. Charles Stone, of Brighton, a colonist with fifty years' experience, has obligingly furnished me with some valuable information. He writes:—"On my arrival in Melbourne in 1838 I found the state of society in regard to temperance far better than would have been supposed, considering the antecedents of some of the early settlers. Drunkenness was by no means common, except among the sawyers and splitters in the bush. This I attribute to the habits of thrift and industry practised by them in the adjoining colonies, which enabled them to save sufficient means to bring them and their families to the new colony with the view of improving their condition. Many of the early settlers, too, were God-fearing men, and I have no doubt that their example and influence told favourably on the community." In considering Mr. Stone's testimony we have, however, to bear in mind that his associations were evidently with the more reputable portion of the inhabitants, and that other witnesses, writing perhaps from a different standpoint, have given evidence that some, at least, of the residents of the town were by no means behind their country brethren in regard to their bibulous habits, which were, as might have been expected, the cause of many sad calamities. To prevent a repetition of these a Temperance Society on the old "moderation" principle was established in 1838, but proved too frail a barrier to check the disastrous flood.

Spirits among the Bushmen

Liquor Legislation. From early times licenses were required for the sale of liquor in Victoria, and at the time of the separation of Victoria from New South Wales (1851) a high-license law was in operation. The early liquor laws of Victoria were summarized by John Vale, in an address to the International Temperance Convention, held at Melbourne in 1888 ("Temperance in Australia," pp. 102-104), as follows:

. . . A license cost £100, and the transfer fee £50, and a publican had to get five householders to testify to his character before the license was granted, and find sureties for his subsequent good behavior. Nevertheless, in spite of all these precautions there was a great deal of drunkenness. The fines inflicted on the drunkard were paid over to the benevolent asylums, and this might be considered one of the earliest efforts to inaugurate the compulsory insurance system. In 1857 the license fee was reduced to £25, and drinking and drunkenness were increased. In 1864 the single-bottle licenses and the all-night licenses were introduced, and since then, while the publicans were destroying the manhood, the grocers were sapping the womanhood of the country. The granting by Parliament of the license fees to the municipal councils encouraged these councils to allow licenses, and by giving the ratepayers a direct interest in the profit of the traffic blinded them to the evil arising therefrom. The Permissive Bill, providing that by a two-thirds vote of the ratepayers of any district the sale of liquor should be prohibited, was introduced by Mr. Casey in 1871. The bill provided that no licenses should be granted. There was an amendment, moved by Mr. Bent, that the little word "new" should be inserted between the words "no" and "licenses." The bill was carried without the amendment in 1871, but lapsed in the Legislative Council. It was similarly dealt with in the following year. In 1873 it was again brought in, and lost on a point of order. It was found that there was no hope of reformation in legislation until there should be a reform in the Constitution of the Upper House, and that House should become a popular Chamber. The Permissive Bill had, however, not yet been passed.

Early Licensing System

In 1876 the first embodiment of the Local Option Bill was obtained, and it was then provided that every three years a vote should be taken in conjunction with the municipal elections to decide whether publichouses should be increased. Such a vote was taken in 1879, 1882, and 1885. This vote was taken every three years, and, with few exceptions, was against an increase in the number of publichouse licenses. There, were, however, two provisions in this law which militated against its usefulness; one allowing publichouses containing twenty rooms to be licensed without regard to the ratepayers' vote, and another clause enabling the Governor-in-Council to declare any district a special liicensing district, and thus place it outside the operations of this Act. Under these two clauses many of the existing licenses had been granted. In 1885 another Act was passed, which has since disappointed some of the temperance friends. But the temperance party of that day maintained a moderate attitude, and was anxious not to lose the substance of tangible reform while grasping at the shadow of good things to come.

Municipal Local Option Introduced

The Act of 1885, introduced by Sir Graham Berry, was a partial concession to the demand for reform. At that time there were in Victoria 4,336 publicans' licenses and, in addition, 422 grocers', 113 colonial wine, 544 spirit merchants', and 76 brewers' licenses. Under the new law 2,451 publicans' licenses could have been abolished. The payment of compensation, however, from fees, fines, and penalties levied on the publicans, proved the source of endless litigation on the part of the liquor interests. The amount of compensation was decided by a board of three, a Government arbitrator, a representative of the publicans, and an umpire. In Geelong, where 17 bars out of 53 were to be closed, the sum of £45,000 was claimed; but, after investigation of the profits of the houses, the amount allowed was reduced to £17,124, an average of about £1,000 per house. The money was divided between the owner of the premises and the tenant. At Ballarat East an election closed about 40 bars, for which the sum of £13,855 was paid to the publicans and £26,126 to the owners. Reductions were also made in Port Melbourne, South Williamstown, Rochester, Maryborough, and several smaller places.

Compensation for Delicensing

Other provisions of the liquor laws included:

Entire Sunday closing; lodgers and bona-fide travelers recognized; bars to be kept locked; penalty for first offense, not less than £2, nor more than £10; for second offense, not less than £10, nor more than £20; for third offense forfeiture of license (of tenant, not necessarily closing the house); a person who represented himself falsely to be a bona-fide traveler or lodger subject to a penalty of not less than £2, and not more than £20; children under sixteen not to be served for their own consumption on the premises; licenses ranged from £2 for a temporary license to £50 for a victualler's license on premises assessed at more than £200.

Prior to 1885 the municipal governing bodies received the license fees. In that year the fees were increased and paid to the Government, which then paid to the municipalities an amount equal to their gain under the old system. From 1906 the amount payable was subject to reduction to the extent of 80 per cent of the license fees of all delicensed hotels. In 1918 the payment to the municipalities was £69,321. Another charge on the license revenue is £23,000, paid annually to the Police Superannuation Fund. After paying the expenses of administration the balance of the fund is available for compensation to the owners and tenants of the hotels closed.

Licenses Reduction Board

In 1907 a License Reduction Board, composed of three members, was constituted, and a system of compulsory reduction was begun. Prior to this the reduction of victualers' licenses had been effected to a limited extent through local option. Since 1916 this Board has been the sole licensing authority of the State. When it was constituted there were 3,523 hotel, or victualers', licenses in Victoria. Of these it abolished 1,282, and the lapsing of others reduced the number to 2,204 in 1918. The Board can cancel licenses in any district, and the only limitation on its power is in the amount available to meet the claims for compensation.

When the system of making the traffic pay for its own diminution was adopted it was seen that the systematic reduction of hotels would probably add to the value of those remaining. To prevent additions to claims due to a growing monopoly value the maximum compensation payable was based upon the income, in the case of owners, for the years 1904-06, and in the case of tenants for the years 1903-05. If in the meantime improvements had been made in the buildings, or if the trade had increased, due to the elimination of competitors, there was no increase in compensation value.

Prior to 1915 the hours for the sale of liquors were 6 A. M. to 11.30 P. M. An agitation had been carried on for many years to apply ordinary trading-hours, which were fixed by law, to the liquor trade. Conditions during the World War (1914-18) brought this movement to a climax. On July 6, 1915, the hours of sale were temporarily reduced to 9 A. M. to 9.30 P. M. and on Oct. 26, 1916, the closing hour was fixed at 6 P. M. In December, 1919, the hours 9 A. M. to 6 P. M. were made the permanent trading-hours for the liquor traffic.

District Local-option Poll

The local-option measure passed in 1916 was intended to go into operation in 1917, but it was postponed until after the next State election. At the same time it was provided that thereafter a poll would be taken in conjunction with each General Election, with the exception that, if such election should be held within eighteen months of the preceding one, the poll would be deferred until the next election. A three-fifths majority of all votes was required to carry No License, a number equal to the combined votes for Continuance and Reduction and 50 per cent in addition. As a set-off for the delay, the Licenses Reduction Board was given a free hand to cancel licenses, subject only to the limitation of the compensation fund. It was the same as if Reduction had been carried throughout the whole State in 1917, and as a result 306 licenses were abolished. From 1907 until 1920 a total of 1,384 licenses were abolished by the Board. The issues to be submitted at the latter date were: (A) Continuance; (B) Reduction; (C) No License. In districts where No License was in operation, the issue to be submitted was (D) Restoration.

The first local-option poll in Victoria was held Oct. 21, 1920, and the result of the vote was as follows: Continuance, 278,707; No License, 212,254; Reduction, 36,025. Two divisions, Nunawading and Boroondars, carried No License. Under a bare majority rule thirteen divisions would have carried No License. Reduction was carried in 71 divisions, and 107 licenses were canceled.

State-wide Local-option Bill

The Licensing Laws were again amended in 1922. Under the Act of 1922 the previous system of local option was abolished, and provision was made for a vote of the electors of the State to be taken once in every eighth year on the issue of Prohibition, the first of such votes to be taken in 1930. It was also provided that each licensing district should consist of an electoral district, instead of a division as previously constituted. Provisions were made to facilitate the rebuilding, or renovation, of licensed premises. Compensation provisions were liberalized and extended to include merchants' licenses, grocers' licenses, and Australian wine licenses. The Licenses Reduction Board was empowered to reduce licenses where it found them in greater numbers than was required for the convenience of the people, such reduction not to exceed one fourth of the number of licenses of the particular kind which the Court was empowered to renew in the licensing district at the commencement of the operation of the Licensing Act of 1922, nor to exceed the extent of the funds available for compensation.

An unfavorable provision of the new Act was one removing the limitation, adopted in 1916, which prevented the opening of a newly licensed house within twelve miles, by public road, of an existing hotel. Under this provision it was expected that a number of hotels would be established in uncontaminated areas. In areas containing no fewer than 500 Parliamentary electors a local-option poll could be obtained with a view to the issue of an additional license on petition signed by a majority of the electors. By 1928 licenses had been granted in ten such areas.

Under the 1922 Act the Reduction Board has held deprivation sittings each year in different licensing districts and has taken away 144 victualers', 31 Australian wine, 3 spirit merchants', and 2 grocers' licenses. When the Board was organized in 1907 the number of hotels licensed was 3,521, and up to Dec. 31, 1926, the number closed was 1,636, of which 1,224 represented hotels delicensed, and 412 hotels surrendered, the compensation paid to owners and licenses amounting to £868,301 and £180,820, respectively. The Act also provided for a vote on No License every eight years. The first poll, taken March 29, 1930, resulted in 419,005 for abolition and 552,286 for continuance.

A formidable obstacle to temperance legislation in Victoria has been the colonial wine question. From early times vines have been grown in the country and large quantities of wine produced. In 1860 there were 1,138 acres of vines in Victoria; in 1900, 30,634 acres; and in 1926-27, 40,612 acres, which produced 2,346,314 gals. of wine. Victoria

ranks second among the Australian States in the amount of wine produced. The Government has favored the industry and assisted it by means of subsidies and bounties. Dealers in colonial wines have been exempt from some of the license fees and taxes imposed upon dealers in other liquors, and efforts have been made to popularize native wines. After the World War, also, the Victorian Government sponsored a plan to assist returned soldiers to settle in certain irrigated regions for the cultivation of Doradillo grapes. Considerable opposition developed against this project, however, as Doradillo grapes are not wine-grapes, but are used for the making of brandy and in fortifying wine for export. (See NEW SOUTH WALES.)

Liquor Statistics. Victoria has had its full share of drink-created poverty, insanity, and crime. Chief Justice Sir William Stawell declared that nine tenths of the crime of Victoria had its origin in drink, and a similar estimate was made by Magistrate Call of Melbourne. Justice Hodges declared from the bench that drink appeared to be the cause of nine tenths of the crimes that were committed, and on another occasion declared: "Drink lies at the root of most of the evils in this community." M. J. Cody, governor of Melbourne jail, in giving evidence before a Parliamentary commission, stated that drink was the principal cause of crime in the province, and that eight out of ten convicted persons attributed their downfall to it. Judge Kerferd, who was originally a brewer, declared after his first term as a judge: "The calendar began and ended with drink." The greater part of the poverty found in Victoria is due to drink, and of the children left to the care of the State it is estimated by experts that nine out of ten are made destitute because of the drinking habits of their parents.

Drink and Crime

The number of persons arrested for drunkenness in Victoria increased steadily from 1880, when it was 10,056, a proportion of 13.75 per 1,000 of the population, to 1890, when it was 18,407, a proportion of 16.54 per 1,000. From that year there was a decrease until 1897, when the arrests were 9,982, but in the next five years a marked increase took place, arrests numbering 31,897 in 1902. In 1910 the arrests numbered 12,719 and in 1917, when 6 o'clock closing was in operation, the number was reduced to 7,575. This downward trend did not continue, however; and, in 1922, arrests numbered 8,773; in 1925 they were 9,431; and in 1927 they were 10,793, a proportion of 6.25 per 1,000 of the population.

The Victorian Government has established two inebriate homes, one, at Lara, for men, which in 1918 had a daily average of 24 inmates, and the other, at Brightside, for women, carried on by the Salvation Army, with an average of 28 inmates. In 1908 a law providing for the "Abstention of the Offender from Intoxicating Liquor" where the offense was committed under the influence of liquor was enacted, as a part of the law to provide indeterminate sentences.

The accompanying Table I shows the consumption of liquor in Victoria from 1842 down to 1896.

In the nineteenth century the drinking habits of the Victorians underwent a considerable change. By the years 1927-28 the consumption of spirits had decreased to 527,829 gals. and the consumption of wine had decreased to 461,095 gals., but the consumption of beer had increased to 24,461,928 gals. The total expenditure for drink during the years 1842-1903 was £247,745,955.

TABLE I
LIQUOR CONSUMPTION IN VICTORIA DURING THE YEARS 1842 TO 1896 (in gallons)

YEAR	SPIRITS	WINE	BEER
1842	48,613	10,215	562,468
1852	961,501	419,638	1,562,321
1862	1,072,596	371,125	5,583,534
1872	1,168,138	657,673	13,793,370
1882	1,264,703	629,065	13,105,350
1892	1,194,593	1,569,454	16,850,264
1896	1,066,566	2,503,366	14,619,204

The accompanying Table II shows the expenditure for drink in recent years.

TABLE II
EXPENDITURE FOR DRINK IN VICTORIA DURING THE YEARS 1918-29

YEAR	TOTAL EXPENDITURE	PER CAPITA EXPENDITURE
1918-19	£ 5,569,969	£3 17 10
1919-20	7,020,903	4 13 6
1920-21	8,144,922	5 7 2
1921-22	8,011,829	5 3 5
1922-23	8,714,569	5 10 11
1923-24	9,091,510	5 11 10
1924-25	9,323,293	5 12 6
1925-26	9,711,197	5 15 4
1926-27	10,057,552	5 16 7
1927-28	9,960,647	5 14 5
1928-29	9,813,138	5 11 0

In 1920 there were eighteen breweries and ten distilleries in Victoria. The production of beer averages 20,000,000 gals. a year, some of which is exported. In 1919 the amount of spirits produced was 252,321 gals.

The Temperance Movement. Interest in temperance reform was first aroused in Victoria by James Backhouse and George W. Walker, ministers of the Society of Friends, who visited the country in November, 1837, on a religious mission. During their stay they organized the **Port Phillip Temperance Society,** on a moderation basis. In a letter dated May 27, 1839, the Rev. J. Forbes of Melbourne (cited by Burns, i. 169) mentions the early growth of the temperance movement in Victoria, and states that "In Melbourne, public meetings were occasionally held, and were pretty well attended; but there was a great lack of printed matter for distribution." Among the temperance pioneers in the early days were G. B. South, a total abstainer, who endured considerable persecution on account of his adherence to abstinence, Richard Heales, Thomas Watson, Mr. Lilly, Rev. E. Sweetman, a Wesleyan minister, and Messrs. Wilson, Peter Dredge, W. Gallagher, William Duffy, and William Williams.

First Temperance Society

According to Meaden (*op. cit.*, p. 43) the first man to advocate the doctrine of total abstinence was Thomas Watson, an old Waterloo veteran of whom Mr. Stone writes:

> Watson was a character in his way. He was not only the first Methodist, but the first professed teetotaller in Victoria, and by the open and courageous way in which he advocated temperance principles, and at a time when those principles were anything but popular, he was often brought into unpleasant collision with his less temperate townsmen. . .

The first total-abstinence society in Victoria was the MELBOURNE TOTAL ABSTINENCE SOCIETY, formed Feb. 22, 1842, at a meeting in the Scots' schoolhouse, Collins Street. Robert Reeves occupied the chair, and an address on teetotalism was delivered

by William Wade, who concluded by moving a resolution to the effect that "This meeting considers it expedient to form a society on the principle of total abstinence from all intoxicating liquors whatever, which society shall be open for the admission of all classes and opinions." The effects of this resolution are described by Meaden (*op. cit.* p. 44) as follows:

This proposition evoked considerable discussion. The chairman thought that the proposed society "went beyond Scripture, as wine was often recommended in holy writ." He recommended those who were contemplating the formation of a teetotal society to content themselves with joining the Temperance Association already established. The next speaker, Mr. Dunn, condemned the proposed movement on physiological grounds. Sugar was the basis of almost all support. Ales, wines, &c., contained saccharine matter in a highly concentrated state; he therefore considered that the idea of total abstinence from those liquors was both hurtful and absurd. Mr. Laing followed in a similar strain, and was succeeded by a speaker whose name has not been handed down to us, but who was able to render good service by testifying to the benefits which had accrued from the establishment of total abstinence societies in the North of Ireland, from whence he had recently arrived, and the total failure of the previously existing temperance associations. The result of the discussion, which appears to have been of a rather noisy character, was that the resolution was carried with only one dissentient voice, and that fifteen of the audience enrolled their names as members. At a subsequent meeting a committee was appointed, Mr. Knox being elected president, and the duties of secretary being undertaken by Mr. Wade. . .

First Abstinence Society

At the first anniversary session of the Society the secretary reported 39 meetings held and 226 members enrolled. The chief event of the meeting was the address of Mrs. Dalgarno, wife of the captain of the ship "Arab," then at anchor in Hobson's Bay, who was the first woman to advocate total abstinence from a public platform in Victoria. As a result of this address twelve persons, among whom were several women, signed the pledge. Mrs. Dalgarno and her husband subsequently made their home in Williamstown, Victoria, where they became active workers in the temperance cause.

Later the Melbourne Temperance Hall was erected by the Society, and for more than 40 years it was the center of temperance work in the city. It was also used to provide harmless amusement for the working classes, with Saturday-night concerts, and other entertainments, to counteract the evils arising from the music-halls attached to the public houses in the city. A larger hall was erected in 1872 at 172 Russell St., which is now the headquarters of the Society. The present officers (1929) are: President, R. T. Chenoweth, J. P.; secretary, S. B. Cumpston; and treasurer, C. E. Townsend.

Other early Victorian abstinence societies included the Rechabite Tent of the Southern Brotherhood, instituted by Richard Heales, Jr., at Melbourne in 1842; the COLLINGWOOD TOTAL ABSTINENCE SOCIETY, formed in 1844, by Peter Dredge, also a branch of this society formed at Brighton in 1846; and a branch of Father Mathew's Association, formed among the Roman Catholics of Melbourne in 1844, with a membership of more than 300. By 1850, according to Burns (i. 334), there were several flourishing temperance organizations in Melbourne, although the work was being conducted under great difficulties. The same author mentions a society formed at Melbourne July 1, of that year, which "gave pecuniary aid, under certain conditions, to subscribing members," and states that a weekly journal of four pages was started in November, under the title *Total Abstinence Advocate and Temperance Journal.*

The discovery of gold in Victoria in 1851 was highly detrimental to the moral condition of the country. The rush of immigrants during 1851-52 was so great, and the disorganization of society so general, that temperance work was almost suspended. Practically the only effort was put forth by J. G. Burtt, a pioneer of total abstinence in England, who in 1852 inaugurated a series of out-door meetings on the Melbourne wharves, which he continued successfully for many years. After his retirement this work was carried on by George Hughes, assisted by Messrs. Coombs, Dale, and Thomas. The worst excesses connected with the gold-fields had their origin in intemperance. Liquor-shops were among the first to be established in the mining-camps, which soon became centers of drunkenness, gambling, and other vices. It is recorded that one publican owned or controlled 122 public houses, or "shanties," and disbursed no less than £1,500 a week at the mines for cartage. The demoralization continued during 1853; and in June and July of that year the number of persons convicted of drunkenness was 1,313, and the average drink expenditure was nearly £28 per capita.

Gold Rush Suspends Temperance Activity

To remedy this evil a meeting was held in Melbourne on Aug. 3, at which the mayor of the city presided, to demand reforms in the licensing system; and on Aug. 9 a meeting of the Melbourne Total Abstinence Society was held, at which resolutions were adopted calling upon the Legislature to stop the sale of intoxicating liquors. Shortly afterward, at the house of Doctor Singleton, the VICTORIA LIQUOR LAW LEAGUE was formed for the purpose of securing a liquor law similar to the Maine Law (see MAINE, vol. iv., p. 1659), at which time several of the members subscribed £100 each to provide funds for the new society. In 1857 the League was reorganized as the TEMPERANCE LEAGUE OF VICTORIA, which adopted the principle of "Abstinence for the individual, and Prohibition for Society." The reorganization took place at a conference in Melbourne, April 13-15, presided over by Richard Heales, M. P., and attended by 39 delegates from eighteen temperance societies and the Melbourne and Geelong Bands of Hope. The first officers of the League were: President, Richard Heales; vice-presidents, Charles Read, M. P.; and the Rev. James Ballantyne; treasurer, William Forsyth; and the honorary secretaries, Joseph Goode and H. J. Harmer. In the following year the League began the publication of the *Temperance Times*, a bimonthly journal. After a few years of successful work, however, the League was dissolved (July 1, 1861) on account of financial embarrassment; but, according to Burns (i. 459), this did not greatly affect the temperance operations of the colony.

First Attempts to Influence Legislation

Bands of Hope were early organized for work among the children of Victoria, and by 1857 there were six groups, with a total membership of 730, in the colony. A Band of Hope Conference was held in Melbourne Jan. 31, 1859. The various Bands were united in a **Band of Hope Union** in 1884 mainly through the efforts of C. L. Edwards. Through the teaching in these Bands a large number of the

children of Victoria have been reared in the principles and practise of total abstinence. The present headquarters of the Victorian Band of Hope Union are at 430 Bourke St., Melbourne. The official organ is the *Band of Hope News*. The officers are (1929): President, E. Blakiston; and secretary, Miss Jean Andrews.

Great impetus was given to the temperance movement by the work of MATTHEW BURNETT, who arrived from England in 1862. For many years Burnett conducted temperance meetings in Melbourne and other cities which were very successful, many thousands signing the pledge as a result. He has been called the "Father Mathew of Australia."

Valuable aid has also been rendered to the movement in Victoria by the fraternal temperance orders. The first to be established was the **Independent Order of Rechabites**, the first Tent of the Order, "Star of Australia Felix," having been formed in Melbourne in 1847. The advancement of the Order was hindered for a time by the gold rush, and it was not until 1860 that it became popular.

Fraternal Orders

From that time its growth was rapid. In 1873 its membership was 9,000, and by 1916 there were more than 250 adult and 150 juvenile Tents. Among the pioneers of the Order were: William Bell, James Merson, Thomas Ferguson, Charles Fullwood, Samuel and Nelson Ruddock, the Rev. D. O'Donnell, G. P. Barber, Andrew Stewart, Samuel Mauger, the Rev. Henry Wallace, Donald Fletcher, Richard Baker, the Rev. A. R. Edgar, and the Hon. James Munro. The Order encourages temperance instruction in the schools by providing prizes on examinations, including scholarships, and certificates. It has a large and efficient juvenile section, and, in addition, carries on a Sunday-school organization through which children are pledged to abstinence in schools as members of the Young Australia Temperance League. The official organ of the Order is the *Rechabite*. The headquarters are at 518 Elizabeth St., Melbourne. The district secretary for Victoria is James Miller, Melbourne.

The Order of the **Sons of Temperance** was instituted in Victoria June 17, 1861, under a charter of the National Division of Great Britain, and the first Division, the "Cario," was formed in Geelong. Of the 20 applicants only 12 appeared for initiation, and these constituted the first Division, seven of whom remained in the work for many years. At first the Order had a precarious existence, being deserted by some of its charter members and isolated from the parent society. A second Division was opened at Kensington Feb. 27, 1865, and later four others were instituted. The First Grand Division, "Victoria No. 1," was formed at Geelong Jan. 9, 1866, by George Martin, P.M.W.P. From this time the Order advanced in a marked degree, and in due course three other Grand Divisions were organized, namely: "Melbourne No. 5" and "Ballarat No. 3," in Victoria; and "South Australia No. 4," in Adelaide. The National Division of Victoria and South Australia was organized at Geelong Nov. 9, 1876, by P.M.W.P. George Martin. Its officers were: M.W.P., George Martin; N.W.A., William Pendlington; M.W.S., G. W. Hall; M.W.T., W. W. Bradley; M.W.C., John Bird; M.W.C., William Rose; and M.W.S., J. F. Russell. The membership at that time was 3,500, since which time it has steadily increased.

The Order was chiefly responsible for the abolition of the public-house dancing-saloon. The **Daughters of Temperance** organized the agitation against this evil, holding public meetings, writing to newspapers, circulating petitions, securing the signatures of 25,000 women in Australia to the petition presented to Parliament, and as a result the dancing-saloons were abolished. The leaders in this agitation were George Lucas and his wife. The Order has taken an active part in subsequent campaigns for temperance reform. Work among the young is carried on in the juvenile department, the **Cadets of Temperance.** The headquarters of the Order are at 151 Russell St., Melbourne. The official organ is the *Sons of Temperance*. At the present time (1929) H. R. Francis is general secretary of the Victoria and South Australia National Division of the Sons of Temperance.

The first Grand Lodge of the **Independent Order of Good Templars** was established in Victoria April 11, 1873. Among the early members of the Order were the Hon. James Munro, the Rev. A. R. Edgar, Donald Fletcher, Frederick Corlett, Dr. John Singleton, Alexander Fraser, Charles Fullwood, E. W. Binder, and Henry Crispin. At the division of the Order in 1876 the R.W.G. Lodge of the World was established in Victoria; and in 1887, when the Order was reunited, the newer body had five Lodges in the country, while the R.W.G. Lodge included seven subordinate Lodges. For many years the Good Templars carried on energetic work for temperance education and reform, and its growth continued steady. In 1875 the Hon. S. D. Hastings, of America, P.R.W.G.T., visited Victoria while on a temperance mission around the world, addressing temperance gatherings throughout the country, and thereby giving great impetus to the Templar cause. At the end of that year the membership was 15,000.

Subsequently the membership declined; and in 1899 there were only 25 Lodges, with 670 members, and fourteen juvenile Temples, with 763 members. In 1901 Joseph Malins, R.W.G.T. of England, visited the Lodges in Victoria. At the present time the headquarters of the Order are at 11 Kerford Place, Albert Park, Melbourne. The Grand Secretary for Victoria is J. Nicholas.

The first temperance work among women in Victoria was that of Mrs. Dalgarno, whose address to the Melbourne Total Abstinence Society in 1843 has already been mentioned. Her work is thus described in the *Temperance News* of 1878 (cited in "Temperance in Australia," p. 153):

First Work Among Women

Large meetings were addressed by her on a vacant piece of ground in Collins-street. At these meetings the late Hon. Richard Heales often acted as chairman. With pathos she dealt with the problem "How to save the drunkard," using apt illustrations and telling anecdotes, sometimes clothing her ideas in amusing garb, and sometimes with flashes of humour, all of which characterized her discourses. Her advice to all sailors, shoemakers, and tailors, was—"To look upon a publichouse as a ship with the yellow flag hoisted, signifying that disease was on board, and to put it under quarantine at once. . ." In Melbourne she had at first to encounter great opposition from the publicans and their sympathisers, who attended her meetings for the purpose of disturbing the proceedings. On returning to London she addressed large meetings at Shadwell and Walworth, and was presented with a silver medal by Father Mathew, the temperance reformer. In 1844 and 1845 she made a second and third visit to Melbourne, when the Melbourne Temperance Society presented her with a gold medal. She again returned to England, and laboured successfully in Sunderland. In Launceston, Tasmania, she and her husband had sometimes to be

escorted from meetings to their ship by bands of stalwart friends, lest they might meet with injury at the hands of enemies. In 1855 they settled down in Williamstown, and she was ready at all times to promote every temperance and benevolent movement in the district. The last time she appeared in public was in the Temperance Hall, Russell-street, in 1877, when she unveiled the banner of the Juvenile Good Templars, and entertained the meeting for half an-hour with a racy address. Eternity will reveal the effect of Mrs. Dalgarno's work, under trials and persecutions to which we are strangers.

Other pioneers of the temperance reform among women in Victoria were: Mrs. Warne, of Sandhurst, Mrs. Kerr Johnson, Mrs. Merson, author of "The Dawning of Light," and Mrs. Thomas.

The most important woman's temperance organization has been the **Woman's Christian Temperance Union**, organized at Melbourne in 1885 by Mrs. Mary Clement Leavitt, World Missionary of the W. C. T. U. In 1887 the Victorian Union was formed, with Mrs. Love as president and Mrs. Kirk secretary. At the end of the first year the Union had 20 departments of work, with a colonial superintendent at the head of each, whose duty it was to introduce her department into each local Union.

W. C. T. U.

From 1888, when the Union participated in a local-option election in Ballarat, it took part in all campaigns for temperance reform in Victoria, holding public meetings, distributing temperance literature, circulating petitions to the Legislature, sending deputations to the Government leaders requesting the passage of temperance measures, carrying on educational work, etc.

In 1929 the Union launched a campaign to secure scientific temperance training of the young. Miss McCorkindale was engaged by the Australian Union to visit the different States and direct the work. The membership in that year was 7,341, an increase of 821 from the previous year, due to the "Win One" campaign. In addition there were 1,402 League of Hope members and 3,241 Little White Ribboners. The headquarters of the Union are at 96 Exhibition St., Melbourne. Its official organ is the *White Ribbon Signal.* The secretary for the province is Mrs. Evan Rees.

Temperance Societies Unite

Since 1881, when the VICTORIAN ALLIANCE FOR THE TOTAL AND IMMEDIATE SUPPRESSION OF THE TRAFFIC IN ALL INTOXICATING LIQUORS was instituted, Victorian temperance forces have been active in the political phases of the movement. The Victorian Alliance was organized along the lines of the (British) United Kingdom Alliance. Its first officers were: President, the Hon. James Munro; and secretary, J. W. Meaden. The Alliance was effective in securing the local-option law in 1885. For many years its organ was the *Alliance Record.* In 1919 the name of this paper was changed to the *Advance.* In March, 1929, the Alliance merged with the **Prohibition League of Victoria** and the **Strength of Empire Movement** (formed for the purpose of promoting War-time Prohibition) to form the VICTORIAN ANTI-LIQUOR LEAGUE, under whose auspices the temperance work of the province was conducted until 1926 when the League adopted its present name, the VICTORIAN PROHIBITION LEAGUE. The officers are (1930); President, the Rev. A. Law, D.D.; director, Reginald Ennis; secretary, the Rev. Robertson McCue; and the headquarters are at 174 Collins St., Melbourne.

Other important agencies in the temperance reform in Victoria have been the temperance organizations of the churches. Temperance societies were early instituted in many Protestant congregations, and Father Mathew societies among the Catholic churches. Later national organizations were formed, mostly on a total-abstinence basis, one of the first being the Baptist Church Temperance Association. The Presbyterian Church Temperance Association and the Congregational Union Temperance Association were formed in 1885. Subsequently all of the Protestant churches declared for the prohibition of the liquor traffic except the Church of England, which did not adopt the cause of Prohibition until 1919. At the Anglican Synod in 1918, for the first time in the history of the Church in Victoria, a Prohibition resolution was carried, but this was in favor of War-time Prohibition only. In the following year, however, a resolution for complete Prohibition of the liquor traffic was adopted by a vote of 83-58. The Catholic Federation of Victoria is in favor of temperance legislation but is against Prohibition.

In recent years a movement in favor of Prohibition has been growing among the members of the Australian Labour party, resulting in the organization of the **Workers' Anti-Liquor League.** According to the *Age* of March 7, 1929 (cited by the *Clarion Call,* April 1), the following circular was sent to unionist members of the Labour party by the Workers' Anti-Liquor League:

> The annual conference of the Australian Labor Party, Victorian Branch, will take place at Easter, and this letter is sent to you with the sincere wish that its objects will secure your hearty cooperation. The founders of the above League realise only too well the terrible ravages that the liquor trade is making upon the moral and physical life of the community at large, but at present we are concerned with altering the attitude of organized Labor towards this soul-destroying trade. No doubt you are well aware that the attitude of our political movement is somewhat indefinite on this vital question. Plank 25 of our State platform provides for socialisation of the drink traffic with a view to Prohibition. This has long been recognised as a mere camouflage. Realising this, a number of us have determined to alter the plank to read prohibition of the drink traffic.

Drys Prepare for 1930 Poll

The State-wide poll to be held in 1930 will be the first opportunity offered to the people of Victoria to decide whether the State as a whole shall go dry. Prohibition can be carried only if three fifths of the electors who vote favor it. The Act provides, also, that before the State can go dry 30 per cent of the electors enrolled must indicate that they support Prohibition. Voting at Legislative Assembly elections is compulsory, but no action has been taken to compel electors to vote at licensing polls. The exact date of the poll has not been fixed, but the Act provides that it must not be taken within three months of a general election.

The voting at the local-option poll in 1920 was not strong enough to make Prohibitionists optimistic concerning the prospects of success in 1930. They are unduly handicapped by the necessity for a three-fifths majority. Those who favor the three-fifths majority contend that more than a bare majority is necessary before the State can make the drastic change in its social system which the adoption of Prohibition would entail. However, the Prohibitionists determined to make a strenuous campaign for which, early in 1929, preparations were begun.

In 1929 the liquor interests also organized. Victoria was divided into 65 districts with a liquor representative in each, these representatives meeting each month in Melbourne for a conference. In June, 1929, members of the Victorian branch of the Liquor Trades' Union held a meeting to discuss the proposed referendum on Prohibition, and at that time the following resolution was adopted:

> That we pledge ourselves to do all in our power to defeat the referendum on the Prohibition question in Victoria, and that the executive have full power to spend whatever money is necessary. (*Argus,* June 26, 1929, cited by *Clarion Call,* July 1, 1929.)

BIBLIOGRAPHY.—*Australian Prohibition Year Book,* 1921-29, Brisbane, Queensland; Francis B. Boyce, *The Drink Problem in Australia,* Sydney, 1893; Dawson Burns, *Temperance History,* London, n. d.; files of the *Clarion Call,* Melbourne; *Encyclopaedia Britannica,* 11th and 13th eds., *s. v.*; files of *Grit,* Sydney; *Journal of Proceedings of the National Division of the Sons of Temperance of North America,* Boston, 1892; *Our Messenger,* April, 1929, Winfield, Kans.; *Temperance in Australia,* Melbourne, 1889; P. T. Winskill, *The Temperance Movement and its Workers,* London, 1892.

VICTORIA LIQUOR LAW LEAGUE. An Australian association instituted in Melbourne, Victoria, in 1853, as the result of a series of articles in the Melbourne *Argus,* attacking intemperance and suggesting the formation of an anti-drunkenness society. It was the League's declared object "to combine the colonists of Victoria in a determined effort to obtain a prohibitory law in reference to the importation and sale of intoxicating liquor." A statute similar to the U. S. Maine Law was aimed at.

At the inauguration of the League a wine- and spirit-merchant, who had sent a subscription of £5 ($25), stated that he would willingly give up his business if the League's objects were realized. In 1855 the League issued an address to the people of the colony; but there was no legislative result from its agitation, and in 1857 it gave way to the TEMPERANCE LEAGUE OF VICTORIA, an organization whose efforts embraced both moral and legal suasion.

VICTORIAN ALLIANCE FOR THE TOTAL AND IMMEDIATE SUPPRESSION OF THE TRAFFIC IN ALL INTOXICATING LIQUORS. An Australian organization formed in Melbourne May 17, 1881, for the purpose of securing the legal enactment of local option with the object of "ultimately destroying the drink traffic." The organization was commonly known as the "Victorian Alliance for the Suppression of the Liquor Traffic." The first officers were: President, the Hon. James Munro; secretary, J. W. Meaden. In July, 1882, JOHN VALE was appointed secretary; and he occupied that position for 22 years.

Formed on the basis of the UNITED KINGDOM ALLIANCE, the Victorian Alliance sought to attain its objects by similar methods. As to legislative policy, it asked for what it wanted all the time, but took what it could get at any time. As a result of Alliance agitation, in 1885 the Government passed a local-option measure, the chief value of which has been in preventing the growth of the liquor traffic. Nearly all licensing legislation since that year has been in the direction of further restriction.

In fighting attempts to extend the liquor traffic, the Alliance assisted in preventing the issue of more than 1,500 licenses. When it began its work there was a public house to every 200 of the population, but in 1919 the ratio was one to every 744.

The work of the Alliance included the circulation of temperance literature and the holding of meetings throughout the State. During 1903 it supplied the whole of the 2,300 State schools with temperance wall sheets to be hung on the school walls and used for the purpose of scientific temperance teaching, which was secured mainly through its efforts. For many years the Alliance issued as its official organ the *Alliance Record.* In 1919 this publication became the organ of both the Alliance and the Advance Guard and the name was changed to the *Advance.* The association has issued millions of copies of temperance tracts and other publications.

In March, 1920, the Alliance terminated its work as a separate organization and merged with the Strength of Empire Movement and the Prohibition League of Victoria under the name of the VICTORIAN ANTI-LIQUOR LEAGUE.

VICTORIAN ANTI-LIQUOR LEAGUE. An Australian temperance organization formed in Melbourne, Victoria, March 1, 1920, by the amalgamation of the old VICTORIAN ALLIANCE FOR THE TOTAL AND IMMEDIATE SUPPRESSION OF THE TRAFFIC IN ALL INTOXICATING LIQUORS, the STRENGTH OF EMPIRE MOVEMENT, and the Prohibition League of Victoria, for the purpose of securing complete prohibition of the liquor traffic in Victoria. It represented the churches and temperance societies of the State and had over 25,000 members.

From its organization the League carried on a continuous campaign of education. In this work it made use of the churches, securing their cooperation by means of Field Day services conducted by an approved representative of the League, who delivered an address on the temperance problem, enrolled members, and secured pledges of financial assistance. The Week-End Field Drive was also found to be an effective method of circulating Prohibition truths. This was carried on by means of services in the churches, open-air meetings, illustrated lectures, workers' conferences, special meetings for women, and lunch-hour factory meetings.

Work among the young people was conducted by a juvenile auxiliary, the "Young Australia Temperance League." It promoted temperance knowledge and total abstinence among the children of the Sunday-schools, 379 juvenile branches having been formed in the State. Through the Industrial Department, the League held lunch-hour meetings in factories and warehouses, and worked through the Trade Unions. It conducted special meetings among the women in cooperation with the W. C. T. U., and carried on campaigns at holiday resorts, where League workers were able to reach thousands of people not usually reached by the churches. It employed press propaganda, giving out Prohibition facts, especially concerning the results of Prohibition in America. Special literature was published and distributed; lantern lectures, presenting Prohibition facts, were given; and thousands of meetings were conducted in public halls, on street corners, and in parks.

While not primarily a political organization, the League realized that it must use political means to secure Prohibition, and fought aggressively to prevent a modification of the License Law, which abolished local option and postponed the vote on the liquor question until 1930. It maintained a Department of Vigilance, whose function was to

watch the liquor traffic, report violations of the licensing laws, secure and prepare evidence for presentation at the Deprivation Sittings of the Licensing Courts, oppose applications for licenses, oppose the granting of polls in local areas, and organize and assist the campaign for No-License in the event of such polls being granted. The League frequently sent speakers to neighboring States and to New Zealand to assist in temperance campaigns.

First officers of the League were: President, E. W. Greenwood, M.P.; secretary, W. Gordon Sprigg; and organizing director, C. M. Gordon. The officers remained the same until 1925, when the Hon. W. F. Finlayson became organizing director. The *Clarion Call* (fortnightly) was its official organ.

In 1926 the League changed its name to VICTORIAN PROHIBITION LEAGUE.

VICTORIAN PROHIBITION LEAGUE. Australian temperance organization, formerly known as the VICTORIAN ANTI-LIQUOR LEAGUE. The name was changed in 1926 in accordance with the decision of the Australian Prohibition Council at its annual meeting in Sydney in May, 1925, that all State organizations incorporate Prohibition in their titles. The first officers of the new League were: President, E. W. Greenwood; vice-presidents, Hon. Samuel Mauger, J.P.; Rev. J. E. James; Rev. A. Law, D.D.; R. T. Chenoweth, J.P.; Rev. F. H. L. Paton, president Council of Churches; and Mrs. F. Beresford-Jones, president W. C. T. U.; juvenile director, John Vale, J.P.; treasurer, H. R. Francis; director, Hon. W. F. Finlayson, J.P.; general secretary, W. Gordon Sprigg.

The Rev. J. R. McCue was employed as superintendent of the field staff, which included the Hon. W. F. Finlayson, the Rev. R. Ambrose Roberts, the Rev. J. R. McCue, and William Wilson. The Hon. J. G. Barrett was appointed superintendent of the Vigilance or Licensing Law Department in 1925.

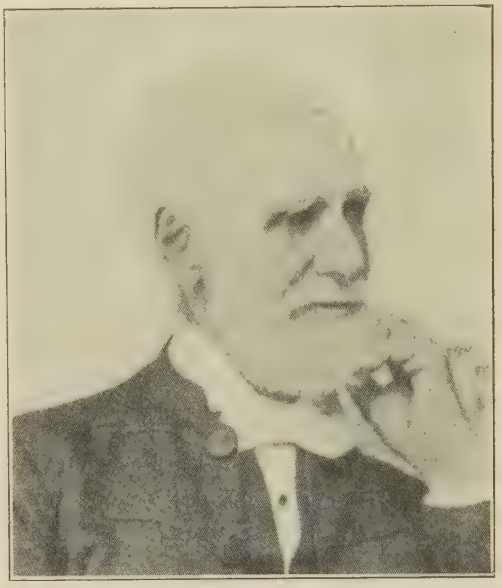
The Victorian Prohibition League executive is composed of representatives of the following organizations: Woman's Christian Temperance Union, Council of Churches, Young Australia Temperance League, Australian Church, Australian Christian Student Movement, Victorian Band of Hope Union, Baptist Union, Church of England, Churches of Christ, Congregational Union, Independent Order of Rechabites, International Order of Good Templars, Melbourne Total Abstinence Society, Methodist Church, Order Sons of Temperance, Presbyterian Church, Salvation Army, Society of Friends, Victorian Christian Endeavor Union, Welch Church, Young Men's Christian Association, and Young Women's Christian Association.

In 1927 the League amended its constitution and declared its object to be the "abolition of the traffic in intoxicating liquors, to be realized through education, legislation, and adequate law enforcement, and the subsequent elimination of those social evils which are created and fostered by alcohol, or connected therewith." It is non-partizan and non-sectarian, and the *Clarion Call* remains its official organ.

The officers of the League in 1930 were: President, Rev. A. Law, D.D.; vice-presidents: Hon. S. Mauger, Pastor J. E. Thomas, Mrs. John McLeod, Rev. W. Harris, R. T. Chenoweth; treasurer, H. R. Francis; general director, Reg. Enniss; general secretary, Rev. J. Robertson McCue; superintendent, education and publicity, Rev. R. Ambrose Roberts.

VIDAL, ALEXANDER. A Canadian statesman and temperance leader; born in Berkshire, England, Aug. 4, 1819; died at Sarnia, Canada, Nov. 9, 1906. He was educated at the Royal Mathematical School, Christ's Hospital, London. In early manhood he emigrated to Canada with his father, Commander Vidal, R.N., who had received a valuable grant of land on the St. Clair River in the province of Ontario. In 1847 he married Miss Catharine Wright.

Vidal was a civil engineer and was engaged for several years in making Government surveys. Later he took up banking and became successively the agent of the Bank of Upper Canada and the Bank of Montreal in Sarnia. He entered public life in 1841 and for 38 years was treasurer of Lambton County, Ontario. He was elected to the Legislative



ALEXANDER VIDAL

Council before the Confederation was formed in 1867; and in 1873 he became a member of the Dominion Senate, a position he retained throughout his long career.

In Senator Vidal's first campaign he took an active part in agitation for the regulation of the liquor traffic. When the Parliamentary movement in favor of Prohibition began, in 1874, he had already developed the qualities of a leader in various campaigns of agitation and education. He was elected president of the Dominion Prohibitory Council, formed in 1875, and became first president of its successor, the Dominion Alliance, serving from 1876 until 1901. In his dual capacity as member of the Canadian Parliament and president of the Council of the Alliance, he was able to exert a powerful influence upon temperance legislation, helping the temperance forces to secure the Scott (local option) Act of 1878 and sponsoring further regulatory legislation (see CANADA).

For more than 60 years Senator Vidal fought for a dry Dominion. At the time of his death he was honorary president of the Alliance.

VIENNA BEER. A kind of lager-beer originally made in Vienna.

VIGNA DI DIO (Vine of the Lord). A vine in a corner of the Vatican gardens at Rome, said to have been tended for centuries by the Pope and his vicar. According to Walsh, in his "Curiosities of Popular Customs" (Philadelphia, 1902), it produces annually one or two tuns of wine of a faint rosy tinge and exquisite bouquet, the first pressing being used by the Pope in a weekly divine service in his private chapel, during which he prays for the souls of skeptics and unbelievers. The second pressing is used at the Papal table.

Legend accredits this vine with being the original vine discovered by Noah. It passed into the possession of many celebrated personages, was coveted by the kings of Israel, and figured in the miracle performed by Christ at the marriage feast of Cana. During the Barbarian invasions it barely escaped death from want of nourishment. It journeyed with the Popes to Avignon, from whence its shoots were transplanted to the Vatican.

VINALIA. Roman vintage festivals celebrated twice yearly in honor of Jupiter as patron god of the vine, especially in its aspects of needing the light and heat of the sun.

The first of these festivals, the *vinalia urbana*, at which the wine of the previous autumn was first tasted, was held on April 21—regarded as the birthday of Rome—with the flamen Dialis, Jupiter's priest, officiating.

The second festival, the *vinalia rustica*, the country wine festival at which sacrifice was made for the ripening grapes, was observed on Aug. 19, the dedication day of the two Roman temples of Venus, who, as goddess of gardens and vineyards, was also a patron of the festival.

VINE. A climbing plant, the fruit of which is the grape; specifically the grape-vine (*Vitis vinifera*) of central and southern Europe, the original of the wine-producing grapes. See GRAPE.

VINEGAR. An acid liquid obtained from an alcoholic liquid by acetous fermentation. The word is from the French, *vin aigre*, sour wine, and in the wine-growing countries of Europe vinegar is generally obtained from wine, usually of an inferior quality; elsewhere it is made from an infusion of malt which has undergone a vinous fermentation; in the United States it is commonly obtained from apple cider. The simplest method of manufacturing vinegar is by exposing the basic liquid to the air in a warm place.

For pharmaceutical purposes vinegar is frequently distilled, and an imitation vinegar is made from an impure acetic acid obtained by the distillation of wood.

Vinegar is sometimes named from the alcoholic liquid from which it is obtained, or its sources: such as beet-root, cider, malt, wood, wine, etc. It is also named from other liquids with which it is mixed, such as raspberry. In concentrated form vinegar is a corrosive poison; but in the diluted form of commerce it is safely employed as a condiment and in the preparation of medicines. As an intoxicant it is comparatively harmless; but its excessive use is highly injurious to health.

Vinegar, or its equivalent (see CHOMETS), was known in Scriptural times and is several times mentioned in the Bible. Vinegar, mixed with gall, was offered to Christ on the cross (Matt. xxvii, 34). See WINE IN THE BIBLE, under WINE.

VINE OF THE LORD. See VIGNA DI DIO.

VINHO DA PALMEIRA. An intoxicating beverage made from the fermented juice of various species of palm-trees in Portuguese East Africa (Mozambique).

VINO. The Spanish word for wine, but sometimes used to designate any sort of alcoholic liquor. In the Philippine Islands it is the name for a highly intoxicating beverage made from the nipa-palm in certain districts and sold in native liquor-shops. During the American occupation the term *vino* was corrupted to *bino* or *beno* by the American soldiers and applied by them to a number of native drinks, including an imitation of anisette.

VIN ORDINAIRE. Low-priced wine, ordinarily mixed with water and universally drunk throughout the countries of southern Europe. It is generally a red wine. In France and Italy it is commonly supplied without extra charge at table d'hôte meals.

VINOUS LIQUORS. Alcoholic beverages obtained by vinous fermentation of vegetable saccharriferous juices other than grain; specifically wines made from grapes. The process of wine-making is described in the articles FERMENTATION and GRAPE.

VINTAGE, or **FROST, SAINTS.** A name popularly applied in France to three saints—St. Mammertus, St. Pancras, and St. Servatus, whose festivals occur on the 11th, 12th, and 13th of May, respectively, on which days the thermometer frequently undergoes a sudden fall; and it is believed by gardeners and vintagers that nothing is safe from frost until these days are over. This phenomenon is explained by scientists as due to strong currents from the north caused by the breaking-up of the polar ice; but from early times the people of France have ascribed it to the malice of the saints, regarding whom, Walsh, in his "Curiosities of Popular Customs," writes:

> In the ecclesiastical annals of Cahors and Thodez it is recorded that the angry peasants would frequently flog the images and deface the pictures of the frost saints. Rabelais satirically asserts that in order to put an end to these scandals a bishop of Auxerre proposed to transfer the festivals of the frost saints to the dog-days and make August change places with May.

The same superstition is prevalent in Germany, where the frost saints are known as *die drei gestrenge Herren* ("the three severe lords").

VINTNER. A dealer in wine; a wine-seller, or wine-merchant.

VINTNERS' COMPANY. One of the ancient city gilds or livery companies of London, England. It is believed to have had its origin in the fraternity of Wine Tunners of Gascoigne, which had existed in London from time immemorial. The Tunners included wine-merchants *(vinetarii)* and tavern-keepers *(tabernarii)*. According to the "City of London Year Book and Civic Directory for 1914," the "promiscuous competition carried on by means of the trade with Gascony, and the arbitrary prices charged for wines led to the incorporation of the [Vintners'] Company, its ordinances forbidding the trade with Gascony to any but those who were free of the Company."

The Company is referred to in a London municipal ordinance of 1256. Edward III granted it letters patent July 15, 1364, regulating the trade with Gascony. It was incorporated and permitted to have a common seal by Henry VI on Aug. 23, 1437, and the charter was confirmed by several succeeding British monarchs.

Formerly the Company held the exclusive right to land and load wines and spirits imported into or exported from the City of London, but in recent years Parliament has curtailed this privilege. At the present day members of the Company and their widows have the right to sell foreign wines in certain places in England without a license. Also, a freeman of the Company, or his widow, is exempt from billeting.

The present "hall" of the Company, at 68½ Upper Thames Street, was designed by Sir Christopher Wren and built about 1670. Among its treasures are painted and sculptural representations of St. Martin, patron saint of vintagers. Its predecessor, which was burned in the Great Fire of 1666, had been built before 1352. A pair of stocks had been erected in it in 1609 for the punishment of refractory members of the craft. A peculiar prerogative of the Company, still exercised, is the right to maintain swans on the Thames River.

The Company is governed by a master, 3 wardens, and a "court" of 14 "assistants." It has an average annual income of about £11,400 ($57,000).

VINTRO DE BATATAS. A liquor made by the natives in certain parts of Brazil from the *batata*, or sweet potato.

VINUM THEOLOGICUM. A name applied to wine served by early English ecclesiastics and signifying the choicest wine to be had. According to Holinshed, one of the old English chroniclers, it was procured

> . . . from the cleargie and religious men, unto whose houses manie of the laitie would often send for bottels filled with the same, being sure that they would neither drinke nor be served of the worse, or such as was anie waies brued by the vintner.

VIRGINIA. One of the thirteen original States of the United States of America, situated on the South Atlantic Coast; bounded on the north by West Virginia and Maryland, on the east by Maryland and the Atlantic Ocean, on the south by North Carolina and Tennessee, and on the west by West Virginia and Kentucky; area, 42,627 sq. mi.; population (estimated July 1, 1928), 2,575,000. The capital is Richmond (pop. est. 1928, 194,400); other important cities are Norfolk (184,200), Roanoke (64,600), Portsmouth (61,600), and Newport News (53,300).

The State is primarily agricultural, the chief crops being tobacco, cotton, corn, wheat, and potatoes. Live-stock husbandry is an important industry, much blooded stock being raised. Coal is the most important mineral product. Manufacturing, particularly of cotton goods, is on the increase.

Historical Summary. Virginia was the first permanent English settlement in North America, the first colony, under a charter granted by James I to the London Company, being founded at Jamestown on the James River, May 13, 1607. The coastline had previously been visited by Sebastian Cabot (1498) and by Sir Walter Raleigh during the reign of Queen Elizabeth, in whose honor the country was named. The original colonists suffered great privations, and the settlement was saved from extinction only by the resourcefulness of Capt. John Smith. Jamestown had already been abandoned when Lord Delaware arrived (1610) with new colonists and plentiful supplies.

In 1613 the marriage of John Rolfe to Pocahontas secured the friendship of the Indians. In 1619 negro slavery was introduced by a Dutch trading-ship. Tobacco began to be exported and the colony soon became self-supporting, large plantations being established alongside the tidewater rivers. The House of Burgesses, the first representative assembly in North America, was instituted in 1619 to help the governor appointed by the London Company (later by the Crown) in preparing laws for the colony. Under Sir William Berkeley this assembly was used to concentrate authority in the planter class at the expense of the Puritan immigrants and small farmers.

First Representative Assembly

The population grew rapidly and, with it, negro slavery. By the middle of the eighteenth century the blacks outnumbered the whites in Virginia. In 1754 the colony sent its militia against the French. Major George Washington became a member of Braddock's expedition. Meanwhile England had imposed an intolerable system of taxation, resisted by Patrick Henry, Thomas Jefferson, and other patriots, who declared that the sole right of taxation rested with the House of Burgesses. When the Governor dissolved the House, its members met in the Raleigh tavern at Williamsburg and defied him. Taverns had become centers of political rendezvous. Among others, the "Rising Sun," at Fredericksburg, built by Charles Washington, brother of the first President, was a meeting-place for patriots (see illustration on opposite page).

In 1775 the Virginia militia compelled Governor Dunmore to retire to a British man-of-war. The colony welcomed the Revolution, Thomas Jefferson drafting the Declaration which proclaimed "the united colonies free and independent states." The territory suffered greatly during the War. Norfolk was destroyed and Richmond burned. The final success of the struggle was consummated, however, on Virginia soil, with the surrender of Cornwallis at Yorktown, Oct. 19, 1781. On June 25, 1788, Virginia ratified the Constitution of the new Union.

Slavery was fast becoming a paramount economic and political issue. The eastern counties were for it, the western counties against it. Several attempts to vote it down by amending the State constitution proved unsatisfactory. In 1859 John Brown, at Harper's Ferry, tried unsuccessfully to free the slaves. With the outbreak of the Civil War the schism between the eastern and western sections reached a climax: on April 25, 1861, the eastern counties joined the Confederate States, while the western counties took steps to form West Virginia.

Slavery Divides State

Virginia became the great battle-ground of the War, the scene of six of its major engagements. Almost 50,000 men were killed on her soil; almost 100,000 died there, of wounds and disease. For a second time war was brought to a close in Virginia's territory when Lee surrendered to Grant at Appomattox Court House on April 9, 1865. Immediately after the War Virginia was under the control of the government of the western counties; in 1867 the State became Military District No. 1, under Gen. John M. Schofield; on Jan. 26, 1870, it was readmitted to the Union. The present State constitution was adopted in 1902.

Liquor Legislation. Early immigrants to Virginia brought with them the drink habit, which it required three centuries to reform. The loneliness and hardships of frontier life caused this tendency

to increase, as did also the discovery that fruit and grain could be made into brandy and whisky. A belief that hospitality demanded the serving and drinking of liquor helped to fix the habit among all classes. Although drunkenness never became as common as in England and Scotland, the idleness, disorder, debt, and impoverishment of families, arising from the use and sale of liquor, brought forth official warnings and protests from the earliest days through the American Revolution.

Out of this general situation gradually developed, not Prohibition, but a system of legal regulation. The first of American Legislatures attacked the problem by decreeing punishments for drunkenness, a policy which was never formally abandoned, but which was of little effectiveness after the pioneer days. The principal feature of this regulation, however, was its control over distribution. This began with the fixing of maximum selling prices by proclamation of the Governor and Council in 1623, increased rapidly under Governor Berkeley, and by the beginning of the eighteenth century became a fully developed license system. Following (though apparently not in imitation) the English custom, the law forbade the retailing of liquor to be drunk on the premises except in ordinaries, whose keepers had to give bond that they would provide accommodations for travelers and their horses and would obey the laws as to liquor. These laws covered price-fixing; limitation of credit; prevention of gambling on the premises; the harboring of seamen; selling to indentured servants or slaves without the consent of the master; and Sunday closing. Both the laws and their penalties were modified from time to time to suit the growth of democratic ideas.

Early License Legislation

Administration of the system was entrusted to the county courts, composed of justices of the peace, who could authorize an ordinary only if they were willing to certify to the character of the proposed keeper and the fitness of the place. Licenses to sell had to be obtained annually, and for them a small (though increasing) fee was exacted by the central Government. The objects of the system were, undoubtedly, first and foremost, to curtail abuses by tavern-keepers and the lower classes of drinkers and, secondarily, to procure accommodations for travelers (especially at court-houses) and revenue for the Government. The system met opposition at all times. The constitution drawn up by Bacon in his rebellion against the Berkeley régime included a law abolishing the manufacture and sale of ardent spirits (1676). Though this never went into effect, it was the first constitutional prohibition of alcoholic liquor in America. Much more important was the opposition put up by the licensed sellers of liquor, who wanted to supply nothing but liq-

VIRGINIA: THE RISING SUN TAVERN, FREDERICKSBURG

—Courtesy Robert M. McBride & Company, New York

uor, and by the unauthorized sellers, whose ingenuity strikingly resembled that of their successors of to-day.

Only two important legal modifications came in the nineteenth century before the Civil War. The first brought retailing by merchants for off-premises drinking under the licensing system; the second, a law passed in 1858, forbade sale to free negroes except when they had the endorsement of three justices of the peace. This law, however, was repealed as to sale by merchants in 1860; its importance lies in the evidence it affords of a widespread belief that free negroes were a demoralizing influence. On the whole the system gave satisfaction. It seems to have been weakening on the eve of the Civil War because the growth of towns shifted drinking from the home to the public house and rendered careful licensing more difficult. Even then, however, it was deemed worthy of imitation by the codifiers of Georgia's laws in 1859. Having been made, modified, and enforced by the upper classes, it undoubtedly reflected their views.

A peculiar product of the licensing system was the famous Bell-punch or Moffett Register Law, enacted in 1877. It dispensed with a general tax or license fee and provided for an instrument to register each drink sold, the same to be taxed 2½ cents per drink for spirituous liquors and ½ cent for malt liquors, and at these rates per half-pint up to one gallon. In 1880 the law was superseded.

The year 1877 also saw the beginning of local option, when Montgomery County was authorized to refuse licenses to sell liquor in or near Blacksburg, the seat of Virginia Polytechnic Institute.

General Local-option Law

Upon petition to the Legislature this option was extended to other communities; and in 1886 a general local-option law was passed, under which the State operated for the next quarter-century. This law provided for special elections on the license question once in every two years, upon petition of one fourth of the qualified voters. Although the elections were to be held by the county, any district could vote no-license.

Virginia's next important liquor legislation was the Mann Law of 1903, backed by the newly organized Anti-Saloon League of the State, which eliminated saloons in towns and communities without police protection. This was seconded in 1908 by the Byrd-Mann Law, abolishing hundreds of small distilleries and strengthening existing antiliquor statutes.

Meanwhile, dry territory had been increasing under local option so rapidly that temperance forces were inspired to make a campaign for a popular referendum on State-wide Prohibition in 1910 and

State-wide Prohibition Adopted

again in 1912. Although these efforts were unsuccessful, they helped crystallize public sentiment so thoroughly that on Sept. 22, 1914, Virginia adopted State-wide Prohibition by a vote of three to two. In 1916 the Legislature passed a Law Enforcement Code, which did away with breweries exempted by the terms of the Enabling Act. Thus Virginia gained Prohibition both by direct vote of the people and by legislative enactment. Virginia was the second State to ratify the Eighteenth Amendment, by a vote of 30 to 8 in the Senate on Jan. 10, 1918, and 84 to 13 in the House the next day. The State's Enforcement Code was strengthened by the Legislature in 1918; but in 1920, under a reversal of sentiment, the Law Enforcement Department was practically abolished. In 1922, however, it was reestablished under the direction of the attorney-general, and at the present time (1929) Virginia's Code is regarded as, in many respects, more stringent than the Volstead Act.

The Temperance Movement. The temperance movement in Virginia began in the homes of sober-minded citizens who were alarmed at the rapid progress of the drink evil in the State. In 1800 Micajah Pendleton of Virginia is said to have formulated the first temperance pledge drawn up in America. It was a total-abstinence pledge and was intended for the use of his own household. His example was followed by other families; temperance became a home institution; and the seed was sown for the first organized antiliquor activity in the State, which dated from 1804, when Pendleton organized a total-abstinence society in the Shenandoah Valley.

On Oct. 27, 1826, the **Virginia Temperance Society** was formed at Ash Camp Meeting-house, Charlotte County. The first members were: Abner Clopton, Daniel Witt, Jeremiah Bell Jeter, Eli Ball, Elisha Collins, Reuben Chaney, John A. Davidson, John W. Kelley, B. W. Lester, William Sharp, and Daniel Williams, the first five of whom were Baptist ministers. The pledge, which formed the heart of the Society's constitution, was simply against the use of ardent spirits other than as medicine and for moderate persuasion of others to the same end. By 1829 there were at least 52 similar societies; by 1835, probably almost a hundred, with 35,000 members.

The Virginia movement seems to have been indigenous in its first stages, few having even heard of temperance societies elsewhere. The incentive was mainly a desire to protect oneself and one's friends against the observed miseries of excessive drinking. Witt and Jeter precipitated it, by announcement of their personal pledges; Clopton, their

First Temperance Societies

preceptor, organized it; and Clopton and Ball were most active in its early spread. Its adherents were chiefly men and women of the middle class, who prized the "useful virtues." However, a few men of prominence assisted from motives of "philanthropy." Chief among these was General John Hartwell Cocke, a very wealthy planter of Fluvanna County; Lucian Minor, of Louisa County, who became professor of law in William and Mary College; and William Maxwell, lawyer and litterateur of Norfolk.

Beginning in 1827 the Virginia Temperance Society held annual meetings—in Richmond after 1829—to which the other societies sometimes sent delegates and reports. The important feature at this period, however, was the work of these local societies, which in their monthly or quarterly meetings heard addresses and readings, distributed literature, directed the investigation of neighborhood conditions, and, above all, pledged men and women. Contact with the national temperance organization seems to have begun in 1829, and reached its climax in 1834, when northern leaders attended a temperance convention held in Charlottesville in October. This convention agreed to endorse total abstinence from ardent spirits and moral condemnation of the liquor business, which put it in line with the platform of the American Temperance

Union and, perhaps, paved the way for the election of Cocke to the presidency of that body in 1836. A committee on business was appointed, among whose duties was the publication of a temperance paper, the *Southern Temperance Star*.

In the midst of their success the progress of the Virginia temperance societies was arrested, owing in part to a controversy over the inclusion of wine in the pledge and to the rise of the Abolition movement; but mainly to the refusal of the highest and lowest classes to participate. In 1841, however, the **Washingtonian Movement** profoundly touched the imagination of the people and induced the pledging of great numbers of all classes. Huge mass-meetings became the fashion for a while, especially on July Fourth. A reaction, marked by the relapse of former drunkards then set in.

More substantial success characterized the operations by the order of the **Sons of Temperance**, which entered Norfolk in 1843, and in 1850 had 353 Divisions with over 15,000 members. With a system of regular financing, which in 1848 brought in $48,000, this order was able to build temperance halls—notably one at the University of Virginia; send out lecturers, such as T. M. Galley of Wheeling, W. W. Green, and P. S. White of Morgantown; and publish much literature. Included in the latter were several newspapers, as well as prize essays by Alexander Martin and Leroy M. Lee, Lucian Minor's "Reasons for Abolishing the Liquor Traffic" (1853), and the "Digest" of Thomas J. Evans, of Richmond, long the order's Grand Scribe. The appeal of this organization, like that of the older societies, was mainly to sober men of the middle class. It continued until well after the Civil War, though in a declining condition after 1855.

Church Sentiment Changes

Meantime these activities were having an influence on the churches. It had come to be considered quite improper for ministers to drink, the Methodists even prohibiting their ministers to do so, except in the case of wine. No church, indeed, had imposed a rule on its members beyond that of the civil law; but many of them had given some expression of sympathy with the movement, and relations between churches and the old societies had been very close. Moreover, though there was much complaint, especially by Primitive Baptists and Episcopalians, ministers had at all times been among the foremost temperance workers.

As far back as 1840 the *Religious Herald*, organ of the Baptists, had proposed consideration of legislative Prohibition. Now, in 1846, the suggestion was repeated almost simultaneously by the Sons of Temperance and the Baptist Dover District Association. Forthwith began a series of conventions in Richmond (1847-48), Winchester, Staunton, Charlottesville, and Lynchburg (1852-54), all seeking to induce the Legislature to submit the license question to the voters of the State. A number of memorials were drafted by Lucian Minor, one of which (1853) was signed by more than 15,000 voters from 92 counties and towns. The signers in Richmond and Petersburg were said to constitute a majority of the voters there. But the Legislature never went further than to refer the petitions to committees. Thoroughly aroused, the Lynchburg convention of 1854 planned to organize the counties for the purpose of electing legislators favorable to their views. Though for the first time the daily newspapers took notice of the agitation, nothing happened, and the antiliquor movement arrived at the Civil War period unsponsored by the planters (with notable exceptions) or the politicians.

During the Civil War laws were passed at times limiting both the making and the selling of liquor, and much religious work aimed at drunkenness was done in the armies. Yet at the close of the conflict a calm survey by temperance men indicated conclusively that drinking among the whites had increased and was still increasing. Moreover the negroes could now buy as they pleased, and the

VIRGINIA: CONFEDERATE MONUMENT AT RICHMOND

Legislature was inclined to regard the liquor problem as a matter of revenue rather than of morals. To combat these tendencies, in the fall of 1865 old temperance men, with the counsel of Jeter, Evans, Willis, and John A. Broadus, reorganized the Sons of Temperance as the **Friends of Temperance**; but they made little headway. Two years later the **Independent Order of Good Templars** came in under the lead of G. W. Hawxhurst of Falls Church, Fairfax County. It did not begin to spread until 1875, but by 1878 it numbered 8,000 members and by 1887, 13,000, after which it rapidly declined.

Very suddenly, in 1877-78, came the first legislative prohibition in the history of the State. On petition, the county court of Montgomery County was authorized to refuse license to sell in or near Blacksburg, where the Virginia Polytechnic Institute was located. Next year authority to hold lo-

cal-option elections was granted to Fairfax, Loudon, and Alexandria counties, the first of which promptly voted against licensing in five of its six districts. The ice thus broken, numerous petitions flowed in, a good many of which were granted; but the movement on the whole was characterized by spontaneous local uprisings rather than by centrally organized endeavor. In 1879-80, however, W. W. Bennett and W. W. Smith, both of Randolph-Macon College, commenced to organize the scattered antiliquor forces. They founded and gave wide circulation to the *Southern Crusader* and assembled in Charlottesville in December, 1881, the first State temperance convention held after the War. Here the **Local Option Alliance** was formed, the Good Templars, the Baptist General Association, and the Methodist Annual Conference joining the movement. Campaigns were conducted and petitions presented to the Legislatures of 1881-82 and 1882-83 for a general local-option law, but the effort failed. Thoroughly aroused, the Baptists threatened retaliation; the Good Templars, acting through Hawxhurst, persuaded Gen. William Mahone, Republican leader, to endorse the proposed law; the Democratic State Convention followed suit; and in 1886 the general local-option law was passed.

Special Local-option Acts

This law remained the principal antiliquor legislation until 1903. Under it any county or magisterial district or any town constituting a separate election district could hold an election (not oftener than once in two years) on the question of license or no-license therein. Later in 1886 a State convention was held in Lynchburg, at which machinery was set up to give stimulus and direction to local elections. Soon many country districts were going dry; but the towns (in which elections were often forced by the opposition) tended the other way. By 1902, however, local option, aided by the restoration of discretionary power in licensing to the courts and by a few special prohibitory laws, had rendered 20 counties entirely dry and 60 others dry in one or more districts. There was, however, no prohibition on private importation into dry territory, nor would public sentiment in most places have sustained any law to that effect. In these elections the opposition included the liquor-dealers, the lawyers and politicians, and (especially in towns) the business men and the press. The preachers, backed by the women, were almost sure to be dry. Under their combined influence, the planters and the lower class were at last awakened to the importance of Prohibition.

From 1886 to 1901 the only serious attempt at State-wide organization was that headed in 1891-93 by John R. Moffett, Baptist preacher and Good Templar lecturer, and supported by the Rev. A. E. Dickinson, of the *Religious Herald*, and by Col. J. R. Miller of Pulaski, Col. Thomas Whitehead of Lynchburg, "Parson" John E. Massey of Albemarle, and others who combined church work and politics. This movement was on the wane, however, when Moffett endeavored to swing *Anti-Liquor*, the organ of the enterprise, to the Prohibition party, which the great bulk of temperance people considered worse than futile; and it broke down completely when Moffett became involved in a political quarrel and was killed.

The Moffett Movement

But powerful though quiet forces were preparing the way for a broader movement. The evangelical churches, especially the Methodists, Baptists, and Christians, were growing in numbers and in wealth much faster than the population at large, which meant greater strength and confidence in the classes that had hitherto furnished antiliquor its chief support. In the assemblies and the literature of the churches, the duty of Christians to improve the world as well as to save their souls was being emphasized. Already the **Woman's Christian Temperance Union**, though never large in numbers, had been working steadily since 1883 under the presidency, successively, of Mrs. Rebecca D. Wilson (1883-85), Mrs. William H. Pleasants (1886-87), and Mrs. R. H. Jones (1888-97), and in 1899 had secured the enactment of young John Garland Pollard's bill for teaching the effects of "alcohol and other narcotics" on the human system in all the public schools. Finally, the Methodist Episcopal Conference had since 1895 been in touch with the Anti-Saloon League of America through the Rev. F. M. Edwards, J. W. Lee, W. W. Lear, and others whom it had been sending as delegates to the League's conventions.

With the way thus partially prepared, the Rev. C. H. Crawford, an experienced worker, went to Richmond in the fall of 1900 and at a thinly attended "convention" on March 12, 1901, organized the **Virginia Anti-Saloon League.** Dr. S. C. Mitchell was made president (1901-03), and Crawford superintendent. The latter organized many local Leagues and established the *Christian Federation*, an excellent monthly affiliated with the national organization. To Doctor Mitchell, however, fall first honors for the initial success of the League. Though a Mississippian, he was able, as professor in Richmond College and close friend of the *Religious Herald*, to give the movement prestige in important religious circles. Statesmanlike in his thinking, incisive of speech and pen, he urged unity and sanity; and on this basis he brought all the old temperance agencies, notably the W. C. T. U., now under the presidency of Mrs. Sara H. Hoge (1898-—), and a great many of the churches under the League's leadership, where they now remain.

On Jan. 16, 1902, the League met in convention in the basement of the Grace Street Baptist Church, Richmond. There was also in session a Constitutional convention, and before this body was a petition of the League, endorsed by thousands of voters, asking that a stringent local-option provision be incorporated in the Bill of Rights. When objection was raised that incorporation of this Quarles-Barbour resolution would endanger the ratifications of the new Constitution, the League convention voted that it would be content with a separate referendum on its proposal. Thus the League got on the map of public attention and also avoided its first pitfall. And at the following meeting of the Legislature the Mann Act was passed (1903), under which licensing to sell was forbidden in rural areas without adequate existing police protection. Legislative recognition of "moral welfare" as a consideration in licensing was an important provision of this statute.

The League's First Victory

In 1903 Superintendent Crawford, having been cowhided for reflecting on an Amherst County judge, was replaced by Dr. Gordon Moore of Furman University. During his brief incumbency the *Civic Sentinel* was founded. He was followed in 1904 by

the Rev. R. H. Bennett, who served until 1910. Succeeding superintendents have been the Revs. James Cannon, Jr. (1910-18) and David Hepburn (1919—). Cannon, who became a bishop of the Methodist Episcopal Church, also served as State president of the Anti-Saloon League and chairman of the Legislative Committee, leading many campaigns which resulted in notable dry victories.

For several years the League's chief aims were to extend local option and to ward off flank movements by the liquor interests. An interesting device was the School of Methods, first formally conducted at the Lynchburg convention in 1905. More important were the Field Days sponsored in many towns and counties. Candidates were queried and records of legislators on the liquor question kept. Among the flank movements combated were stills, surreptitious dispensaries, and fake social clubs. The Byrd-Mann Law of 1908 checked these abuses, though it did not reach the large manufacturers or extend dry territory.

Stimulated by these successes, the dry forces began to agitate for State-wide Prohibition. In 1910 and 1912 measures asking for a popular referendum were sponsored in the Legislature by Senator Aubrey Strode and Delegate C. T. Jordan; but, though backed by numerous petitions, they were easily defeated. Meanwhile, in 1910, a group of League men had established a daily newspaper, the *Richmond Virginian*, which was of great service in securing publicity and combating the wet press. It became party to a political controversy, however, that caused Cannon's temporary withdrawal from the State superintendency.

In 1912 the League inaugurated a concentrated campaign for State-wide Prohibition, carrying the fight to the districts of those legislators who had opposed dry measures, with the result that in 1914 an Enabling Act was secured, J. Taylor Ellyson, presiding officer of the Senate, casting the deciding vote. On Sept. 22, 1914, State-wide Prohibition was adopted by a majority of more than 30,000.

State-wide Prohibition became effective Nov. 1, 1916, under the terms of the Act of March 10, 1916, drawn by Senator G. Walter Mapp. Perfecting amendments were added March 19, 1918. Besides temporary concessions to existing business interests, and others to growers of fruit and grain, the law permitted sale by druggists on prescriptions of physicians and also the individual importation of a quart of hard liquor or a gallon of wine or three gallons of beer every 30 days. Aside from these concessions, however, provisions against making liquor or trading in it were strict and efficient. Noteworthy was the creation of the office of Prohibition Commissioner, to which the Legislature elected the Rev. G. Sidney Peters. His tenure was marked by great vigor, a temporary but interesting feature being the enlistment of Prohibitionists in their individual capacity as reporters of suspected law violations. His reports for the first three years showed a steady increase in the number of prosecutions and a greater increase in convictions; and, also, expenditures of $125,000 against which were to be set fines of $310,000 and a saving in criminal expenses of $173,000; commitments to jail for all offenses during four years showed a steady decline in the counties, but a steady increase in the cities after the first year; commitments to the penitentiary showed a steady and sustained decrease. In 1922 his duties were transferred to the attorney-general's office, where they have since received sympathetic and satisfactory attention.

State Enforcement Code

Meantime the Anti-Saloon League was maintaining its effective organization and, under the continued inspiration of Bishop Cannon, its keen interest in politics as they affected liquor. With an eye to assisting National Prohibition, for three years (1916-19) the *Virginian* was under the direction of Dr. Ernest H. Cherrington of the National organization. The leadership of Senator Martin in the passage of the Eighteenth Amendment and its unanimous support by the Virginia delegation, together with its speedy ratification by the Virginia Legislature and the friendliness of successive State administrations, all testify to the effectiveness of the League's work.

Practical evidence of the success of Prohibition in Virginia was furnished by the Presidential election of 1928 in which the State cast a vote of 115,348 for Herbert Hoover, Republican nominee, as against a vote of 101,631 for Alfred E. Smith, Democratic nominee, a majority of 13,717 for the dry candidate. Although Virginia had been in the Democratic column for 70 years, nine out of its ten districts gave a substantial majority for Hoover, and three of these districts elected dry Republican Congressmen, the largest number of drys to be chosen from Virginia for more than 60 years.

BIBLIOGRAPHY.—*Anti-Saloon League Year Book* for 1929; *Encyclopaedia Britannica*, 11th ed., *s. v.*; J. E. Stebbins, *Fifty Years History of the Temperance Cause*, Hartford, 1876. This article has been drawn largely from a MS., courteously supplied by Dr. C. C. Pearson of Wake Forest, N. C., which is soon to be published in book form, probably under the title *Liquor and Anti-liquor in Virginia, 1619-1919*.

VIRGINIA TEMPERANCE SOCIETY. The first American temperance society organized in the Southern States. It was a moderation society and was instituted at Ash Camp Meeting-house, Charlotte County, Oct. 27, 1826. Its founder was ABNER CLOPTON, Baptist clergyman and temperance pioneer, and several of its original members were Baptist ministers. See VIRGINIA.

VIRGIN ISLANDS (British). See LEEWARD ISLANDS.

VIRGIN ISLANDS (United States). A group of islands, formerly known as the "Danish West Indies," situated in the Atlantic Ocean 60 miles due east of Porto Rico. They were acquired by the United States by purchase from Denmark for $25,000,000 in 1917. There are three principal islands, St. Croix, St. John, and St. Thomas, and about 50 smaller ones, of which only five are inhabited. The total area of the principal islands is 132 sq. mi., and the total population, at an unofficial census taken in 1927, was 20,728. St. Croix, the largest, has an approximate area of 84 sq. mi., and a population of 11,118; St. Thomas has an area of about 28 sq. mi., and a population of 8,826; and St. John has an area of 20 sq. mi., and a population of 784. The principal towns are St. Thomas, the capital (pop. 7,747), Christianstäd, and Frederikstäd. Almost 95 per cent of the population has negro blood.

The Virgin Islands were discovered by Columbus in 1493, during his second voyage, and named by him in honor of the martyred virgins of St. Ursula. An attempt at settlement was made by the Danes under Erik Schmidt, who took possession of St. Thomas in 1666. This colony was not successful,

and the first permanent settlement was made under Jorgen Iversen, who was sent out by the Danish West India Company in 1672. At the time of colonization the Islands were inhabited by Carib Indians. St. Croix was settled by Dutch and English colonists in 1625, and later by French refugees from St. Kitts. As the result of a number of insurrections the Dutch and French were driven out about 1650, and in that year, also, Spaniards from Porto Rico drove out the English. The Spanish were in turn ousted by French troops from St. Kitts, who began the colonization of the island in 1651. For some years St. Croix was owned by the Knights of Malta, who moved to San Domingo in 1695, from which time the island was uninhabited until it was sold to the Danes in 1733. St. John was settled in 1717 by inhabitants from St. Thomas, who were seeking better sites for plantations. It became the center of the slave-trade and was the scene of a number of slave rebellions in which many settlers and negroes were killed.

The Islands comprise two municipalities, that of St. Thomas and St. John and that of St. Croix. The former district has a Legislative Council of eleven members elected by popular vote and four appointed by the Governor of the Islands; the latter has a council composed of thirteen elected and five appointed members. The Governor is appointed by the President of the United States, and exercises full civil, military, and judicial powers. The present Governor is Capt. Waldo Evans, U. S. N. (Ret.).

Agriculture is the principal occupation, and the chief crops are sugar-cane, hay and forage, cotton, fruits, and vegetables. Cattle-raising is also important. Under Danish rule the most important industries were the making of sugar and rum. The chief export is bay rum, distilled from the oil of the bay-tree, grown only on the island of St. John. During the last decade the population has decreased, owing to emigration to the mainland, and industry has undergone a process of reorganization.

From early times rum was the only intoxicating liquor produced in the Virgin Islands, and its manufacture was confined to the island of St. Croix (called "Santa Cruz" by the natives), where it formed an important industry. The rum of Santa Cruz has long been famous. It was a by-product of the sugar-mills, made from skimmings and molasses. According to the United States Census Report of the Islands for 1917, the original value of the rum distilled in that year was $10,609. The liquor was produced in three establishments; the average number of wage-earners employed in the industry was five; and a value of $4,389 was added by further manufacture. The amount of rum produced from April 1, 1917, to June 30, 1918, according to Deputy Collector of Customs E. D. Boardman, was 80,505 gals., of which 42,297 were exported and 38,208 were consumed in the Islands. Since the ratification of the Eighteenth Amendment by the Islands, the manufacture and sale of liquor have been prohibited.

Although rum was the only native liquor of consequence, beer and malt liquors were freely imported from Denmark, Great Britain, Germany, and the United States. As early as 1889 beer was imported into St. Thomas to the value of $17,800, and into St. Croix to the value of $8,500. The duty was 12½ per cent *ad valorem*, and the imports included both bottled and barreled beer. The Danish beer was known as "Carlsberg" and was strongly impregnated with alcohol for the climate; the American beer was of lighter quality. Two cheap barreled beers, Kongun and Aldersro, were imported from Denmark. Liqueurs and champagne were brought in for the foreign population.

There has always been much drinking in the Islands and great need of temperance reform. The temperance movement was introduced by Moravian missionaries, who worked chiefly among the negroes. They were followed by representatives of the Anglican Church, the Independent Order of Good Templars, and the Lutheran Church (represented by the Blue Cross). In 1910 the temperance forces presented a petition to the Colonial Council asking for Sunday closing of liquor-shops, and in 1913 the Rev. Joseph Petersen proposed total Prohibition in the Council. In 1916 the Minister of Financial Affairs, Dr. Edv. Brandes, proposed State monopoly of the liquor traffic and reduction of rumshops in the Islands. Before any of the proposals were adopted by the Danish Parliament, however, the Islands were transferred to the United States. The treaty of sale provided that Danish laws should remain in force until the Congress of the United States enacted special legislation to replace them.

Under the new Government, agitation for temperance reform continued and resulted in the passage of an ordinance in 1918 under which the importation of all intoxicating beverages, except malt liquors, was stopped and the sale of such liquors forbidden. The principal provisions of the ordinance were:

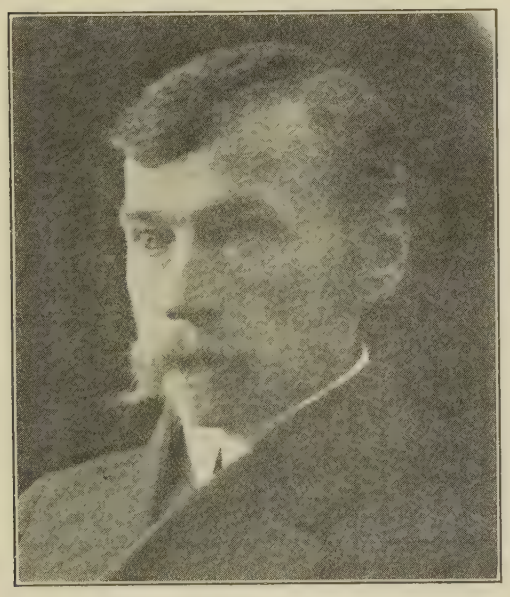
> That on approval of this Ordinance, and thereafter, it shall be unlawful to import any intoxicating drink or drug other than malt liquors, except as otherwise provided in this Ordinance.
>
> That one year after the approval of this Ordinance and thereafter, it shall be unlawful to manufacture, sell, give away, or to expose for sale or gift, any intoxicating drink or drug other than malt liquors, except as otherwise provided in this Ordinance.
>
> That the foregoing provisions of this Ordinance shall not be considered or construed to prohibit the manufacture of rum for export only, or the exportation, and sale of the same beyond the limits of the Virgin Islands of the United States.
>
> The penalty for violation of this Ordinance shall be a fine of not less than Francs one hundred, and not more than Francs two hundred and fifty for a first offense, and for a second subsequent offense a fine of not less than Francs two hundred and fifty, and not more than Francs one thousand, or imprisonment for not less than one month, and not more than one year, or by both such fine and imprisonment.
>
> That one year after the signing of the Treaty of Peace by the United States and the nations with whom we are now at war, this Ordinance shall be subject to revision.

During the World War the Colonial Councils passed Prohibition acts as War measures. As a result, St. Thomas, where previously champagne sold for $1 a bottle and other liquors were equally inexpensive, as well as St. Croix and St. John, gradually became dry. With the removal of Prohibition at the end of the War, however, rum-making was resumed. At that period the Constitution of the United States in all its provisions was not applicable to the Islands, and the Eighteenth Amendment had no meaning there. Indirectly, however, the Islands felt the force of American Prohibition, as Prohibition Director Donaldson refused to permit the shipment to St. Thomas from Porto Rico of alcohol to be used in the manufacture of bay rum, unless the manufacturers agreed to denature their product so that it could not be used for beverage purposes.

On Sept. 4, 1920, the *American Issue* published an Associated Press story from San Juan, Porto Rico, saying that the Virgin Islands were probably the wettest United States territory. It also stated that the Danish laws were still in force and that the Colonial Council of St. Croix had just passed a bill repealing former local legislation for that island, which provided for local Prohibition until a specified period after the War, and that similar legislation was pending in the islands of St. Thomas and St. John. In recent years Prohibition is more strictly enforced, but there are numerous stills from which the natives obtain rum.

Active temperance work in the Islands is at present being carried on by the churches and the Woman's Christian Temperance Union. There are three branch Unions, that of St. Thomas having 45 members. Prominent among W. C. T. U. workers are Maren Knudsen, Clara Smyre, and Mrs. L. G. Gray.

VIROLA, YRJÖ. (Esthonian **Jüri Tilk**). Esthonian-Finnish teacher, journalist, and editor; born



YRJÖ VIROLA

at Tori, Esthonia, Oct. 1, 1865. The son of a poor farmer, he obtained some education in the local common schools; and later, by his own application to study, he was able to pass the teachers' examination and to enter the University of Helsingfors, Finland (M.Ph.). For nine years (1884-92) he was a teacher in his native parish; from 1892 to 1898 he was editor of the paper *Olewik* in Tartu; and since 1905 he has edited *Uusi Suomi* ("New Finland"). In 1918 he discarded his Esthonian name, Jüri Tilk, for the Finnish Yrjö Virola, by which he has since been known.

Virola has long been active in temperance work. For many years, through Teacher Wagner, of Vejle, he was associated with the Danish temperance movement, and was a zealous correspondent of the Danish temperance press. He was founder and president of the first Esthonian temperance society (1889-92), and of the Tartu Temperance Society (1893-97). Besides lecturing and writing many articles on temperance, he has translated into the Esthonian language several works of noted Prohibitionists, such as Matti Helenius-Seppälä and Sir B. W. Richardson. Further, he edited the "Almanac of the Esthonian Temperance Society" (*Eesti Karskuse Seltside Kalender*), 1892-1905, and the *Töömehe Sober* ("Workman's Friend") (1892).

VISHNU. See BRAHMANISM.

VISITATION DAY. A term having its origin in the custom in the Church of England for the archdeacons to visit annually the various parts of their districts, on which occasions they delivered charges dealing with matters of important interest. Afterward the archdeacon and the churchwardens dined together at the leading hotel or inn of the town visited, the toast of the archdeacon being drunk in wine or some other alcoholic beverage.

VITICULTURE. The cultivation of the vine, with especial reference to wine-making; the art of grape-growing.

VITRIOL. (1) A name applied to sulfates of copper, iron (copperas), and zinc.

(2) Oil of vitriol; concentrated sulfuric acid (H_2SO_4), a corrosive acid. It was recommended by Rack for addition in solution to new beer, to give it the frothy head of ripened beer. See ADULTERATION, vol. i, p. 54.

VODKA. A spirituous liquor of high alcoholic content commonly drunk in Russia. It was formerly made of rye, with 15 to 20 per cent of barley malt added to provide the necessary sugar. Potatoes and maize are now used as the raw material, with green rye malt instead of barley malt.

In 1895 Count Sergius Witte invented the vodka monopoly as a temperance reform for the Russian peasantry, who were being debased by this beverage. Intended to provide for the progressive reduction of the use of alcohol, it did not receive a fair trial because of the State revenues received from the sale of vodka. The Czar prohibited its sale as a World War (1914-18) measure. This prohibition was continued for a brief time by the Soviet Government, until revenue needs led to its discontinuance. When the War began the Russian budget was receiving 1,000,000 rubles annually from the State vodka monopoly, or more than one fourth of the total State revenue.

The Soviet Government in 1925 canceled the prohibition of vodka, and resumed the State monopoly of its manufacture and sale, at the pre-War alcoholic strength of 40 per cent, alleging that this would check the use of *samogen*, the Russian moonshine or home-made vodka.

The consumption of vodka has rapidly increased of late years. From 1.7 liters per head in 1925-26, it increased to 2.9 liters in the following year, and 3.6 liters the next year, now standing at 42.8 per cent of the pre-War consumption. While the illicit production of *samogen* has decreased, it has not been eliminated.

The Russian budget for the years 1928-33, according to official statements, provides for a gradual decrease in the production of vodka, allowing for the following output in millions of liters:

YEARS	TOWN	COUNTRY	TOTAL
1928-29	178.3	350.5	528.9
1929-30	153.7	350.5	504.3
1930-31	141.4	338.2	479.7
1931-32	116.8	301.3	418.2
1932-33	79.9	289.0	368.9

This plan provides for a greater decrease in the amount of vodka allowed to towns, where the danger of clandestine distilling is slight, than in the country, where moonshining has become common. The Russian expenditure on alcoholic drinks in 1928 was 750,000,000.00 rubles.

In spite of the proposed reduction in the amount of permitted vodka set forth in the five-year budget, the Commissariat of Finance, in September, 1929, announced that it would be necessary to increase the production of vodka by 100,000,000 quarts in 1930, in order to add 120,000,000 rubles to the budget.

Nikolai Bukharin, President of the Third International, addressing the 1928 Congress of the Communist Youth organization, which has 2,500,000 members, assailed the consumption of vodka, asserting that some workers were spending 14 to 15 per cent of their wages in drink. He ranked vodka as one of the six great enemies of Communism in Russia.

See RUSSIA; STATE CONTROL AND MONOPOLY.

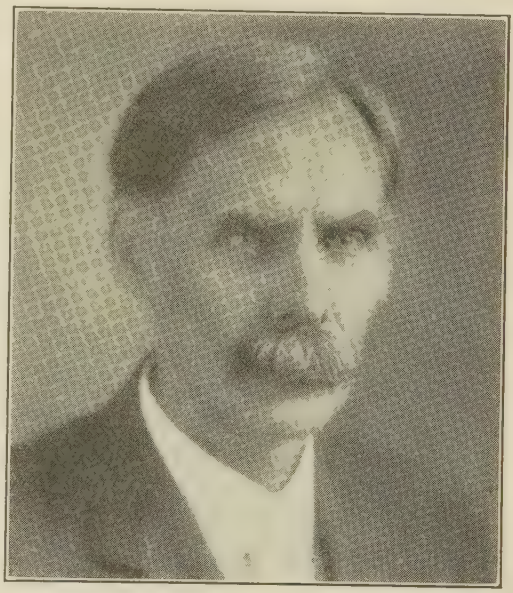
VOKES, MILES. Canadian business man, public official, and temperance advocate; born in York, England, Dec. 19, 1854; educated in the public schools of Canada. When Miles was but two years of age, the Vokes family migrated from England to the Dominion of Canada, where, upon the completion of his school career, he was employed for a time in the building and contracting business. In the early eighties he became a hardware merchant in the city of Toronto, and since 1883 he has been president and general manager of the Vokes Hardware Company, Limited, of Toronto. On April 15, 1880, he married Miss Eliza Rosetta Watson, of Dixie, Ontario. He has been a prominent participant in the civic and educational life of Toronto, serving for two years on the city council, for four years on the municipal board of education, and for three years on the Public Library board.

A lifelong advocate of the principles of temperance and total abstinence, Vokes early became interested in the Prohibition movement in the Dominion. He served for more than twenty years as a member of the executive committee of the Ontario Branch of the Dominion Alliance for the Total Suppression of the Liquor Traffic, and from 1910 to 1920 he was chairman of its finance committee. In 1919 he was elected president of the Alliance for Canada, in which office he served for one term. Upon the formation of the World League Against Alcoholism in Washington, D. C., in 1919, he was elected treasurer. As the accredited representative of the World League, he was present at the Fifteenth International Congress Against Alcoholism, held at Washington in September, 1920.

VOLKSBOND TEGEN DRANKMISBRUIK (People's League Against Drunkenness). A Dutch society founded in Amsterdam in September, 1875, for the purpose of preventing the abuse of strong liquor by removing, as far as possible, the causes of misuse. It is not a radical society, but was established on the principle of soberness, with temperance obligatory and abstinence discretionary. It has aimed at the development of self-control, domestic happiness, and welfare through its efforts for lodging and feeding the people; the cultivation of public health and bodily exercise; the promotion of home occupations by means of classes, competitions, etc.; and the ennobling of public amusements. In carrying out these aims it has established public recreation centers, coffee-houses, club-houses, housewifery schools, gardens for the people, reading-rooms, a museum, a sanitarium, consultation offices for those given to drinking, etc. For half a century the League has been encouraged by the Government and by various provinces and municipalities and has accomplished a great reduction in the consumption of alcoholic liquors in the Netherlands. It has a membership of more than 16,500.

The first president of the League was M. Philippona, and his successors in that office have been: F. C. Borgesius, Dr. W. P. Ruysch, and Prof. C. A. Pekelharing, M.D. The official organ of the League, *De Volksbond*, is issued every other month. Headquarters are maintained at Anna Paulownastraat 46, The Hague.

VOLSTEAD, ANDREW J. American attorney and ex-Congressman; born in 1860 in Goodhue



ANDREW J. VOLSTEAD
—*Copyright by Harris & Ewing*

County, Minnesota; educated at St. Olaf's College and Decorah Institute, Minn. He was admitted to the bar in 1884 and began the practise of law at Lac qui Parle. In 1886 he removed to Granite Falls, where he now resides. In 1894 he married Miss Nellie Gilruth.

Volstead was president of the board of education, city attorney, and mayor of Granite Falls, and for fourteen years county attorney of Yellow Medicine County. He was elected to Congress from the 7th Minnesota District, serving in the House of Representatives in the 58th to the 67th Congresses, inclusive (1903-23).

On election to the House, Representative Volstead was assigned to the Committee on Public Lands. After eight years he was transferred to the Judiciary Committee, of which, upon the election of a Republican House, he was made chairman. It was while serving in this capacity that he wrote and introduced into Congress the National Prohi-

bition Act, generally known as the VOLSTEAD LAW. He also piloted to victory the resolution submitting the Eighteenth Amendment to the Legislatures of the several States. Other laws whose passage he was instrumental in securing include: The Farmers' Co-operative Marketing Act, the Volstead Drainage Law, under which much swamp land in the northern part of Minnesota was made suitable for homes, and the Vreeland Emergency Currency Act.

In October, 1925, he was appointed legal adviser to the chief of the Northwestern Dry Enforcement District, which includes Minnesota, North Dakota, South Dakota, and western Wisconsin. He now resides in St. Paul, Minn.

VOLSTEAD LAW. The name popularly designated to the Federal Prohibition Enforcement Code, passed in 1919 by the Congress of the United States for the enforcement of War-time Prohibition, which went into effect July 1, 1919, and also for the enforcement of the Eighteenth Amendment to the Federal Constitution, which became effective Jan. 16, 1920. It was introduced in the House of Representatives on May 27, 1919, by Congressman Andrew J. Volstead, of Minnesota, from whom the measure takes its name, and passed both houses of Congress, becoming a law on Oct. 28 of that year. The measure is entitled

An Act To prohibit intoxicating beverages, and to regulate the manufacture, production, use, and sale of high-proof spirits for other than beverage purposes, and to insure an ample supply of alcohol and promote its use in scientific research and in the development of fuel, dye, and other lawful industries.

The provisions of the Volstead Law are summarized in the "Anti-Saloon League Year Book" for 1920 as follows:

Title I.

Sec. 1. Definitions. The words "Beer, wine, or other intoxicating malt or vinous liquors" in the War Prohibition Act shall be hereafter construed to mean any such beverages which contain one-half of 1 per centum or more of alcohol by volume.

Sec. 2. Commissioner to Enforce. Commissioner of Internal Revenue and his assistants to investigate violations of War Prohibition Act and report to local United States Attorney, who is directed to prosecute offenders under the Attorney General's direction. Commissioner and his assistants authorized to swear out warrants for arrests, and to conduct preliminary trials under control of the district attorney.

Sec. 3. Nuisances. Places where intoxicating liquors are sold, in violation of War Prohibition Act, declared a common nuisance, with penalty on persons maintaining such nuisances; fines and costs to be a lien on the premises, if the owner has knowledge or reason to believe his property is being used in violation of War Prohibition Act. Violation of this title on leased premises to work forfeiture of lease, at option of lessor.

Sec. 4. Injunction. District attorneys, or other officers designated, to prosecute suits for the abatement of such nuisances, in any court of equity, United States and State courts being given concurrent jurisdiction. Temporary injunctions may be issued by the court, or judge in vacation, restraining removal of the liquors, etc., as well as continuance of the nuisance. No bond to be required as preliminary to the issue of a writ of injunction. Injunction, in case the court finds there has been violation of the law, to prohibit sale or storage of liquors on the premises in question for a year, or during the war and the period of demobilization. Owner, etc., to be permitted to resume control of property by filing bond to abate the nuisance and prevent its reestablishment for a year, or during the war and the period of demobilization, if the judge is satisfied of his good faith. Persons violating injunctions to be subject to summary trial and punishment by the court, or the judge in vacation. Contempt proceedings to commence by filing with clerk of court affidavit of violation, followed by warrant of arrest issued by the court or judge. Trial to be on affidavits, or oral examination on demand of either party.

Summary of the Law

Sec. 5. Powers of Officers. Revenue officers and officers charged with enforcing criminal laws to have same power for enforcing War Prohibition Act as for enforcing any Federal law concerning manufacture or sale of intoxicating liquors.

Sec. 6. Constitutionality. Invalidity of any section or provision of the bill not to affect any provision otherwise valid.

Sec. 7. Repeal and Saving Clause. No provisions of the bill to be construed as limiting any regulations prohibiting manufacture, sale, etc., of intoxicating liquors within prescribed zones, or as prohibiting enforcement of War Prohibition through the military or naval authorities.

Title II

Prohibition of Intoxicating Beverages.

Sec. 1. Definition. Intoxicating liquor is defined to include alcohol, brandy, whisky, rum, gin, beer, ale, porter, and wine, and in addition thereto any other spirituous, vinous, malt, or fermented liquor, liquids, and compounds, whether medicated or not, and by whatever name called, containing one-half of 1 per centum or more of alcohol by volume which are fit for use for beverage purposes: Provided, however, That the foregoing definition shall not extend to dealcoholized wine nor to any liquor or liquid produced by the process by which beer, ale, or porter is manufactured but containing not more than one-half of 1 per centum of alcohol if such liquor or liquids shall be otherwise denominated than as beer, ale, or porter.

Intoxicating Beverages Defined

Sec. 2. Arrests, Etc. Commissioner of Internal Revenue and his assistants to investigate and report violations of the bill to the local United States Attorney, who is directed to prosecute offenders under the Attorney General's direction. Commissioner and his assistants authorized to swear out warrants for arrests and search, and to conduct preliminary trials under control of the district attorney, R. S. 1014, which prescribes the procedure for arresting offenders in general, made applicable.

Sec. 3. Prohibition. Manufacture, sale, transportation, importation, exportation, possession, etc., of intoxicating liquors prohibited, from the date when the Eighteenth Amendment takes effect, except as otherwise provided in the bill. Purchase and sale of warehouse receipts covering distilled spirits in warehouses is permitted and no tax shall attach to such sale of receipts.

Sec. 4. Exceptions. Prohibition not to apply to:

(a) denatured alcohol;
(b) medicinal preparations in accordance with United States Pharmacopeia, etc., if unfit for beverage use;
(c) patent medicines unfit for beverage uses;
(d) toilet preparations unfit for beverage use, having quantity of alcohol printed on the package;
(e) flavoring extracts unfit for use as a beverage;
(f) vinegar and fruit juices for the production of vinegar.

Manufacturers of these articles required to obtain permits for such manufacture and for purchase of liquors needed as material, and to give bond, keep records and make reports as specified in the bill or by direction of the Commissioner of Internal Revenue. Manufacturers not to sell or use liquor otherwise than as an ingredient of articles manufactured. No more alcohol to be used in manufacture of extracts, etc., than is needed for extraction or solution of elements contained for preservation. Sale of any of the articles under (a), (b), (c), (d), or (f), or extracts or syrups, for beverage purposes, or where seller might reasonably deduce intention of purchaser to use them for beverage purposes, or sale of beverages containing one-half of 1 per cent or more of alcohol by volume in which extracts, etc., are used as ingredients, to subject seller to penalties prescribed in Sec. 30.

Permits

Sec. 5. Analysis of Manufactured Articles. Commissioner authorized to make analysis of any article mentioned in Sec. 4, to ascertain whether it corresponds to the limitations prescribed; if the analysis shows that it does not, he may summon the manufacturer to show cause why the permit should not be revoked. Decision of Commissioner after hearing to be subject to court review.

Sec. 6. Permits. Permits required for manufacture, sale, purchase, transportation or prescription of liquor, except for purchase of liquor prescribed by a physician. Permits for manufacture, prescription, sale or transportation to continue one year, to expire at the close of the calendar year of issuance. Existing permits may be extended. Permits for purchase of liquor to be in force

not over 90 days after issuance; such permits to specify the quantity and kind of liquor and the purpose for which it is to be used. Permits not to be issued to any person who has violated any Federal or state liquor permit within one year. Retail permits to be issued only to licensed pharmacists; prescription permits, only to licensed physicians in active practice. Commissioner authorized to require bond of applicants and to prescribe form of permits, etc. Decision of Commissioner may be reviewed in courts. Provision made for the manufacture and sale of wine for sacramental purposes.

Sec. 7. Prescriptions. Liquor not to be prescribed except by licensed physician in active practice, and he shall not prescribe unless he in good faith believes that the prescription will afford relief to the patient from an ailment. Not over one pint of spirituous liquor to be prescribed for any person internally within ten days, and no prescription to be filled more than once. Prescriptions to be endorsed "cancelled" as soon as filled, and records to be kept by both physician and pharmacist.

Physicans' Prescriptions

Sec. 8. Prescription Forms. Prescriptions to be on forms prescribed by the Commissioner of Internal Revenue, with stubs containing copies of prescriptions furnished at cost. Books with stubs filled out to be returned to the Commissioner, with all unused or defaced blanks.

Sec. 9. Revocation of Permits. Commissioner to summon persons holding permits to a hearing in case of complaint under oath charging violation of the bill, or of any state liquor law, or in case he has reason to believe such violation has occurred; and upon establishment of such violation wilfully to revoke the permit, no further permit to be granted to such person within one year thereafter. Action of Commissioner to be subject to court review.

Sec. 10. Record of Sales, Etc. Commissioner to prescribe form of record to be filled out and report to be filed by persons manufacturing, purchasing for sale, selling or transporting liquor, such record and report to state the amount and kind of liquor, the name and addresses of persons connected with the transaction, and the time and place.

Records

Sec. 11. Records of Manufacturers and Druggists. Records kept by manufacturers and druggists to contain copies of permits to purchase, for each sale made. Manufacturers and wholesale drunggists not to sell except at wholesale, and only to persons who have permits to purchase in such quantities.

Sec. 12. Labels of Containers. Manufacturers to attach to all liquor containers a label stating manufacturer's name, kind and quantity of liquor, date of manufacture and copy of manufacturing permit, which label is not to be removed by the wholesaler. Wholesalers to attach to all liquor packages sold by them a label stating kind of liquor, manufacturer's name, date of sale and name of purchaser, which label is not to be removed until liquor is used.

Sec. 13. Records, Etc., of Carriers. Carriers transporting liquor are to secure permit and record liquor received for shipment, and to deliver only to persons presenting verified copy of permit to purchase. Copy of permit to be made part of carrier's permanent record. Agents of carriers authorized to administer oaths to consignees, who must be identified if not personally known to the agent; name and address of persons identifying to be included in record.

Sec. 14. Deceiving Carrier, Receiving Without Label. No person to offer liquor for shipment without notifying carrier of nature and character of shipment. Liquors not to be transported by carriers nor received from them unless package is labeled to show name and address of consignor and consignee, kind and quantity of liquor, number of permit, and address of person using it.

Carriers

Sec. 15. False Statements on Package. Consignee not to receive, and consignor or carrier not to deliver, liquor packages on which appear statements which he knows to be false.

Sec. 16. Switching Names or Fraudulent Consignees. No person to give a carrier an order for delivery of liquor, with intent to enable any person other than a *bona fide* consignee to obtain it.

Sec. 17. Advertisements. Advertising of liquors by any means or method prohibited, except that manufacturers and wholesale druggists may furnish price lists to persons permitted to sell liquor.

Sec. 18. Formulae, Tablets, Compounds to Make Beverage Liquor. Advertising, manufacture, sale, etc., of preparations or formulae for use in unlawful manufacture of intoxicating liquor prohibited.

Sec. 19. Soliciting Orders. To solicit or receive from another an order for liquor or give information of how it may be obtained in violation of the bill.

Sec. 20. Civil Damage Action Against Dealer. Persons injured by intoxicated persons to have right of action against any person contributing to such intoxication by selling liquor or assisting in procuring it. This right to survive in case of death of either party.

Sec. 21. Nuisances. Places where intoxicating liquor is manufactured, sold, etc., in violation of this title declared a common nuisance, with penalty on persons maintaining such nuisances; fines and costs to be a lien on the premises, if the owner has knowledge or reason to believe his property is being so used.

Sec. 22. Abatement of Nuisances. Attorney General or district attorney or state prosecuting attorneys or Commissioner of Internal Revenue or his subordinates authorized to prosecute suits for abatement of such nuisances, in any court of equity. Temporary injunctions may be issued by the court, or judge in vacation, restraining removal of liquors, etc., as well as continuance of the nuisance. No bond to be required in instituting the proceedings. Finding of actual violation of law not necessary, if material allegations of petition are true. Court may order abandonment of the building, etc., for one year, or may permit owner, etc., to resume control upon giving bond that no liquor will thereafter be manufactured, sold, etc., on the premises.

Sec. 23. Fee of Officers for Selling. Officers entitled to same fee for removal and sale of property under the bill as sheriff of the county for selling property on execution, besides a reasonable sum for closing premises and keeping them closed. Violation of this title on leased premises to work forfeiture of lease, at option of lessor.

Sec. 24. Contempt Proceedings. Violation of injunctions punishable by fine of not over $1,000 and imprisonment from 30 days to one year; court to have power to enforce injunctions.

Sec. 25. Searches and Seizures—Property Rights in Liquor. Possession of liquor or property designed for manufacture of liquor contrary to this title prohibited; no property rights to exist in such liquor or property. Search warrants to be issued as provided in Title XI of the Espionage Act (40 Stat. 228-230), and property seized to be subject to disposition as the court may order. Liquor and property designed for unlawful manufacture of liquor to be destroyed. Private dwellings not to be searched unless used for unlawful sale of liquor, or used in part for business purposes. Rooms used exclusively for residence purposes in hotels and boarding-houses are considered private dwellings.

Search and Seizure

Sec. 26. Seizure of Vehicles. Vehicles discovered transporting liquors contrary to law to be seized by the officer discovering them, and the person in charge arrested and proceeded against. Vehicles to be returned to owner upon sufficient bond. Liquor to be destroyed on conviction, and vehicles sold and proceeds paid into the treasury, except fee for seizure and expenses and bona fide liens, unless the owner can show ignorance of the purpose for which the vehicle was used. Unclaimed vehicles to be advertised for two weeks before sale.

Sec. 27. Disposition of Seized Liquors. Seized liquors, instead of being destroyed, may, by order of the court, be delivered to any government agency for medicinal, mechanical or scientific uses, or may be sold to persons having a permit to purchase.

Sec. 28. Powers of Officers. Revenue and other officers charged with enforcing criminal laws to have same power for enforcing this bill as for enforcing any Federal law concerning manufacture or sale of intoxicating liquor.

Sec. 29. Penalties. Any person who manufactures or sells liquor in violation of this title shall for a first offense be fined not more than $1,000, or imprisoned not exceeding six months, and for a second or subsequent offense shall be fined not less than $200 nor more than $2,000 and be imprisoned not less than one month nor more than five years. Any person violating the provisions of any permit, or who makes any false record, report, or affidavit required by this title, or violates any of the provisions of this title, for which offense a special penalty is not prescribed, shall be fined for the first offense not more than $500; for a second offense not less than $100 nor more than $1,000, or be imprisoned not more than ninety days; for any subsequent offense he shall be fined not less than $500 and be imprisoned not less than three months nor more than two years.

Penalties

Penalties provided against the manufacture of liquor without a permit are not to be applied to persons manufacturing nonintoxicating cider and fruit juices exclusively for use in their homes.

Sec. 30. No Person Excused From Testifying. No person to be excused from testifying on ground that his evi-

dence would tend to incriminate him; no natural person to be prosecuted on account of testimony given, except for perjury.

Sec. 31. Venue. Sale and delivery of liquor delivered by carriers to be deemed to be made in county or district where sale or delivery was made, or through which shipment was made; and prosecution may be had in any such county or district.

Sec. 32. Affidavits and Indictments. Separate offenses may be united in separate courts and tried at one trial. Name of purchaser or negative averments not required on indictment, etc., but allegation that the act was prohibited and unlawful is sufficient.

Sec. 33. Possession of Liquor. Possession of liquor after February 1, 1920, by persons not legally permitted, to be prima facie evidence of intent to violate this title. Persons permitted to have liquor to report within ten days after amendment becomes operative to the Commissioner of Internal Revenue the kind and amount of liquor in their possession. Possession of liquor in private dwellings not to be unlawful and not required to be reported, but such liquors must be used for personal consumption of the owner, his family and guests; burden of proof to be on possessor to prove that it was lawfully acquired, possessed and is non-intoxicating.

Possession

Sec. 34. Publicity of Records. Records of manufacturers, druggists, physicians, and carriers to be subject to inspection by Federal and state officers or by designated persons. Copies to be competent evidence in any proceeding in which the original would be competent.

Sc. 35. Repeal—Tax on Illegal Sales. Only inconsistent provisions of existing law to be repealed by this act. Liquor tax stamps not to be issued in advance, but on evidence of illegal manufacture or sale double the present tax to be assessed, with a penalty of $500 on retail dealers and $1,000 on manufacturers; payment of such tax and penalty not to give any relief from criminal liability. Commissioner of Internal Revenue, with approval of Secretary of the Treasury or Attorney General, authorized to compromise suits.

Sec. 36. Constitutionality. Invalidity of any provision of the bill not to invalidate any other provision.

Sec. 37. Storage of Liquor, Near-Beer, Etc. Storage of liquor, manufactured prior to taking effect of the bill, in United States bonded warehouses, and transportation after tax paid for purposes authorized, not prohibited. Manufacturers of beverages containing less than one-half of 1 per cent of alcohol may be permitted to develop liquid with a greater alcoholic content, upon giving bond to reduce the content below one-half of 1 per cent. Alcohol removed to be subject to the same law as other liquors, if saved; if evaporated and not saved to pay no tax. Beer, etc., containing less than one-half of 1 per cent of alcohol by volume not included in intoxicating liquor, but sale for beverage purposes under such name prohibited; burden of proof on seller to show that alcoholic content less than one-half of 1 per cent.

Storage

Sec. 38. Employment of Clerks, Etc. Commissioner of Internal Revenue and Attorney General authorized to employ, under the Civil Service Act, with preference to persons in military or naval service during the recent war, such assistants, clerks, etc., as may be necessary for the enforcement of the bill, so much money as necessary being authorized to be appropriated for that purpose.

Sec. 39. Service of Summons on Owners of Property. Summons to be served personally on persons whose property is affected in any case but who have not personally violated the law, if such persons are to be found within jurisdiction of the court.

Title III. Industrial Alcohol

Sec. 1. Definition.

Sec. 2. Registration of Industrial Alcohol Plants. Producers of alcohol to register industrial alcohol plants within 30 days after the passage of the bill, and as soon as practicable to give bond and receive permit for operation of the plant. Same procedure to be followed in case of new plants hereafter established.

Sec. 3. Warehouses. Warehouses for storage and distribution of alcohol for non-beverage purposes may be established under bond and permit, in connection with manufacturing plants or elsewhere; entry, storage, and withdrawal of alcohol to be subject to regulations by the Commissioner of Internal Revenue.

Warehouses

Sec. 4. Transfer of Alcohol. Alcohol produced at registered plants or stored in bonded warehouses may be transferred to other plants or warehouses.

Sec. 5. Taxes. Taxes imposed on alcohol to attach as soon as alcohol is in existence, as a first lien on the alcohol and the premises of production or storage, with improvements and appliances, the proprietors of the plants and warehouses being jointly liable.

Sec. 6. Withdrawal of Distilled Spirits From Warehouses. Distilled spirits fit for beverage purposes in bonded warehouses when Eighteenth Amendment goes into effect may be withdrawn for denaturation on deposit in bonded warehouses established under this bill; such spirits, if not suitable for other than beverage purposes, to be redistilled and thereafter denatured or sold in accordance with this bill.

Sec. 7. Transformation of Distilleries, Etc. Existing distilleries and bonded warehouses may, upon filing bond and obtaining permit, be operated as industrial alcohol plants and bonded warehouses under this title.

Sec. 8. Production of Alcohol. Alcohol may be produced at industrial alcohol plants from raw materials or by any suitable processes and may be used at such plants or bonded warehouses or sold for any lawful purpose.

Sec. 9. Exceptions. Industrial alcohol plants and bonded warehouses established under this title to be exempt from various provisions of the internal revenue laws governing distilleries, etc.

Sec. 10. Tax-Free Alcohol. Denaturing plants may be established upon filing bond and obtaining permit, at industrial alcohol plants or elsewhere, to be used exclusively for the denaturation of alcohol. Denatured alcohol to be free of tax when sold for domestic use or for export. Manufacturers of distilled vinegar not to be required to raise proof of alcohol used in manufacture, or to denature it.

Sec. 11. Withdrawal of Alcohol, Tax Free. Alcohol may be withdrawn tax free from industrial alcohol plants or bonded warehouses for denaturation, for use by any Federal or State agency, scientific institutions or hospitals, or any other lawful tax-free purpose. Spirits of less proof than 160° to be deemed alcohol for purpose of denaturation. Permit required for purchase of tax-free alcohol, also bonds as prescribed in Title I, except where the United States or a State is the purchaser.

Denaturation

Sec. 12. Penalties. Penalties provided in Title III to be in addition to those in Title II.

Sec. 13. Regulations. Commissioner of Internal Revenue to issue regulations concerning industrial alcohol plants, etc., with the object of protecting the revenue, preventing illegal use of alcohol and developing the non-beverage alcohol industry. Regulations to have force of law.

Sec. 14. Allowance for Shrinkage, Etc. Commissioner authorized to remit or refund tax in case of evaporation, shrinkage, leakage, etc., of alcohol during distillation, etc., if satisfied that the alcohol has not been diverted to an illegal use; no allowance to be made if the person claiming it is indemnified by insurance against such loss.

Sec. 15. Penalties. Penalty for violations of Title III to be not over $1,000 or 30 days, or both, for the first offense; from $1,000 to $10,000 and from 30 days to a year for subsequent offenses. Commissioner authorized to refuse permit for a year in case of second or subsequent offenses.

Sec. 16. Taxes. Taxes payable on alcohol to be collected either by assessment or by stamp.

Sec. 17. Release of Property Seized. Commissioner authorized to release property seized, on taking bond from the claimant.

Sec. 18. Administration. General administrative provisions of internal revenue laws made applicable to this title.

Sec. 19. Repeal. Prior laws relating to alcohol repealed so far as inconsistent with this title.

Sec. 20. Date of Taking Effect. Title I and III and Secs. 1, 39, and 40 of Title II to take effect at once; the other sections of Title II, when the Eighteenth Amendment goes into effect.

The enactment of the Volstead Law was secured after a long and bitter fight between the temperance and the liquor interests represented in both houses of Congress. At the introduction of the measure by Congressman Volstead it was referred to the House Judiciary Committee. This committee acted on the bill, making changes which somewhat weakened its provisions for search and seizure, the soliciting of orders for liquor, and the section requiring reports from local officers as to arrests for drunkenness. However, the measure was reported favorably to the House, the vote being 17-2

The Bill in the House

in favor of recommending its passage. The dissenting votes were cast by Representatives Igoe and Dyer, both of Missouri, who had tried to secure amendments making the bill less stringent.

During the discussion of the bill in the House the principal fight centered around the definition of intoxicants, the measure fixing the alcoholic limit of beverages at one half of 1 per cent by volume. A fight was made by the wet interests to allow the manufacture and sale of 2.75 per-cent beer.

The first section of the Law, which pertains to the enforcement of War Prohibition, was approved by the House on July 17, after which the second part, the enforcement of the Eighteenth Amendment, was taken up. In the discussion of War Prohibition a motion to repeal the War act was prevented, a vote on repeal being refused, and an amendment providing for the sale of 2.75 per-cent beer was overwhelmingly defeated. An amendment, proposed by Representative Igoe, to strike out all definition of intoxicants was defeated by a record vote of 123-83, and one offered by Representative Gard, of Ohio, providing that a person charged with violating a liquor-selling injunction might demand and obtain a trial by jury, provoked an hour's debate, but was also defeated by a vote of 78-76. All attempts to eliminate the drastic provisions of the bill were defeated. An amendment offered by Wilson of Pennsylvania to permit the making of cider for personal use was defeated by vote of 72-50, while Volstead's flavoring extract amendment was passed by vote of 79-74.

The debate on the provisions for the enforcement of the Eighteenth Amendment centered around the question of search and seizure and "possession." Possession was permitted, an amendment of July 21 to make home possession of liquor unlawful having been defeated, only three members voting for it. The search-and-seizure clause was strengthened by the Barkley amendment, making it possible to search homes where liquor is sold, but providing that no home be searched unless there is ample proof against the owner that it is a place of public resort for the sale of liquor. Severe penalties were provided for the issue of search-warrants without just cause and for any abuse in executing them. When Sec. 35 of the bill, dealing with Constitutional Prohibition, and containing the provision making it unlawful to store liquor at home for personal use, was reached, the House was thrown into wild confusion. Every member wanted to speak or offer an amendment. Volstead, as the author of the bill, was given preference and he offered two amendments, fixing the time for reporting the possession of intoxicants. An amendment offered by Baker, of California, making it unlawful to have liquor in one's own dwelling, was supported by three members, but opposed by Volstead and defeated.

Debate on Search and Seizure

The search-and-seizure provision as passed is not so drastic as that in many State codes, the fear of violating the sanctity of the home acting as a deterrent. To prevent the owner from turning his dwelling into a speak-easy, however, an amendment was adopted providing that liquors in the home must be only for the consumption of the owner of the dwelling, his family, and bona-fide guests. An amendment, offered by Igoe, making provision for handling sacramental wine, which the bill had failed to do, was also adopted. The final vote on the measure was taken after a motion by Igoe to recommit the bill had been defeated by a vote of 255-136; the bill passed by a vote of 287-100, on July 22, 1919, three members voting "present."

The measure was then sent to the Senate, where it was referred to the Judiciary Subcommittee, of which Senator Sterling of South Dakota was chairman. After consideration by the Subcommittee and slight amendment, the bill was reported favorably to the Judiciary Committee, which made a few changes in the bill, the principal one being a definition of the word "dwelling," to include residences, apartments, hotels, or similar places of abode. The provision permitting individual storage and consumption of intoxicants was retained, as was also the Subcommittee amendment permitting the home manufacture of light wine and cider. To prevent individuals from storing away large quantities of liquor for their own use, as unfair to the spirit of the law and to those unable to do so, Senator Walsh of Montana favored a provision to make these stores taxable and to require the owners to report the amount of liquor held.

The Bill in the Senate

Tremendous pressure was brought to bear by the wet interests to amend the code to weaken it sufficiently to encourage the illicit manufacturer in law violation and to give him a fighting chance in court, possibly to escape conviction on technicalities, or at least to delay the administration of justice. The wet press professed to be concerned lest the Prohibitionists defeat themselves by making the law too stringent, which would bring about a revulsion of feeling and the repeal of the Amendment. The argument that Congress had no power to define intoxicating liquor was settled by the citation of many precedents.

The enforcement measure was reported favorably to the Senate on Aug. 16, but there is no record of the Judiciary Committee vote on it. It was debated in the Senate on Sept. 4 and 5, was slightly amended, and was passed without roll-call, the measure being substantially the same as that reported from the Judiciary Committee and differing from the House bill in some minor points. The Senate extended the operation of the bill to include the Canal Zone and voted to permit householders to manufacture light wine and cider, retaining the House definition of intoxicating liquors. The Senate returned the amended bill to the House and the latter body refused to concur in the amendments, as a result of which the measure went to conference to reach an agreement. In the Senate, Sterling, Nelson, and Overman were appointed conferees; in the House, Volstead, Webb, and Morgan.

After three weeks' deadlock the conferees reached an agreement on Oct. 1, and the bill was returned without fundamental changes in its plan for strict enforcement of both War and Prohibition enforcement by the Commissioner of Internal Revenue and the Department of Justice. The provisions for the manufacture and sale of industrial spirits and of spirits for sacramental and industrial purposes were retained, but rigorous safeguards against the manufacture and sale of intoxicants for any other purpose were provided. The Senate conferees succeeded in retaining virtually every one of the liberal provisions inserted by the Senate, the chief of which was the amend-

The Senate's Amendments

ment permitting the home manufacture and consumption of light wines. The most heated dispute centered about the "burden of proof" provision as adopted by the Senate. The Senate conferees were successful, and the bill finally provided that the Government must bear the "burden of proof" in the prosecution of liquor violations. Manufacturers, however, must bear the burden of proof that their products contain only the legal amount of alcohol. No change was made in the provision allowing a man to have and consume in his own home liquors acquired before the law became operative, which date was fixed at Feb. 1, 1920.

Other Senate amendments accepted included: Striking out the clause penalizing drunkenness on trains, street cars, automobiles, ferries, or other public conveyances; prohibiting general public inspection of the records of sales and purchases filed with the Internal Revenue Commissioner; requiring physical examination of patients before issuing prescriptions for intoxicating beverages; providing for the consumption of intoxicants by patients in establishments for treating alcoholic addicts; recognizing a hotel room used as permanent residence as a home and as such not subject to search and seizure of liquor stored for personal use; authorizing the manufacture and sale of near beer and similar malt beverages containing under one half of 1 per cent of alcohol, with the stipulation that other names than beer should be used for their titles; and exempting the advertising of commercial alcoholic compounds in trade journals from the prohibition of advertisement of intoxicants or of formulas or contrivances for their manufacture. War-time Prohibition was declared to be in effect until peace was officially declared and demobilization completed.

The Enforcement bill, as agreed on in conference, was adopted by the Senate on Oct. 8 without discussion and by *viva-voce* vote. In the House the wets made a vain effort to have the measure sent back to conference with instructions to eliminate a section permitting State authorities to issue search-warrants, and a motion to this effect was made by Representative Igoe, but was defeated by a vote of 215-83. Igoe protested against State officers enforcing a Federal law through their authority to issue search-warrants and maintained that similar provisions had been defeated in the House. Webb, of North Carolina, opposed Igoe, stating that the House's disapproval was due to the false impression that State officials would be given the power of arrest as well as search. Beyond this final attempt the wets confined themselves to voting against the measure as "un-American," and accusing the House conferees of exceeding their authority in accepting the Senate amendments in the measure. On Oct. 10 the bill was finally passed by a vote of 321-70.

The Bill Adopted

It was provided that the War Prohibition section should go into effect as soon as signed and the Constitutional Prohibition section when the Eighteenth Amendment became effective (Jan. 16, 1920) except sections 1, 27, 37, and 38, which were to become operative upon the passage and approval of the act.

To the Commissioner of Internal Revenue was entrusted the responsibility of investigating and reporting violations of the War Prohibition act to the United States District Attorney for the district in which the violations were committed, and the latter was charged with the duty of prosecuting, subject to the direction of the attorney-general. The section appropriating the necessary funds for the prosecution of violators was made effective upon approval of the act. This section provided an appropriation of $2,000,000 for the use of the Commissioner of Internal Revenue and $100,000 for the use of the Department of Justice.

With enforcement in the hands of the Internal Revenue Commissioner it was provided that the work be carried out by Revenue agents in every section of the country. This provision was only temporary, however, as the law provided for the organization of a permanent force of Prohibition agents and the appointment of a deputy Commissioner to take charge of enforcement. Provision was made for a Prohibition officer in each State, with supervisors for each district and deputies for as many counties and cities as necessary. Under the law all saloons were to be closed and officers were authorized to raid law-breaking saloons and cafés and stop the sale of high-powered beer and other liquors.

On Oct. 15 the United States Brewers' Association petitioned President Wilson to veto the Enforcement bill, claiming that Congress had "no authority to enact any presently enforceable Prohibition law except as a measure dictated by war emergency or necessity, as there is now no war emergency." This opinion was signed by Elihu Root, William D. Guthrie, and William L. Marbury, counsel for the Association, and it held that beer containing 2.75 per-cent alcohol by weight is non-intoxicating. The President's physical condition was unfavorable at this time and it was uncertain whether he would be able to consider the bill; in the latter alternative the wets planned to contest its constitutionality on the ground that the Constitution provides that every bill passed by Congress "shall be presented to the President of the United States," and that on account of his condition the President was unable to consider it.

Brewers Protest

For some days the bill was in the hands of the Department of Justice for the opinion of Attorney-general Palmer regarding its constitutionality. On Oct. 23 it was sent back to President Wilson, and on that day the President's physician announced that he would not oppose the bill being presented to the President. It was believed that the President would sign the bill. On Oct. 27, however, the day before it would have become law without his signature, he vetoed it. The report of the President's veto was acclaimed by the liquor interests and was the signal for the opening up of liquor sales in all wet cities. This situation was short-lived, however, for within three hours after the veto the House had repassed the bill, making a record for quick action, and on the following day the Senate repassed it. President Wilson did not question the constitutionality of the measure, but objected to it on the ground that it provided for War-time Prohibition as well as for Constitutional Prohibition, and held that the emergency existing when the War act was passed no longer existed; therefore, he maintained, the first section of the bill should be removed and the enforcement of the War

The President's Veto

act and the Constitutional Amendment should be treated in separate bills. His position was considered remarkable, as he had signed the War Prohibition act and its terms were specific as to the period it was to be in force, specifying that it was to apply for the duration of the War and until the termination of demobilization, the date of which was to be proclaimed by the President himself. Great pressure was brought to bear on the President to declare the War at an end and thus permit the sale of liquor for a period before the date Constitutional Prohibition should become operative. Information was sent out from the White House at this time that the War-time Prohibition Law would be annulled the moment the Senate finally ratified the treaty of peace with Germany. The text of President Wilson's veto message read in part as follows:

To the House of Representatives:

I am returning without my signature H. R. 6810, an act to prohibit intoxicating beverages. . .

The subject matter treated in this measure deals with two distinct phases of the Prohibition legislation. One part of the act under consideration seeks to enforce war-time Prohibition. The other provides for the enforcement which was made necessary by the adoption of the constitutional amendment. I object and can not approve that part of this legislation with reference to war-time Prohibition.

Wilson's Objections

It has to do with the enforcement of an act which was passed by reason of the emergencies of the war and whose objects have been satisfied in the demobilization of the army and navy and whose repeal I have already sought at the hands of Congress. Where the purposes of particular legislation arising out of war emergency have been satisfied, sound public policy makes clear the reason and necessity for repeal.

It will not be difficult for Congress, in considering this important matter, to separate these two questions and effectively to legislate regarding them, making the proper distinction between temporary causes which arose out of war-time emergencies and those like the constitutional amendment of Prohibition, which is now part of the fundamental law of the country.

In all matters having to do with the personal habits and customs of large numbers of our people, we must be certain that the established processes of legal change are followed. In no other way can the salutary objects sought to be accomplished by great reforms of this character be made satisfactory and permanent.

White House, Oct. 27, 1919. WOODROW WILSON

According to the *American Issue* of Nov. 8, 1919, the reading of the Presidential veto message threw the House into a tumult. At first there was no move by the drys to bring about immediate action on the bill to pass it over the Presidential veto, and Chairman Volstead, as custodian of the bill, moved that consideration be deferred until the following Thursday. The wets, however, forced immediate action, believing that they had sufficient votes to prevent its passage over the veto, and Representative Walsh, of Massachusetts, moved to lay this motion on the table. A record vote was taken on this motion, which was defeated by 184-30; 214 members did not vote; and 6 answered Present. A vote was then taken on the Volstead motion to postpone until Thursday, which was also rejected by a vote of 136-84, 210 members not voting and 1 answering "Present." The House then proceeded to reconsider passage of the bill. The wets now struggled against their own forcing of the vote, tried to secure adjournment, and repeatedly raised the question of no quorum. Many motions were made and a number of roll-calls taken before the final vote at 7 o'clock. The measure was repassed by a vote of 176-55; 197 members did not vote, and 3 answered "Present."

The Bill Repassed

The Senate received the Volstead bill on Oct. 28 and a controversy ensued on the question of taking up the measure in place of the Peace Treaty, which had the right of way. In the course of the discussion Senator Borah, Idaho, remarked that, in view of the President's message on the coal strike and his statement in the veto message that the War was at an end, he did not know where he stood; the President's statement to the miners declared the War was not ended and their contracts were still in effect, while his veto message declared the War closed. Senator Underwood, the wet Democratic leader, of Alabama, made an ineffective appeal to refuse to override the President. After several hours' discussion the Senate voted first on the motion of Senator Sterling, of South Dakota, to go into legislative discussion in order to consider passage of the bill over the President's veto. On this the vote was: Yeas, 43, Nays, 48; not voting, 5. The final vote on the question was taken at 5 o'clock, when the bill passed by vote of 65-20, not all members voting. The Volstead Act thus became operative on Oct. 28, 1919.

The action of Congress in overriding the President's veto undoubtedly reflected the sentiment of the country, as it was the result of a vote of more than two thirds. Opinion in the Democratic party was divided regarding the matter, as is shown by the number of Democratic votes in favor of overriding. William Jennings Bryan, prominent Democrat and former Secretary of State under Wilson, made the following statement (*American Issue*, Nov. 8, 1919):

I am very sorry the President vetoed the enforcement code.

It was a grave mistake, but fortunately Congress immediately corrected the mistake; but his veto message was based upon his opposition to war Prohibition, which will expire on Jan. 16, when constitutional Prohibition begins.

The President was willing to sign the bill putting into force constitutional Prohibition, which is permanent. . .

With the going into effect of the Volstead Law the manufacture and sale of 2.75 per-cent beer ceased. The responsibility for enforcement being placed on the Internal Revenue Bureau and the Department of Justice, the former had previously sent sealed orders to the local revenue collectors to be ready to act immediately on getting word that the code had become operative. The liquor manufacturers and dealers who had been defying the terms of the War Prohibition act, by continuing the manufacture of beer of almost pre-War strength, declared their intention of abiding by the terms of the Law, but served notice that they would test the constitutionality of the code in the Federal Courts. In most sections of the country the liquor traffic surrendered, 75 per cent of the bars closing in New York city and a similar percentage in other large cities. The revenue officers were active, arresting many offenders, and taking action to close up establishments violating the law.

Suits were instituted by the Brewers' Association in several States against the enforcement of the Law, and in Kentucky and Rhode Island the wet interests succeeded in securing restraining orders from the Federal Court to prevent the Federal officers from enforcing War Prohibition. In the Kentucky case the Distillers and Warehouse Company, of Louisville, brought suit alleging contravention of Article 5 of the Constitution and demand-

ing compensation. The case was appealed to the Circuit Court of Appeals at Cincinnati, which held the War Prohibition enforcement act unconstitutional. The same decision was given by the Circuit Court of Appeals in a similar suit in Boston, while Federal Courts in New York, Baltimore, and Chicago pronounced the Volstead Act constitutional. In announcing his decision Federal Judge Carpenter of the District Court in Chicago said:

> If individual loss incidental to a proper exercise of police power of the government is not compensated for, the court knows no reason why the plaintiffs should have a temporary injunction, pending appeal. What Congress has done is in the interests of public welfare and public morals. If plaintiffs, not entitled to compensation, the Prohibition law being valid, may sell and distribute their product among the people of the country, the damage to the general welfare has been done and can never be undone. . .

The decisions in Kentucky and Massachusetts applied only to the complainants, enjoining district attorneys and local internal-revenue agents from carrying out the law, and did not apply outside these States. In five Federal courts the law was held constitutional, and Attorney-general Palmer continued the enforcement of the law in spite of the adverse decisions of two courts. Where enforcement was enjoined, some authorities held that the sale of liquor was permissible during the enjoined period, and in some sections the manufacture and sale of 2.75-per-cent beer continued; but in such sections the dealers were warned that if the law should be held valid violations would be prosecuted. On Nov. 5 a suit was brought before Judge Hand of the Federal District Court of New York city by Elihu Root and William D. Guthrie, as counsel for Jacob Ruppert, brewer, to ask that brewing of 2.75 per-cent beer be permitted until a decision of the Supreme Court on the validity of the Volstead Law should be obtained.

Eventually the question of the constitutionality of the Volstead Law reached the United States Supreme Court, and during the argument before the Court the right of Congress to prohibit the manufacture and sale of intoxicating liquors was sharply attacked and vigorously defended by the opposing interests. Elihu Root appeared as counsel for the liquor interests and set up the main contention that the Volstead Law not only violated the Fifth Constitutional Amendment by taking property without compensation, but that the War act was inoperative owing to the cessation of hostilities and the demobilization of the army. Solicitor-general King and Assistant Attorney-general Frierson reasoned that a state of war still existed and that it was Congress's intent to provide War-time Prohibition until the Peace Treaty should be ratified.

Anti-Saloon League's Brief

The Anti-Saloon League of America was given permission to file a brief in support of National Prohibition and this brief contended that War Prohibition had been authorized as a war emergency measure; that it had helped to save food materials, increase production, and conserve man-power in civil and military life; and was therefore a part of the recognized power of Congress to support the army and navy and to provide for the common defense in time of war and the period of demobilization; that the Prohibition laws did not take property without compensation, but simply required the owner of a noxious commodity to use it so as not to injure society, as whisky for non-beverage uses was permitted to be made and sold under the law; that the Eighteenth Amendment gave no guarantee for the sale of liquor for one year after its ratification, as claimed by the counsel for the liquor interests, for if this contention were correct, all the laws prohibiting liquor enacted after Prohibition had been ratified (Jan. 16, 1919) would be void. Since that date, however, many cities, villages, counties, and some States had voted dry and the laws had been sustained by the courts, and Congress had as much right to pass a Prohibition law as a War emergency measure as the States had. It was also contended that the War was not ended until the Peace Treaty had been signed and demobilization terminated. It was the opinion of the counsel for the dry forces that the Treaty with both Germany and Austria must be signed before the War could be officially declared at an end, and that War Prohibition would be in force until that time unless the special power given the President in the Enemy Trading Act should be deemed broad enough to allow the President to declare the War at an end before the treaties were signed.

Supreme Court Sustains Amendment

On Dec. 15 the Supreme Court gave its decision on War Prohibition, upholding the constitutionality of that section of the law for enforcing the War Prohibition Act. The liquor interests then began the fight on the constitutionality of the Eighteenth Amendment and the Volstead Law. On Jan. 5, 1920, the Court held that Congress had the power to define intoxicating liquors and fix the standard at one half of 1 per cent of alcohol by volume (Ruppert *vs.* Caffey, *et. al.*). It was also held that brewers who made 2.75 per-cent beer were not entitled to compensation. The decision on the Prohibition Amendment was given on June 7, 1920, when the Court unanimously upheld the constitutionality of the Eighteenth Amendment and the Volstead Law, while on June 1 a proposed referendum on the Amendment was declared invalid. With all hope of frustrating Prohibition through the courts removed, the last stand of the wets was a continuous agitation for a modification of the Amendment which would permit the manufacture of so-called light wines and beer.

The subject of enforcement of the Volstead Law is treated under LAW ENFORCEMENT and PROHIBITION.

BIBLIOGRAPHY.—Files of the *American Issue*, Westerville; *Anti-Saloon League Year Book* for 1920, Westerville; D. Leigh Colvin, *Prohibition in the United States*, New York, 1926.

VOLUNTEERS OF AMERICA. An American religious and welfare organization, instituted in March, 1896, by General BALLINGTON BOOTH and his wife, MAUD CHARLESWORTH BOOTH. It was incorporated Nov. 6, 1896. The Volunteers, instituted by former members of the Salvation Army, is modeled on the United States Army, its rules and regulations being made by a Grand Field Council composed of officers of and above the rank of major. The original name of the body was "God's American Volunteers." Some of its early leaders were: Commander-in-Chief Ballington Booth, Maud B. Booth, Brigadier-general Edward Fielding, Eliza Fielding, Colonel Pattie Watkins Lindsay, Colonel J. W. Merrill, Colonel J. G. Hallimond, and Colonel William Woolley.

The Volunteers are established in more than 100

of the principal cities of the United States, where its institutions provide food and lodging for about 500,000 persons annually. Employment is given to needy persons, and thousands of destitute families are assisted, especially at Christmas time. The Volunteer Prison League has more than 100,000 members. The official organ of the Volunteers is the *Volunteers' Gazette*, and national headquarters are maintained in the organization's own building at 34 West 28th Street, New York city.

Throughout its history the organization has made its branches centers of gospel temperance effort. The Field Council in 1897 decided that each of its 200 posts in the United States should hold one temperance and Prohibition meeting every week. This policy has been consistently followed ever since that time.

Article V of the enrolment service reads:

> Do you embrace a religion of willing self-sacrifice and unworldliness? Will you renounce and discourage the use of intoxicating drinks and all baneful drugs, except when prescribed by a physician; and, in apparel, are you willing to give up jewelry, finery and worldly adornment, and for Jesus' sake become known in dress and life as a consecrated Christ-follower?

One of the charges upon which a court-martial of any officer may be held is that of inebriety.

General Booth is still (1930) at the head of the Volunteers, whose membership in 1928 numbered 28,756.

VOSS, HENRIK. Danish railway official and temperance leader; born at Flensburg, Denmark, Jan. 15, 1852; died Oct. 23, 1924. Entering the railway service in early life, he was station-master at Roskilde in 1883, when he joined the Independent Order of Good Templars. He developed great ability and untiring zeal in the promotion of the temperance cause.

After filling various responsible offices in the Good Templar Order, he was elected Grand Chief Templar of the Danish Grand Lodge in 1886, serving until 1891. In 1892 he was again elected G. C. T., serving until his retirement from active participation in temperance work in 1922. He was several times a delegate to International Supreme Lodge sessions.

In recognition of Voss's work for temperance and other reform movements, the king of Denmark bestowed upon him the rank and silver cross of a knight of the Order of the Dannebrog.

VRIES, NATHAN ALBERT DE. Dutch statesman and temperance advocate; born at Winsum, Groningen, Netherlands, July 24, 1878; died Nov. 3, 1924. He was educated in the public and high schools, and attended college for two years for the study of philosophy. In 1906 he married Miss A. E. J. Bruins, of Groningen, a physician, later a Member of the Dutch Parliament. For many years De Vries was owner and director of a wool factory, but retired from business in 1913. During 1913-19 he was a member of the municipality of Groningen, representing the Labor party. From 1919 to 1923 he was a member of the Cabinet of the province of Groningen, and later commissioner for public schools. He was also a member of the Assembly of the province of Groningen.

De Vries was very active in temperance work in Holland, serving as president of the Groningen section of the Dutch Society for the Abolition of Alcoholic Liquors *(Nederlandsche Vereeniging tot Afschaffing van Alcoholhoudende Dranken)* from 1910 to 1918. From the latter year until his death he was a member of the national executive of the same Society. He was the author of a number of articles on temperance subjects and a regular contributor to *De Blauwe Vaan* ("The Blue Ribbon"),

A NEGRO FAMILY OF VENEZUELA

—*Bulletin of the Pan-American Union*

W

WADE, WILLIAM LOUIS. American Methodist Episcopal clergyman and Prohibition advocate; born at Lake City, Colo., July 24, 1876. When a boy he removed with his parents to Paonia, Colo. He was educated in the public schools there, and at Colorado Agricultural College, Denver University, and Iliff School of Theology (Denver). He was for some years engaged in business in the State of Washington. In Blaine, Wash., he married Inez

REV. WILLIAM LOUIS WADE

Mae Hunter, of Union City, Pa., on Sept. 1, 1897. In 1901 he returned to Paonia, and in 1908 entered the ministry of the Methodist Episcopal Church, being ordained deacon at Boulder, Colo., in 1913, and elder at Laramie, Wyo., in 1915. During his ministry he held pastorates at Mesa, Colo. (1908-09); Wright Memorial Church (1909-11) and Jefferson Avenue Church (1911-14), Denver, Colo.; and at Wheatland (1914-17) and Powell (1918-19), Wyo.

Wade's parents were active temperance workers, and as a young man he joined, in Blaine, Wash., the Good Templar Order, in which he held important offices, being Chief Templar in 1895. He took an active part in temperance campaigns in Washington, and, after returning to Colorado, was a leader in the campaign in Paonia in 1906 when the town voted dry. In 1910 he had charge of the work in one section of Denver in the "Dry Denver" campaign. In the campaign of 1914 in Platte County, Wyo., he stumped the county against the sheriff, who was a saloon-keeper.

He was chairman of the Platte County Anti-Saloon League forces in 1916-17, assistant superintendent of the State League 1917-18, and State superintendent 1919-23. In 1923 he resigned his position with the Wyoming League, and served from May to September of that year as superintendent of the Iowa Anti-Saloon League. In September, 1923, he was appointed superintendent of the Montana League, which position he still holds (1930). He resides in Helena, Mont.

WADMAN, JOHN WEBSTER. Canadian Methodist Episcopal clergyman, missionary, and temperance worker; born on Prince Edward Island, Canada, June 24, 1857; educated in the schools of the Island, at Mt. Allison University, Canada (B.A. 1879), and at Williamette University, Oregon (D.D. 1907). He entered the Methodist ministry and served various pastorates in Canada from 1879 to 1889. He married Miss Mame Huntress, of Houlton, Maine, in 1884. In 1889 he went as a missionary of the Methodist Church to Japan, where he remained until 1904. He was made superintendent of Methodist Missions in Hawaii and held that position until 1914. He then entered the service of the Anti-Saloon League as superintendent for Hawaii, serving in that capacity for five years, part of which he spent in Washington, D. C., promoting prohibitory legislation for Hawaii.

During the World War he was in the American Government service on the Censor Board of Hawaii, and he served in the Army and Navy Y. M. C. A. in Honolulu 1919-22.

WADSWORTH, GUY WOODBRIDGE. American Presbyterian clergyman and Prohibition advocate; born in Chicago, Ill., Sept. 18, 1861; educated in the Chicago public schools, at Amherst (Mass.) College (A.B. 1884), McCormick (Ill.) Theological Seminary (1887), and at Bonn, Switzerland, and Hanover, Germany. In 1902 he received the degree of D.D. from Parsons (Ia.) College. He married Miss Alice Cary Gibbons of Balaton, Minn., on Oct. 3, 1885.

Ordained to the Presbyterian ministry in 1887, he served pastorates at Minonk, Ill. (1887-89) and E. Grand Forks, Minn. (1889-91). He was engaged in educational work as a field secretary from 1893 to 1897, when he became president of Occidental (Cal.) College, where he remained until 1905. He was president of Bellevue (Neb.) College 1905-08, and pastor of the First Presbyterian Church of Pueblo, Colo. 1908-11. From 1919 to the present time

(1930) he has been Executive Secretary of the Church Extension Board of the Presbytery of Los Angeles, Calif.

Always aggressive in his support of the temperance cause from the pulpit, his official connection with the movement began in October, 1911, when he became associate secretary of the Presbyterian Board of Temperance, serving in that capacity until 1919. His field was the Rocky Mountain and Pacific coast States. His activities have included participation in many State-wide Prohibition campaigns, as well as educational work in schools, colleges, and church conferences. In addition to long and efficient service in his own territory, he has campaigned in Ohio, Pennsylvania, and New York. In 1914 he was State superintendent of the California Dry Federation.

WAES HEIL or **WAES HAEL.** See WASSAIL.

WAGENER, CARL. Danish editor, teacher, and temperance advocate; born at Slesvig, Denmark, March 27, 1838; date of death not known. A total abstainer from early youth, he was actively engaged in temperance work during several years which he spent as a teacher. From 1890 to 1900 he was a member of the executive of the Danish Total Abstinence Society *(Danmarks Afholdsforening)*; and from 1891 to 1894 he was editor of the *Internationale Monatsschrift zur Bekämpfung der Trinksitten.* He also contributed to a number of Danish and other European temperance periodicals and was the author of several works on temperance subjects. He was honored by the Danish king with the silver cross of the Order of the Dannebrog.

WAHABIS. A Mohammedan sect in Arabia, founded about 1745 by Mohammed ibn Abd-el-Wahab. For the history of this sect prior to 1814, see MOHAMMEDANISM (vol. iv, p. 1802). Following the overthrow of the Wahabis by the pasha of Egypt after the death of Ibn Saud in 1814, they were compelled to submit to Egyptian rule for nearly 30 years. In 1824, however, the Wahabi State was reestablished with Riad as its new capital, and by 1842 the ruler of the sect, Fesal, had expelled all semblance of Egyptian or Turkish authority from central Arabia. But the supremacy of this new Wahabi empire was challenged by the State of Jebel Shammar, which was not handicapped by the religious fanaticism of the Wahabis. Quarrels among the various claimants to the throne at Riad led to Turkish interference in central Arabia in 1875, despite British protests, but Turkey's war with Russia at this time prevented active subjection of the Wahabis. In 1891 Jebel Shammar, under the leadership of Mohammed Ibn Rashid, won a victory over the other forces of northern and central Arabia, which placed him in complete control. But in 1900 the Wahabis under Abdul Aziz began another attempt to regain supremacy over Arabia. The lost ground was gradually regained until by 1914 all of the territory controlled by Fesal in 1850 had been regained. Since the World War the history of the Wahabis has been bound up with that of the Kingdom of the Hejaz and of Nejd, a creation of the War. Abdul Aziz es-Saud ibn Saud, Sultan of the Nejd, the warlike and able leader of the Wahabis, in 1924 commenced a campaign to gain control of the new kingdom, and on Jan. 11, 1926, was proclaimed "King of the Hejaz and Sultan of Nejd" in Mecca.

The Wahabis are zealots, and their attitude toward liquor when previously in power is thus described by the *International Record* for July, 1926:

> In Mecca, where the morals of the inhabitants had long been notoriously lax, the Wahabis had effected great changes. Alcohol and tobacco had been absolutely prohibited. Persons caught smoking were soundly flogged in the streets, while anyone discovered either drinking or dealing in alcoholic beverages was not only flogged publicly but also had all his property confiscated, and was sent to prison for an indefinite period.

This policy was put into practise in the new kingdom of Arabia, according to the *International Record* for July, 1927, which contained a reprint of a decree of King Ibn es-Saud:

> Anyone found drinking wine shall be punished according to the religious law. His period of confinement in jail shall vary from one to several months, and the financial fine shall be a deterrent one. In case of his persistence in the habit, he shall be banned from the Holy City of Allah (Mecca) for two years. Anyone who manufactures wine, sells it, or allows the use of his store for drinking it, shall be imprisoned for a period of six months to two years, and shall have his store, with all its contents, confiscated. In case of repetition, he shall be exiled from the Holy City for a period of two to three years.

BIBLIOGRAPHY.—*Encyclopaedia Britannica,* 11th, 12th, and 13th eds.; *World Almanac,* 1929.

WAKE. See DEATH AND DRINK, vol. ii, p. 768.

WAKELY, CHARLES. English Band of Hope worker; born at Stoke Abbot, Dorsetshire, Aug. 23, 1849; died at Sidcup, Kent, Sept. 27, 1926. Educated at public and private schools, he entered the insurance business, in which he continued until 1894. He married Elizabeth Knight, of London.

Wakely became interested in temperance at an early age through the influence of his Sunday-school teacher and joined a Band of Hope, signing the pledge when about seven years old. Utilizing an early talent for singing and reciting, he became a leader in the work. At thirteen he helped to form two Bands of Hope in the South London tenement district, where he held weekly meetings, teaching the children singing and reciting, and occasionally serving as speaker. It was the influence of this experience which led him to take up temperance work and become a Band of Hope worker.

In 1869 he became an honorary speaker for the United Kingdom Band of Hope Union, and was soon regarded as its most valued deputational speaker and public lecturer. His history is practically the history of that organization, of which he became secretary in 1884. Under his leadership the Union grew to be a huge organization, and there is now scarcely a district in England which does not have a local Union in direct communication with the parent society.

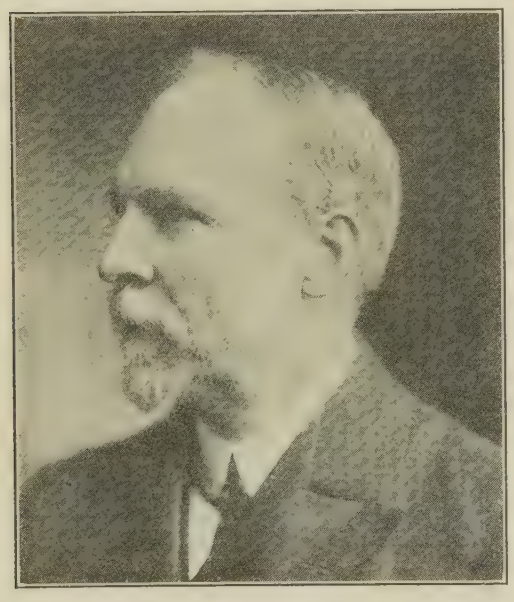
As secretary of the Union, he became an official of many temperance societies. He was chairman of the "Help Myself" Coffee Palace Company, London, and of various Young Men's societies; member of the Permanent Committee of the Industrial Congress; president of the International Teachers' Conferences held at Budapest in 1911 and at Milan in 1913; and director of the Temperance Permanent Building Society, London.

Wakely has regularly represented the Union at foreign Congresses since 1885, when the Congresses were first held, and presented papers and delivered illustrated lectures with excellent results in almost every important city on the European Continent.

Wakely's ability contributed greatly to the success of various undertakings of the Union, such as the Recruiting Schemes of 1891, 1897, and 1901, in which the membership of the Union was doubled;

the School Scheme, originated in 1888, by which elementary schools were visited by trained instructors and addressed on the nature of alcohol and its effects on the human body; the Village Campaign, in which the Union workers visited small villages and out-of-the-way places, giving temperance addresses and illustrated lectures; and the Visitation Scheme, in which homes were visited and parents requested to allow their children to join some juvenile temperance society, and not to send them to public houses.

Wakely drafted the Child Messenger Act which was introduced in 1901, and, although amended by Parliament and made less sweeping in its restrictions, added further protection for children from the dangers of drink. He supported the Children's Act, 1908, which provides that no intoxicating liquor may be given to a child under five years of age, save under a doctor's order. He cooperated in the preparation of the Permanent Temperance Syllabus, 1909, and in 1920 he was a member of a committee which met the Education Board for the purpose of further improving temperance conditions.



CHARLES WAKELY

He visited the United States and Canada and participated in the World's Temperance Congress held in Chicago in June, 1893. He also attended the Tenth, Thirteenth, and Fourteenth International Temperance Congresses, held respectively in Budapest (1905), The Hague (1911), and Milan (1913).

Wakely wrote hundreds of pamphlets and articles, published through the *Band of Hope Chronicle* and other periodicals, some of them in foreign languages. The most important is a "Fact Book" entitled "Alcohol and the Human Body," which has passed through many English editions, and has been translated into Dutch, Swedish, Norwegian, and Finnish, and is used as a text-book in schools in Scandinavian countries. Other works are: "Alcohol and Hard Work" and "Hints and Helps" (a manual of individual temperance teaching), which have been translated into five languages and used in foreign schools.

WALES. A principality occupying the southwest portion of the island of Great Britain, bounded on the north by the Irish Sea, on the east by England, on the south by Bristol Channel, and on the west by St. George's Channel; area, 7,466 sq. mi.; population (1921), 2,205,680. The principal cities are Cardiff (pop. est. 1924, 226,200) and Swansea (162,700). The principal industries are agriculture and stock-raising, and the chief crops are oats, wheat, and barley. The mining of coal is also important, the annual output reaching over 23,000,000 tons. The government of Wales is identical with that of England, and all acts of the British Parliament include Wales in the term "England and Wales."

Historical Summary. The earliest inhabitants of Wales of whom there is record were the Picts, a non-Aryan race, believed to have been the aboriginal inhabitants of the country. This race was conquered by the Goidels, a Celtic tribe from the Continent, who probably arrived in Britain not later than the sixth century B. C. The Goidels were in turn conquered by the Brythons, another Celtic tribe. These conquering tribes fused with the native race, forming a composite race which is now represented by the Welsh people.

Britain was invaded by the Romans in 55 B. C. and the conquest of the country was completed by A. D. 82. The leading tribes of Wales at that time were the Decangi, Ordovices, Demetae, and the Silures, who were unable to defend successfully their territories against the invaders. With the accession of Constantine Christianity was introduced into the colonized domain and the work of the Romish priests was supplemented, during the fifth, sixth, and seventh centuries by the labors of Celtic missionaries. Complete Latinization of the country was hindered by the successive invasions and conquests of Scandinavian and Teutonic tribes.

A Roman Province

The history of Wales, as distinct from other portions of Britain, began with the departure of the Romans in the fifth century, after which Celtic tribes regained the ascendency and formed the confederation known as the "Cymry." The earliest ruler of the Cymry was Cunedda, who occupied North Wales and assumed the power of the Roman military leader, known as *Dux Britanniae.* His court was located at Deganwy, the modern Llandudno. Celtic pretensions to sovereignty over Britain, however, were ended by the invasions of Teutonic tribes, which gradually broke up the Cymric federation. From the death of Cadwalader, about 664, to the Norman Conquest in 1066, Wales consisted of petty kingdoms, engaged in perpetual warfare among themselves and with their Saxon and English neighbors.

At the period of the Norman Conquest William the Conqueror invaded Wales as far as St. David's (1081), and the Earl of Gloucester overran South Wales and erected a chain of castles from the Wye to Milford Haven, these lands never being recovered by the Welsh. For a time the native princes defied the Normans; but the defeat and death of Llewellyn (1282) and of his brother David III (1283) at the hands of King Edward I, brought the country under subjection to England. In 1301 Edward I created his second son Prince of Wales,

The Norman Conquest

this title being thenceforth associated with the heir to the British crown.

In 1284 the country was divided into counties and made subject to the jurisdiction of English Law. After a century of peace Wales was convulsed by a temporarily successful revolt against the English crown (1401-08), led by Owen Glendower. In the Wars of the Roses Wales took part on behalf of Henry Tudor, defeating Richard III at Bosworth Field and thereby obtaining the crown of England for a prince of Welsh descent (Henry VII). The Act of Union of 1536 changed Wales constitutionally, placing Welsh subjects on social and political equality with Englishmen, creating Welsh courts, and abolishing Welsh laws and customs at variance with the English. The country was divided into English shires and five new counties were created. At this time it was enacted that the twelve Welsh counties should send 24 members to Parliament. With the absorption of Wales into the Tudor kingdom, its subsequent history is bound up with that of ENGLAND.

Native Drinks and Drinking Customs. Little is known of the manners and customs of the earliest inhabitants of Wales, or of the intoxicating drinks in use among them. Knowledge of the country dates from the Roman Conquest, and is derived from such writers of the pre-Christian era, as Caesar and Diodorus, and from historians of the first century, such as Strabo, Dioscorides, and Pliny. Diodorus (lib. 5) remarks on the simplicity of the manners of the early Britons, observing that "Their diet was simple; their food consisted chiefly of milk and venison. Their ordinary drink was water. Upon extraordinary occasions they drank a kind of fermented liquor made of barley, honey, or apples, and when intoxicated never failed to quarrel, like the ancient Thracians." According to Caesar *(De. Bell. Gall.* v.) the inhabitants of the interior did not sow grain, but lived on milk and flesh. Strabo states that the Britons had some knowledge of planting orchards, while Tacitus *(Vit. Agricol.)* asserts that the soil of Britain produced abundantly all fruits except the olive and grape. According to Dioscorides the Britons used *curmi*, a liquor made of barley; while Pliny the Elder (lib. xiv.) says that drinks of the beer genus, variously called *zythum, celia, cerea, Cereris vinum, curmi,* and *cerevisia,* were known to the nations inhabiting the west of Europe. His testimony shows that intoxication was common at that early date.

Early Liquors

The whole world is addicted to drunkenness; the perverted ingenuity of man has given even to water the power of intoxication where wine is not procurable. Western nations intoxicate themselves by means of moistened grain.

In Wales, as elsewhere, *metheglin* (Welsh *meddyglyn*), called, also, "hydromel" and "mead," was universally drunk. In early times it was made of rain-water and honey, while later it was described as wine and honey sodden together. To make this drink the rearing of bees became an important industry; and, later on, in the courts of the ancient princes of Wales, the mead-maker held an important position, the laws of Howel Dda making the *Medyt,* or Mead-brewer, the eleventh officer of his court in rank.

After the introduction of agriculture into Britain CWRW or KWRW, the ale of the Saxons, became a common drink. The ancient Celts had two varieties of ale, common and spiced, the relative values of which were appraised by law. They were expensive, the spiced variety especially being beyond the purse of the poorer classes. Later, however, ale became the national beverage of Britain. In Saxon times taxes and rents were paid partly in it, and the old chronicles frequently mention such payments in a certain number of measures of pure ale and Welsh ale. Welsh ale is also mentioned at a very early date in the laws of Ine. Warner (cited by Richard Valpy French) in 1797 thus mentions Welsh ale:

We now reached the Beaufort Arms (Crickhowel), where we refreshed ourselves with a bottle of *cwrrw* or Welsh ale. . . I cannot say that it proved agreeable to our palates, though the Cambrians seek it with avidity, and quaff it with the most patient perseverance. Their ancestors, you know, displayed a similar propensity eighteen hundred years ago, and the old Celt frequently sunk under the powerful influence of the ancient *cwrrw.* It was then, as now, made from barley, but the grain was dried in a peculiar way which gives it a smoky taste, and renders it glutinous, heady, and soporiferous.

Wine (Welsh, *gwin*) was introduced into Britain by the Romans and it gradually came into use, much wine being imported from the Continent during the next three centuries. To check the growth of intemperance the Roman Emperor Domitian, in A. D. 81, issued an edict for the destruction of half the vineyards and prohibited the planting of vines. This edict was revoked by Probus, who came to the throne in 276, and the provinces were again allowed to plant vines. Wine did not become a common drink in Britain for a long time; but, when introduced into feasts, it led to intemperance.

With the advent of the Saxons drinking habits were intensified. In Beowulf, the oldest specimen of Anglo-Saxon literature, repeated revels with wine and ale were sung. Drink also played a part in the early wars of the Britons. According to Nennius, the Welsh chieftain Vortigern was lured to drink by the Saxon leader Hengist and his daughter, and, when drunk, he was prevailed upon to give up Kent, by which Hengist secured a foothold in Britain. Later, when making a treaty with Vortigern, Hengist made his men drunk and killed 300 of them, at Stonehenge, afterward forcing Vortigern to ransom himself by giving up East-Sex, South-Sex, and Middle-Sex. The Welsh bard Golyddan, as translated by Turner, refers to this event as follows:

Liquor in Welsh Legend

When they bargained for Thanet, with such scanty discretion,
With Hors and Hengys in their violent career,
Their aggrandisement was to us disgraceful,
After the consuming secret with the slaves at the confluent stream.
Conceive the intoxication at the great banquet of mead;
Conceive the deaths in the great hour of necessity.
—*Arymes Prydein Vawr, 2.*

Taliesin, Welsh bard of the sixth century, also recounts the battles between the Britons and Saxons. In the "Mead Song," he says:

I will implore the Sovereign, Supreme in every region,
The Being who supports the heavens, Lord of all space,
The Being who made the waters, to every body good;
The Being who sends every gift and prospers it,
That Maelgwyn of Mona be inspired with mead, and cheer us with it,
From the mead horns—the foaming pure and shining liquor
Which the bees provide, but do not enjoy.
Mead distilled I praise—its eulogy is everywhere,
Precious to the creature whom the earth maintains.
God made it for man for his happiness;
The fierce and the mute, both enjoy it.
The Lord made both the wild and the gentle,
And has given them clothing for ornament,
And food and drink to last till judgment.

I will implore the Sovereign, supreme in the land of peace,
To liberate Elphin from banishment,
The man that gave me wine, ale, and mead,
And the great princely steeds of gay appearance,
And to me yet would give as usual:
With the will of God, he would bestow from respect
Innumerable festivities in the course of peace.
Knight of Mead, relation of Elphin, distant be thy period of inaction.

Another Welsh poet, Llywarch Hên, records the potency of drink. In his elegy on Urien of Reged he writes:

He was a shield to his country;
His course was a wheel in battle.
Better to me would be his life than his mead.

And again:

This hearth; no shout of heroes now adheres to it:
More usual on its floor
Was the mead; and the inebriated warriors.

During the Saxon period PIMENT was introduced to Britain, and this drink was used to excess in the eighth and ninth centuries. It was a mixture of acid wine, honey, sugar, and spices. Not only did strong drink minister to the conviviality of the time, but virtue was believed to attach to its use. Medical knowledge was largely confined to superstitious recipes, in which ale and wine were often the principal ingredients; certain decoctions of herbs being prescribed to be diluted in wine, others to be boiled in Welsh ale. Conditions regarding drunkenness were not improved during the Danish and Norman periods, and, while ale and mead remained the common drinks, others were introduced, such as *clarre*, GARHIOFILAC, and HIPPOCRAS; wine, also, imported from France became popular. At this time it became the fashion for the middle and lower classes to gather for conviviality in the inns or private houses. The custom of pledging had been introduced, and habits of inebriety were prevalent among the clergy. In 1188 Giraldus Cambrensis, sent through Wales to preach the Third Crusade, observed that the natives of the country were immoderate in their love of food and intoxicating drinks.

Inebriety in the Middle Ages

In the literature of the seventeenth and eighteenth centuries the Welsh are frequently referred to as being of convivial temperament. With the economic development of the country the opening of public houses in the mining districts of South Wales became a new menace, while among the farmers of North Wales it was considered no disgrace to be drunk. Nor was sobriety promoted by the custom among landlords of rationing beer to laborers and harvest-hands. In many rural districts the farm-hand had no place in which to spend his evenings but the farm kitchen or the nearest grog-shop.

Economic Conditions Affect Intoxicants

The Welsh are, however, primarily a religious people; and the spread of the temperance movement through the churches during the middle of the nineteenth century, together with improvement in living conditions, stemmed the tide of inebriety.

An investigation regarding social and economic conditions in rural Wales was undertaken by the Welsh Land Commission in 1893. The Commission's findings on the subject of drink in rural Wales are given by John Rhys and David Brynmor-Jones in "The Welsh People" (New York, 1900) as follows:

The commission did not systematically take evidence on the question of drink; but we infer, from incidental remarks made by witnesses, that the small farmers seldom have beer at home; and it is only on some of the larger farms that beer is given to the servants and labourers, which happens mostly in harvest-time, and on special occasions. Difficulties have arisen here and there in consequence of beer being supplied to the labourers, and the tendency is to discontinue the supply. In one instance the employer, Sir Joseph R. Bailey, of Glan Usk Park, Crickhowell, in speaking of the management of his home-farm, described the circumstances which led him to put an end to the custom of providing beer for his workmen in harvest-time; but they receive each extra pay in that season of the year, and the rule appears to work satisfactorily. The ordinary drink of the small farmer and those dependent on him is milk, tea, or cold water; but in some instances water with a sprinkling of oatmeal has been tried. . .

Liquor Legislation. Up to the Tudor period little legislative attention was paid to the liquor traffic in Great Britain; but in the latter part of the fifteenth century direct legislative sanction of the traffic was begun by Henry VII. In order to build up English trade Henry had a law enacted that no French wines should be imported into his dominions except in English, Irish, or Welsh ships, navigated by English, Irish, or Welsh sailors, which made it necessary for the citizenry to build ships and go to sea or to do without their favorite liquor.

During this period, also, spirits began to acquire a reputation in England. In the reign of Henry VIII numbers of Irish settlers located in Pembrokeshire and began the distillation of their native *usquebaugh*, which gained a large sale in the country. This was probably the first distillery in Wales. From this time spirits were used to some extent in Wales, but never displaced the national beverage, ale, in popularity.

Intemperance continued to increase during the Stuart period owing to the drunken example of the Court, the loose character of the literature of the time, and the increase in the number af taverns, although legislative restrictions were enacted and Church pronouncements were made against it. In 1535 the Act of Union brought Wales under the direct jurisdiction of England. Little liquor legislation was enacted with especial reference to Wales until the temperance movement swept the principality and agitation for Sunday closing began. Welsh temperance societies supported the Permissive Bill, which was introduced into Parliament by Sir Wilfrid Lawson in 1864, the Welsh Members giving a consistent majority for the Bill whenever it was brought up.

The Act of Union

At this time a canvass in England and Wales for a Sunday-closing bill resulted in 346,874 signatures in favor of Sunday closing, 59,781 against, and 37,483 neutral. In 1872 a Sunday-closing bill for England and Wales was introduced by H. Birley and brought up for a second reading, but was subsequently withdrawn. This bill was supported by 2,229 petitions, with 186,416 signatures. The agitation spread throughout Wales, and in 1879 the cities and towns of the country were canvassed and more than one seventh of the householders expressed their wishes, showing a proportion of 8 to 1 in favor of Sunday closing. The colliers of South Wales voted 23 to 1 and the householders of North Wales 94 to 1 in favor of closing.

A bill introduced into Parliament by John Roberts in 1880, providing for Sunday closing in Wales, received a second reading, but made no further progress. The measure was again introduced by Roberts in 1881 and secured the support of Premier

Gladstone. Strenuous efforts were made to limit its operation by excluding the large towns and providing for the opening of bars from 12.30 to 2 P. M.; but these were defeated, the measure passed both houses, and on Aug. 27 became a law. The great weakness in the law was the perpetuation of a clause in the old law permitting the so-called "bona-fide traveller," who had journeyed three miles from the place where he had slept, to obtain drink on Sunday; but, in spite of this defect, the law immensely lessened drinking throughout the country.

The Sunday-closing Law

The liquor interests sought the repeal of Sunday closing and were successful in securing the appointment of a Royal Commission to inquire into the working of the law. The Commission, with Lord Balfour as its chairman, took evidence in the principal towns and districts of Wales, and, after a thorough investigation, was forced to report that it found the law an immense boon to the people. The Government, which had expected a condemnation of the act, received the report in silence, and nothing was done.

On March 24, 1888, Welsh temperance organizations joined in a memorial from the National Federation to the Premier, the Marquis of Salisbury, against the proposals of the local Government bill to change the Licensing authority and to grant compensation to liquor-dealers. In the same year a local-option bill for Wales was introduced but allowed to drop. Agitation for local option increased and similar measures were introduced in Parliament thereafter for many years but without success. Throughout these years the Welsh Members of Parliament consistently opposed all measures favoring the liquor trade, such as the Balfour Act of 1904 and the Licensing Bill of 1908, and supported all measures favoring temperance reform. During the World War (1914-18) Wales was subject to the same liquor restrictions as England, the hours of sale being reduced and special restrictions being applied to Cardiff and other places.

Restrictive Legislation Defeated

In 1926 the Temperance (Wales) Bill, introduced in Parliament by Lord Clwyd, was strongly supported by the temperance forces. This measure provided for the taking of local-option polls in every district of Wales and Monmouth, the first in 1924 and every third year thereafter, with the following options: No-change; Limitation of licenses by 25 per cent; and No License. The Bill was brought up for a second reading on May 11, 1927; but, as the time was limited, the discussion lasted only an hour. Lord Banbury moved rejection, and opposing speeches were also made by Lords Dynevor and Desborough. Welsh members voted for the Bill, which was defeated by a vote of 51 to 21.

Statistics of Consumption. The operation of temperance societies brought about a great change in sentiment regarding intoxicating liquor in Wales, and greatly lessened the consumption of liquor. In 1819-23 the per capita consumption in the United Kingdom was: Spirits, 5 pints; wines, 2 pints; beer, 149½ pints. In the years immediately following the consumption increased, and in 1835-39 it was: Spirits, 9¼ pints; wines, 2 pints; beer, 180 pints. The rate of increase in the second period marks the ominous development of drinking before the temperance movement. In the ensuing years the per capita consumption of drink of all kinds was as follows: 1841, 13 pints; 1851, 14 pints; 1861, 15 pints; 1871, 16 pints; 1876, 19 pints; and 1879, 17 pints.

During these years the number of licensed premises was excessive throughout the United Kingdom. Licensing reform and reduction in the number of licenses began about 1870, since which time the number of public houses has been proportionately reduced. In 1896 the number of licensed premises in England and Wales was 125,000, of which about 67,000 were fully licensed houses, and about 30,000 were beer-houses, the proportion of on- to off-licenses being about 5 to 1. In the country districts of Wales the number of off-licenses was comparatively small, while excess in the number of all licenses existed in the towns. In Cardiff alone the total number of licenses was 341, a ratio of 1 to 477 of the population. In 1904 there were 2,060 public houses in the six counties of North Wales, which had a population of 492,612; the county of Glamorgan, with a population of 587,341, had 1,686 licenses, while the borough of Swansea with a population of 94,537 had 383 licensed houses. The effect of this excessive number was to increase drinking and drunkenness. The situation was described by Lord Randolph Churchill, in a speech in the House of Commons April 29, 1890, as follows:

> The system of reckless profusion in the sale of alcoholic liquor, and the fatal facility of recourse to the public-houses, makes it extremely difficult for multitudes of persons, in view of the hardships of their lives, to avoid or resist intemperance.

Recognizing the evil effect of the excessive number of licensed places, in recent years temperance reformers in Wales, while continuing their work for total abstinence, have tried especially to secure a reduction in the facilities for the sale of liquor. According to the *Alliance Year Book* for 1910, there were in England and Wales on Jan. 1, 1908, a total of 95,517 on-licensed premises, and 29,924 off-licensed, giving a ratio of 34.06 licenses to each 10,000 of the population, or 1 to 294 persons. In 1898 the total had been 102,705, a ratio of 32.59 to each 10,000. In the ten years from 1895 to 1905 the average annual reduction obtained was 283. During 1908 a total of 1,639 licenses were referred to the courts, of which 1,217 were refused, while 1,234 received compensation and ceased to exist. The average cost of licenses increased steadily in that period, the average annual values, on which the license was assessed being, in Cardigan £6, and in Cardiff £400, although one license in Cardiff brought £4,148. The total compensation paid in the period 1905-08 was £2,545,452, for 4,056 licenses. In 1908 in Wales alone there were 5,942 on-licenses, 555 off-licenses, and 220 registered clubs for a population of 1,720,600. The number of convictions for drunkenness during the year was 11,362.

On-licenses Reduced

In more recent years the number of licenses has been still further reduced. In 1913, the year before the World War, the total number was 6,016, and the number of arrests for drunkenness was 10,906. The War period, with its special restrictions and limitation of the hours of sale, was of great benefit to the people of Wales. Drinking has never since reached the pre-War level. In the ensuing

years the number of licenses was reduced to 5,316 in 1925; 5,270 in 1926; and 5,224 in 1927. It is true that during these years the number of registered clubs increased from 257 to 441; but these do not operate as mischievously as the public houses, and it is one of the reform proposals that clubs be brought under the same control as the latter. Statistics of the total and per capita consumption of intoxicating liquors in Wales alone during these years is not available, but in Great Britain as a whole the figures are: 1925, beer 21,858,000 bbls., spirits, 14,010,000 gals., wine 15,840,000 gals., a per capita consumption of 17.97, 0.32, and 0.36 gals., respectively; 1926, beer 20,978,000 bbls., spirits 12,869,000 gals., wine, 16,492,000 gals., a per capita consumption of 17.7, 0.29 and 0.375 gals., respectively; 1927, beer 20,819,000 bbls.; spirits 12,881,000 gals., wine 16,628,000 gals., a per capita consumption of 16.96, 0.29, and 0.375 gals. respectively.

According to statistics given by Joseph Rowntree and Arthur Sherwell ("The Temperance Problem and Social Reform") the average number of persons arrested in England and Wales for drunkenness per 1,000 of the population was: 1857-61, 4.28; 1867-71, 5.47; 1877-81, 7.25; 1887-91, 6.19, and in 1896, 6.09. Statistics (*id.* p. 498) of the number of persons tried for all offenses per 100,000 of the population show a percentage of 915.44 in 1857-61, and 671.96 in 1896; for drunkenness alone 428.50 in 1857-61, and 609.34 in 1896. Thus, while crime generally *decreased* 24 per cent in England and Wales during this period, drunkenness *increased* 36 per cent. The worst districts in Wales with regard to drunkenness were Glamorganshire and Pembrokeshire, the cities of Cardiff, Swansea, and Newport having the most drunkenness. During this period drunkenness increased among women, and statistics show that while the ratio of mortality from alcoholic excess increased 43 per cent among *males*, among *females* it increased 104 per cent. In recent years, convictions for drunkenness in Wales have been as follows: 1925, 3,314; 1926, 2,332; and 1927, 2,633.

The Temperance Movement. The temperance reform movement in Wales had its inception in the evangelical revival which swept the country in the early years of the nineteenth century and led many of the people to leave the Established Church and form various Non-conformist bodies. The leaders in the religious revival also took the lead in the temperance movement. When Howell Harris and his colleagues began in Wales the work which resulted in the formation of the Calvinistic Methodist Church, "a universal deluge of swearing, lying, reviling, drunkenness, fighting, and gaming overspread the country." The evangelical revival soon altered all this, and the small towns and villages on the northern, western, and central parts of Wales became remarkable for their religious zeal and their sobriety. The change was slower in South Wales, where the mining and metal industries and the seaports of Cardiff and Swansea gave a different character to the population.

Churches Inaugurate Temperance Reform

It was a moderation movement and was short-lived. The public house had become an integral part of social life, and even those churches that were the product of the great revival did not view it with unqualified disfavor. And the law gave no help. It permitted licensed drink-shops in all parts of the country, and by the Beer Bill of 1830 every one who applied for a license and paid the small fee could open a beer-house. According to Winskill ("The Temperance Movement," i. p. 21) the number of licenses granted for the retail of spirits in England and Wales in 1821 was 36,351; in 1830, under the Beer Bill, 24,342 licenses were granted, so that the total number of liquor-shops in 1833 was 48,347.

The initial Welsh temperance organizations were formed as a means of counteracting the evil results of the Beer Bill, and were based on the moderation principle. The first society was organized among the Welsh residents of Manchester, Oct. 7, 1831, under the leadership of the Rev. Humphrey Jones, a Wesleyan minister. The next Welsh society was organized at a chapel in Pall Mall, Liverpool, on Feb. 17, 1832, others being formed soon after among the Welsh people in Liverpool and the surrounding district. Temperance societies, on the basis of abstinence from distilled spirits, except for medicinal purposes, and "discouragement of the causes and practices of intemperance," were founded in the northern part of Wales during 1831 and 1832, and in the following year similar societies were formed in Monmouthshire and at Swansea and Newport. Among the pioneers in the movement were Dean Cotton, of Bangor, and the Rev. John Elias. The moderation pledge was known as the "Cymredroldel pledge."

First North Wales Moderation Societies

The first Welsh total-abstinence society was organized at the Welsh Calvinistic Methodist Chapel, Rose Place, Scotland Road, Liverpool, March 8, 1835, and its work was carried on vigorously by the Welsh residents of the locality. The first speakers to advocate total abstinence in Wales were probably the Revs. William Morris, of Carmel, and John Jones, of Caergwrle, who had heard of the movement in 1834 (the one in Liverpool, the other in Manchester) and had taken the pledge. On returning to Wales they had advocated it among their friends. The first public meeting in Wales for the special purpose of advocating total abstinence was held in the schoolroom of Tabernacle Chapel, Bangor, on May 5, 1835. The meeting was addressed by Robert Williams, a zealous member of the Rose Place Society, Liverpool, who, in the course of his speech, astonished his countrymen by extracting the alcohol from beer and burning it before their eyes. In this meeting the first pledges in Wales for total abstinence were taken when John Thomas—afterward the Rev. John Thomas, brother to the Rev. Owen Thomas—and several others became abstainers.

First North Wales Abstinence Societies

A total-abstinence society was established as a branch of a moderation society in Llanerchymedd, Anglesey, May 13, 1835, by the Rev. Evan Davies, a Congregational minister, who wrote under the name of "Eta Delta," the first persons to sign the pledge being Mr. Davies and his wife. His society offered the choice of three pledges: (1) Abstinence from all intoxicating liquors; (2) Abstinence from spirits, but with permission to drink malt liquors in moderation; (3) Use of all intoxicating liquors in moderation. Davies had tried unsuccessfully to establish an abstinence society in Llanrwst the pre-

vious September, and, as he was anxious to make a beginning of some sort, he accepted the three pledges. In a short time, however, the moderation pledges were dropped and total abstinence was required. Similar societies were established at Brecon, in June, and at Bala, on Aug. 15, by the Rev. David Charles. According to Winskill, the first bona-fide total-abstinence society was formed at Llanfachell, Anglesey, on Nov. 4, 1835, after a lecture by Davies, when 22 persons signed the pledge. Among these were Robert Roberts and family, who became earnest workers in the movement.

During 1836 James Teare, of Preston, who was working in the west of England, was invited to visit Wales; and on March 11 and 12 he delivered two lectures at Wrexham, a teetotal society being formed. In June he visited Swansea, and the results of his work there are told in a letter written by Mr. Rutter, secretary of the Swansea society, to Joseph Livesey, editor of the *Preston Temperance Advocate*, as follows:

> After the utter failure of the moderation scheme, we wrote to Bristol for James Teare; a teetotal society was soon formed, and at each meeting the interest became more and more intense. And though the management of the whole rests with a few individuals, yet the committee receive fresh vigour at every meeting from the testimony of reformed drunkards.

From this time societies sprang up in every direction in North Wales, and, according to Winskill, their activities worked a social revolution among the people. Besides the local societies a central organization, the NORTH WALES TEMPERANCE FEDERATION, was formed in 1836 at Denbigh, which has persisted to the present time. The Rev. W. Willians, of Wirn, was the first president. At the end of the year it was estimated that the number of abstainers in the district was 40,000. The present (1929) president is Lord Clwyd; secretary, the Rev. J. Glyn Davies.

Temperance work did not commence in South Wales until 1837, when the Rev. R. P. Griffith, Congregational minister of Pwllheli, and the Rev. Owen Thomas, Calvinistic Methodist minister, of Bangor, were sent as a deputation from the North Wales Temperance Association to make a tour of the southern districts. The tour lasted ten weeks, and many successful meetings were held.

On Oct. 24 and 25 Thomas attended the quarterly association of the Calvinistic Methodists at Haverfordwest, and at this meeting the following resolution was adopted:

> That this meeting give its warmest thanks to the members of the North Wales Temperance Association for the kindness they have shown toward their fellowcountrymen in South Wales by sending to them missioners to advocate the cause of temperance; that it hopes the visit will have the effect of strengthening the faith and renewing the zeal of those who are already abstainers, and that it will be the means of greatly increasing their numbers; also that the meeting urges the religious friends to give the missioners a hearty welcome wherever they go, and assist them in every possible way in their good work.

The result of this resolution was of first importance to the temperance cause, as it threw open the Calvinistic Methodist chapels to Thomas and his friend. The resolution was eloquently supported by the Rev. Thomas Richards, of Fishguard, who became one of the leaders in the movement, which progressed chiefly by reason of the unanimity by which it was taken up by the Calvinistic Methodist ministers.

In 1837, also, the Rev. David Charles, of Bala, and the Rev. R. Humphreys, of Dyffryn, visited South Wales as a deputation from the North Wales Temperance Association, convening meetings in many places and doing a vast amount of good for the cause. In Carmarthenshire the Independent ministers took the lead in the abstinence movement. Societies were established at Carmarthen by the Rev. J. Davies, at Bancyfelin by the Rev. Joshua Phillips, at Llanddowror, Llanelly, and at other places during the year. A great deal of opposition was aroused and efforts were made to prevent the holding of meetings in Llanelly and other towns; but the cause prospered, due to the active support given it by the Rev. D. Rees, who established *Y Dirwestydd* ("The Abstainer") and *Y Dirwestydd Deheuol* ("South Wales Abstainer"), which papers greatly aided in the dissemination of temperance propaganda in the country.

The Movement in South Wales

The first societies in Pembrokeshire were established by the Revs. Charles and Humphreys during their tour in 1837, at Cilgerran, Trefdraeth, Dinas, Fishguard, St. David's, Solfa, Hall, Woodstock, Narberth, Haverfordwest, Pembroke, and Milford. At a great temperance gathering at Woodstock in June, 1838, the returns of the various societies showed the number of abstainers to be 2,339. On Oct. 20, 1841, a conference was held at St. David's, attended by delegates of the various societies of the county, at which time the **Pembrokeshire Temperance Union** was formed. A number of quarterly meetings were held, but the number of societies prepared to entertain the Union was limited and by degrees it died. Leaders in the movement in this country were the Revs. Thomas Richards, William Morris, Simon Evans of Hebron, and E. Lewis of Brynberian.

The first society in Breconshire was formed at Brecon in 1836 by B. Watkins, who later formed a similar society at Trecastle. The erection of the Memorial College at Brecon for the training of Congregational ministers, proved of great advantage to the cause, as many of the students were abstainers. The work spread throughout the country by the efforts of the Revs. W. Jenkins of Llangaggarch, D. Williams, of Llanwrtyd, E. Davies, W. Havard, R. Evans, E. Williams, D. Howells, E. Jones, and many others.

The movement was dilatory in taking root in Glamorganshire, where drunkenness was rampant in the densely populated centers. Visits were occasionally made by English reformers, but little progress was made until 1837. At the end of that year a society was established at Cardiff, which opened the campaign in the district. Leaders in this movement were James Eddy, Captain Carvie, Mr. Francis, the Rev. Joseph Davies, and Thomas Morgan. Later a society was formed at Llandaff, of which the Rev. R. Pitchard, a clergyman attached to the Cathedral, was the first president. An attempt had been made in 1836 to form a total-abstinence society at Merthyr, when a number of men met and pledged themselves to abstain from the use of alcoholic drinks. They received no support from the churches, and by the following year their membership did not include a single minister, while out of the eighteen chapels of the town only three were open to them for temperance meetings. The Rev. Joshua Thomas, of Adulam, was the first minister to join the movement. Others followed, Merthyr becoming

Merthyr

the center of temperance activities for the county. On May 18, 1838, a meeting was held at Dowlais at which the temperance societies formed an association, with two districts, one for Merthyr and the other for Monmouthshire.

Total abstinence was introduced into Monmouthshire by the Revs. W. Williams, of Rhymney, and Evan Evans, of Nantyglo, who had become converts to the new doctrine while on a preaching-tour through North Wales. On their return they established the first abstinence societies. In this county the Baptist clergy were the foremost leaders in the movement. The pioneer society was the GWENT AND MORGANWG TEMPERANCE ASSOCIATION, founded at Merthyr about 1838. It adopted the platform of the United Kingdom Alliance and at first held meetings in several counties; but, through lack of cooperation, the work soon became confined to Glamorganshire and Monmouthshire. In 1868 the name was changed to the "South Wales Temperance Prohibition Association," under which title the society was active for some time, but eventually it passed out of existence. It was resuscitated in 1885 under the title SOUTH WALES AND MONMOUTHSHIRE TEMPERANCE ASSOCIATION, and the Rev. Morris Morgan was elected secretary, which position he held for 40 years. In later years the Association was merged with the present SOUTH WALES TEMPERANCE AND BAND OF HOPE UNION, of which Leonard Page has been secretary since its formation. In 1929 the presidents of the Union were the Lord Bishop of Llandaff and David Davies, M. P.

Monmouthshire

Among early leaders of the movement in South Wales were: J. Phillips, of St. Fagan's; Rees Lewis and W. Morris, of Merthyr; Rev. Thomas Levi, of Swansea; Rev. David Phillips and Rev. W. Williams, of Pencood; Rev. John Griffiths of Neath; Rev. W. I. Morris, of Pontypridd; John Pugh, T. Jones Parrym, Ebenezer Beavan, and Rev. David Young, of Cardiff.

The success of the temperance movement in Wales during the middle years of the nineteenth century is thus described by the Rev. Daniel Rowlands:

> The spread of the work in Wales during those years was rapid and wonderful. The memory of the great festivals,—with their processions made up of quotas from many neighborhoods, flying banners, temperance songs, great open-air meetings, and the speeches, so full of the best that could be desired in argument and earnestness, in humour and pathos, and all that tended to secure the attention of the people and to carry conviction,—is still cherished by many as some of the brightest they can refer to, and gratefully acknowledged as forming a most important epoch in the history of the country.

Through all these years the fight against drink was a recognized part of religious work, and accordingly the churches took the lead. Bands of Hope were early organized for the young people, and no church was considered fully equipped unless it had a Band of Hope. Band of Hope Unions were organized in North and South Wales, and by their regular and systematic temperance teaching they have trained Welsh children very thoroughly in the principles of total abstinence.

Fraternal temperance organizations have greatly aided the cause in Wales. The **Sons of Temperance** was introduced on July 19, 1852, when the Rose of Cambria branch was instituted at Merthyr Tydvil. In 1903 the Order numbered 3,085 adult and 1,038 juvenile members. In 1929 it had the following Grand Divisions and divisional secretaries: Cardiff, G. Matthews; Gwynedd, W. H. Williams, Carnarvon; Merthyr Tydvil, E. Lougher; W. E. Roberts, Dolafon, Ruthin.

The **Independent Order of Good Templars** was introduced into Wales with the formation of "Cambria Lodge" at Cardiff April 7, 1871. Other subordinate lodges followed, and on March 4, 1872, the Grand Lodge of Wales was instituted at Cardiff with John Bowen of Merthyr Tydvil as G. W. C. T. The Order spread rapidly, and at the end of 1873 there were 250 lodges with a membership of 20,000. In a very short time the necessity was manifest for the division of the Order into English and Welsh sections, and the English Grand Lodge of Wales was established at Newton, Montgomeryshire, Aug. 11, 1874, with W. L. Daniel, of Merthyr Tydvil, as G. W. C. T. In 1880 the Welsh Grand Lodge had 10,000 members, and H. J. Williams was G. W. C. T. No other temperance organization in Wales acquired numerical force so rapidly, and the Order has taken an active part in the temperance reform down to the present time. In recent years, however, there has been a considerable decline in membership. The present officers (1929) are: English Grand Lodge, G. C. T., S. C. Hughes, Brymbo; G. Sec., R. J. Bowen, Swansea; G. S. J. W., J. Parsons, Tredegar; G. S. L. W., H. T. Price, Neath; G. S. E. W., D. D. James, Cardiff; and D. I. C. T., A. J. Gwilliam, Milford Haven. Welsh Grand Lodge: G. C. T., Morris Jones, Denbigh; G. Sec., R. O. Williams, Criccieth; G. S. J. W., Emyr Owen, Wrexham; G. S. L. W., W. W. H. Bellin, Llanelly; and D. I. C. T., H. J. Williams, Carnarvonshire. The official organ of the Order is the *Templar Record,* and the editor is D. D. James.

The institution of the **Independent Order of Rechabites** in Wales preceded that of Good Templary, the first Tent having been established at Tenby, Pembrokeshire, July 18, 1843; but the development of the Order dates from 1873, when the Rechabite movement began to spread through the county of Glamorgan, where the first Tent was opened in Swansea Jan. 13. Thereafter there was a steady increase throughout Wales. At the end of 1903 the Order numbered 18,395 adult and 12,552 juvenile members. The "United Kingdom Alliance Year Book" for 1929 lists 18 district Councils of the Order. The official organ is the *Rechabite Magazine,* of which F. W. Brett, of Cardiff, is editor.

The **Blue Ribbon Movement** began in Wales with the visit of Richard T. Booth and Col. Luther Caldwell, of America, to Cardiff, Swansea, and other large centers, where remarkable meetings were held and thousands wore the Blue Ribbon as a sign of their adherence to abstinence principles. Leading workers in the Movement were Francis Murphy, William Noble, Richard Coad, J. G. Woolley, and Dr. J. Q. A. Henry.

The NATIONAL BRITISH WOMEN'S TEMPERANCE ASSOCIATION, which commenced its work in Wales in 1880, received a great impulse from the Blue Ribbon Movement. Branches of the Association were established throughout the principality, and the organization has made steady progress. At the present time there are branches of the Association in North and South Wales, in every town and village, and their work has been a powerful factor in temperance progress in the country. Among other activities, the Association has helped to secure the

British Women's Temperance Association

observance of Temperance Sunday and the adoption by the Government of a Syllabus on Hygiene and Temperance for use in the public schools. The present officers of the organization, which in 1926 merged into the NATIONAL BRITISH WOMEN'S TOTAL ABSTINENCE UNION, are: President, Lady Clwyd, Abergele; secretary, Miss Adams, Aberystwyth. For South Wales: President, Mrs. C. T. Sanders, Cardiff; secretary, Mrs. J. A. Jones, Barry, Glam. Dame Margaret Lloyd George has been an officer of the Association in Wales, and has devoted much of her time in speaking in its interests there and in England.

Among the religious temperance societies are the Congregational Union of England and Wales, Committee for the Promotion of Temperance, with headquarters in London: Calvinistic Methodist (Presbyterian Church of Wales) Temperance Society, whose presidents are the moderators of the year and whose chairman is (1929) the Rev. T. E. Roberts, Aberystwyth; and the Temperance Council of the Christian Churches of Wales, whose officers are: President, the Archbishop of Wales; chairman, the Rev. Chancellor James, Cadoxton, Neath; treasurer, D. C. Davies, Llandrindod Wells; and secretary, Leonard Page, Cardiff. In addition, each denomination has its juvenile temperance society or Band of Hope Union.

Other societies are: In North Carnarvon, South Wales and Monmouthshire Calvinistic Methodist Quarterly Association, Anglesey Temperance Society; in South Carnarvon: ARVON AND VALE OF CONWAY TEMPERANCE ASSOCIATION, Lleyn and Eifionydd Temperance Association, Vale of Conway Temperance Association; also Vale of Clwyd Temperance Association, East Denbighshire Temperance Association, Flintshire Temperance Union, Glannau Meirion Temperance Association, East Merioneth Temperance Association, Upper Montgomery Temperance Association, Lower Montgomery Temperance Association, South-East Pembrokeshire Temperance Union, and the Newport and Monmouthshire Total Abstinence Society and Band of Hope Union. Temperance periodicals include the *Abstainer* and the *Worker's Own*, both published at Cardiff.

BIBLIOGRAPHY.—Files of *Alliance Year Book*, 1910-29; Dawson Burns, *Temperance History*, 2 vols., n. d.; *Encyclopaedia Britannica*, 11th, 12th, and 13th eds., *s.v.*; R. V. French, *Nineteen Centuries of Drink in England*, London, n.d.; Morewood, *Hist.*; John Rhys, *Celtic Folklore*, 2 vols., Oxford, 1901; John Rhys and Owen Brynmor-Jones, *The Welsh People*, New York, 1900; Joseph Rowntree and Arthur Sherwell, *The Temperance Problem and Social Reform*, London, 1899; J. N. Stearns ed., *Temperance in All Nations*, 2 vols., New York, 1893; P. T. Winskill, *The Temperance Movement and its Workers*, 4 vols., London, 1891-92; manuscript material kindly supplied by Joseph Williams, of Merthyr Tydvil, and by the Rev. J. Glyn Davies.

WALKER, GEORGE BRADSHAWE. English business man and temperance official; born at Pontefract, Yorkshire, Sept. 27, 1866. He removed to Manchester in 1883, engaging in the musical instrument business until 1907. In 1899 he removed to Liverpool, and in 1907 to London, where he has since resided. In later years he has served as manager and director of a real-estate company and building society. On Nov. 7, 1891, he married Miss Mary Isabel Grebon, of Manchester.

From early youth Walker has been active in the temperance cause. At ten he united with a juvenile branch of the Independent Order of Good Templars, passing to the adult Order in 1881. He received his Grand Lodge degree in 1885. From 1905 to 1919 he was honorary secretary of the National Juvenile Templar Council. He has filled various responsible offices in the city lodges of Manchester, in the Lancashire District, in the "National" Lodge, and in the Grand Lodge of England. For twenty years he was honorary secretary of the "National" Lodge. He has served the Grand Lodge as Grand Treasurer, and Grand Marshal (1916-19). He still (1930) takes an active interest in temperance.

In 1918 he was elected honorary secretary of the National Temperance Federation, and in the same year he became a member of the executive of the United Kingdom Alliance. He has also served on the executive of the United Kingdom Band of Hope Union, and as director and secretary of the Norwood Sanatorium for alcoholics at Beckenham, Kent.

Mrs. Walker, also, has been active in Good Templary, acting as honorary secretary of the B. W. T. A., Middlesex County Union, and representing the Grand Lodge at an International Session held in Washington, D. C.

WALKER, GEORGE WASHINGTON. British business man and temperance worker; born in London March 19, 1800; died at Cambo, Northumberland, Feb. 1, 1859. Business engagements requiring his father to reside in Paris, George Washington was placed under the care of his grandmother at Newcastle-on-Tyne, where he received an ordinary English education, served an apprenticeship, and entered into business on his own account. According to Winskill ("Temperance Standard Bearers," p. 515), he was "the first pledged member of the Newcastle-on-Tyne Temperance Society, and its secretary." Having joined the Society of Friends, he was induced in 1831 to associate himself with James Backhouse as a missionary. In that capacity he was engaged in incessant work for some eight years in Van Diemen's Land (now Tasmania), Australia, Mauritius, and South Africa. He sub-

GEORGE WASHINGTON WALKER

sequently took up his residence in Hobart, where he became an active member of the Van Diemen's Land Total Abstinence Society, engaged in business, and became the founder of the Hobart Savings Bank. He may be said to have been the father of the temperance cause in Tasmania, in which, even after his return to England, he continued to take the deepest interest until his death. See TASMANIA.

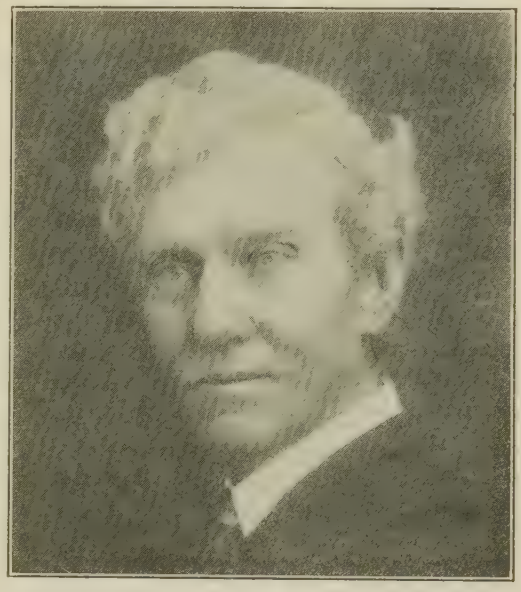
WALLACE, ALBERT JOSEPH. A Canadian American clergyman and temperance advocate; born in Ontario, Canada, Feb. 11, 1853; educated at Victoria University (Toronto). In 1912 he was granted the honorary degree of LL.D. by the University of Southern California. After leaving college he prepared for the ministry of the Methodist Church of Canada. He married Grace Hagar, of Los Angeles, in June, 1915.

From childhood he was trained by his parents to rigid temperance views, and throughout his life was a stanch advocate of temperance reform. His first service for the cause was in community temperance work in North Dakota, whither he had removed from Canada. He went to California in 1886, where he remained inactive for several years because of ill health. On his recovery he became associated with the Anti-Saloon League of Los Angeles, under the Rev. Ervin Chapman as State superintendent, and in 1909 he took an active part in the first campaign for local option in that city. In 1910 he was elected lieutenant-governor of California on the ticket headed by Hiram Johnson. During his incumbency he assisted in securing effective temperance legislation, including the first State-wide local-option law and an initiative and referendum law, enacted in 1911. In 1914 he was active in the fight for a Prohibition amendment to the State constitution, which, however, was defeated. Since 1916 he has been president of the California Anti-Saloon League.

WALLACE, ROBERT MINOR. American lawyer, Congressman, and Prohibition lecturer; born at New London, Ark., Aug. 6, 1857; educated in the local schools and at Arizona (La.) Seminary (B. A. 1876). He engaged in the practise of law, being admitted to the bar in Little Rock, Ark., in 1877. He was twice married: (1) To Miss Minnie Pennington, of Arizona, La., in 1879; and (2) to Miss Jennie Kelso, of Magnolia, Ark., in 1895. He was elected to the State Legislature in 1881, and served as post-office inspector, 1887-89. From 1890 to 1892 he was prosecuting attorney of the Thirteenth Arkansas Circuit, and in 1895 he was made United States district attorney at Texarkana, Ark. In 1903 he was elected to Congress from the Seventh Arkansas District, and he was thrice reelected, serving until 1911.

Wallace is an excellent speaker, and in 1915 he entered the service of the Anti-Saloon League of Arkansas as a lecturer in the campaign to elect a Legislature to enforce the newly enacted State Prohibition law. In the following year he assisted in defeating the efforts of the wets to secure the repeal of the law, being employed by the League to care for the legal aspects of the situation and also to assist in the public meetings. From 1916 he has been employed as lecturer for the Anti-Saloon League of America, and in that capacity he has taken part in Prohibition campaigns in many States.

Wallace is also a lecturer on the Chautauqua platform. He has served as president of the Arkansas Good Roads Association and vice-president of the National Good Roads Association. He resides in Little Rock, Ark.



ROBERT MINOR WALLACE

WALLACE, SENA (ASENATH) IRENE HARTZELL. American school-teacher and temperance reformer; born at Moline, Illinois, Feb. 1, 1848; educated in the local public schools. Miss Hartzell began teaching school near Moline when she was but sixteen years of age. Later she taught in Iowa and Arkansas. On Sept. 21, 1871, she married Prof. William W. Wallace, of Albia, Ia., a leader in social-reform movements.

Mrs. Wallace has been interested in the temperance movement since the Woman's Crusade in 1874. She was a member of a band of women led by her mother, Mrs. Nancy Worman Hartzell, who held prayer-meetings in the saloons of Moline, Ill. In the early eighties she affiliated with the Woman's Christian Temperance Union at Little Rock, Ark., and since that time she has served as secretary, treasurer, and president of the Union there. For two years she was editor of the *Arkansas White Ribbon*, official organ of the State W. C. T. U. Mrs. Wallace was State director of legislation in Arkansas when a bill was enacted securing scientific temperance instruction in the public schools of the State. Governor Jones of Arkansas presented her with the pen with which he had signed the measure, and she in turn gave it to Mrs. Mary H. Hunt, of Boston, Mass. In 1899 the Wallaces removed to Kansas City, Kan., where Mrs. Wallace was elected president of the second District W. C. T. U. of Kansas. She served five years in this capacity and was then elected a national lecturer and organizer, serving for twenty years and traveling from coast to coast in her work. During this period she also delivered many addresses in behalf of woman suffrage. In addition to her lecturing and organizing activities, she served as head of the Franchise Department of the Kansas W. C. T. U.

Mrs. Wallace is now a member emeritus of the National W. C. T. U., and still maintains an interest in the work. A sister of the late Bishop Joseph C. Hartzell, she was licensed as a local minister of the Methodist Episcopal Church in Kansas City, Kan., in 1920.

WALLACE, ZERELDA GRAY. American woman suffragist and temperance advocate; born at

MRS. ZERELDA GRAY WALLACE

Millersburg, Bourbon County, Kentucky, Aug. 6, 1817; died at Cataract, Ind., Feb. 15, 1895. She was educated at a grammar-school and a boarding-school at Versailles, Ky. In 1830 her family removed to New Castle, Ky., and a short time later to Indiana, where, in December, 1836, she married David Wallace, of Indianapolis, father of Lew Wallace, the author of "Ben Hur."

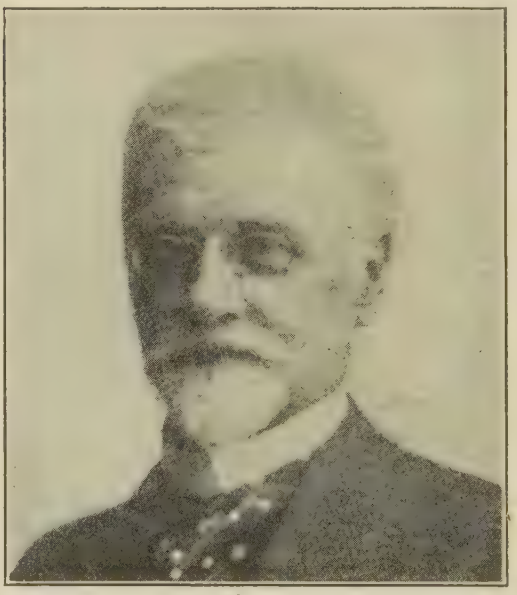
Mrs. Wallace became affiliated with the Woman's Christian Temperance Union during the early days of the Woman's Crusade, and very soon achieved a place of prominence among the leaders of that organization. She was the first National Superintendent of Franchise. At the second National Convention of the Union, held at Cincinnati, Ohio, in 1875, she presented the first resolution of the W. C. T. U. requesting legislation on the temperance question. It was adopted by an almost unanimous vote of the Convention. In the late seventies she became a champion of woman suffrage as the result of an experience before the Indiana Legislature, where she spoke against the repeal of the Baxter temperance law. She felt that both her sex and her cause were at a disadvantage before that body without the support of the franchise. As a speaker for both the temperance and the suffrage causes she was unexcelled.

Mrs. Wallace was for many years president of the W. C. T. U. of Indiana. In the late eighties she was stricken on the platform by an illness which closed her public work. From October, 1893, to May, 1894, she was the honored guest of a group of temperance colleagues in Chicago, Ill. In August of the latter year, the Indiana W. C. T. U. participated in the celebration of her 79th birthday by holding a Suffrage Tea. Mrs. Wallace spent her declining years at the home of a daughter near Cataract, Ind., and at her own home in Indianapolis.

WALLIS, CURT. Swedish physician and temperance leader; born in Stockholm March 9, 1845; died there March 3, 1922. He graduated from the University of Upsala in 1861; in 1869-70 he was assistant physician in the Academy hospital in that city; and in 1870-71 served in a similar capacity at the Institute of Pathology, Stockholm. In 1874 he was appointed docent, and in 1884 professor of pathological anatomy, in the Karolinska Institute, Stockholm. In 1870 he became a member of the Swedish Medical Society and during 1874-80 served as its secretary. In 1876-77 he edited its journal, *Hygeia.*

During the years 1872-75 Wallis pursued his medical studies in several foreign countries, and in 1882 he studied under Koch and Virchow in Berlin. In 1887 he made a study-tour of the United States of America. From 1891 to 1911 he was a member of the Second Chamber of Representatives. In 1893 he married Arla Wirgin, of Stockholm.

Wallis is ranked among the foremost advocates of total abstinence in Sweden. His interest in the temperance movement, which was first awakened when he was a student, was strengthened by his experiences during a long professional career. He instituted in Stockholm a series of vacation lec-



CURT WALLIS

tures on alcohol for school-teachers, which attracted wide attention. Within the ranks of his own profession, also, he championed the cause of temperance. He was a member of the Swedish Physicians' United Temperance Society *(Svenska Läkarnas Helnykterhetssällskap)*; and his discourses on alcohol, delivered in Stockholm, were attended by large numbers of physicians, medical students, and members of the Military Medical Corps. He wrote a number of essays treating of the disas-

trous effects of alcohol on the human body, and for his temperance lectures he prepared a series of *papier-maché* casts of those internal organs which are the chief seats of alcoholic poison. In 1905 he attended the Tenth International Congress Against Alcoholism, held in Budapest.

Wallis's researches have been gathered in a volume entitled "Alkoholmissbruik" (The Abuse of Alcohol) published in 1901. His studies covered not only the medicinal, but also the economic and social, aspects of the alcohol problem.

WALTMAN, WALTER V. American Presbyterian clergyman and Anti-Saloon League official; born at Morgantown, Indiana, Aug. 7, 1866; educated at the University of Cincinnati (O.) and at Lane Theological Seminary. He was ordained to the Presbyterian ministry in May, 1886. He married Miss Ida J. Schneider, of Madison, Ind., on Oct. 2, 1882.

He served the following pastorates: Nashville and Georgetown, Ind. (1903-04); Elizabethtown and Scipio, Ind. (1904-05); Cincinnati, O. (1905-09); and St. Ignace, Mich. (1909-12).

His connection with the temperance movement began in 1912 when he became district superintendent for the Bay City and Saginaw districts of the Michigan Anti-Saloon League. He has since occupied the following positions with that League; Superintendent, Grand Rapids District (1913-17); assistant State superintendent (1917-19); State superintendent (1919-23); superintendent, Detroit district, 1924 to the present time (1930).

WALWORTH, REUBEN HYDE. American jurist, State official, and temperance pioneer; born at Bozrah, Conn., Oct. 26, 1788; died at Saratoga Springs, N. Y., Nov. 27, 1867. In early childhood he removed with his parents to Hoosick, N. Y., where he acquired the rudiments of an education and himself became a teacher at sixteen. Soon afterward he began the study of law at Troy, N. Y., and was admitted to the New York bar in 1809. In 1835 he received the honorary degree of LL.D. from Princeton (N. J.) University.

Walworth opened an office at Plattsburg, N. Y., and rose rapidly in his profession. In 1811 he was appointed a county judge and also master in chancery. During the War of 1812 he joined the New York militia and became adjutant-general and aide to Gen. Benjamin Mooers. Elected to Congress in 1821, he served one term. Before its expiration he was appointed judge of the fourth New York district, retaining that office until 1828. In that year he was appointed chancellor of the State of New York and served until 1848, when the new State constitution abolished the office. He was an authority on equity, and his opinions rendered while in office are celebrated in the legal annals of the State.

Walworth's interest in the temperance cause was pronounced and active. He was first president of the New York State Temperance Society, organized at Albany, N. Y., in 1829, and a vice-president of the American Temperance Union (1836), of which he later became president. His high character and long experience on the bench invested his words on the platform and in various temperance conventions with convincing power.

WARD, FREDERICK CHARLES. Canadian temperance worker; born at St. Mary's, Ontario, Sept. 17, 1859; educated in the public schools and at a private school in Toronto. In 1882 he married Cynthia Noble of Toronto.

In 1877 he joined the West End Christian Temperance Society, a pioneer gospel temperance organization of Toronto, of which he is still (1929) secretary. In 1882 he joined the Sons of Temperance, and for many years has been a member of Excelsior Division No. 28 of Toronto. He has for over 40 years been prominently identified with Subordinate, District, Grand, and National Division work. For two terms he was G. W. P. of Ontario. About 1909 he became chief executive officer of the Benefit Department of the Order. He has also been Most Worthy Associate of the Canadian National Division.

Ward has conducted much educational work for temperance in Canada, including the circulation of various pamphlets, posters, and charts, of which he was the originator. For over five decades, **Mrs. Ward,** also, has been active in Canadian temperance circles.

WARD, GEORGE LONDON. British educator and temperance advocate; born at Christchurch, Hampshire, England, Dec. 19, 1874; educated in Christchurch British School, the Endowed Blue School, Frome, Somerset, and at University College, Bangor, Wales, becoming associate member of the College of Preceptors. From 1897 to 1899 he was assistant master of Lansdowne British School, and from 1899 to 1903 he was head master of Christchurch British School. He married Emma Wilkinson, of London, March 29, 1902.

Ward entered temperance work in 1903 as superintendent of the Southern English district of the United Kingdom Alliance. In 1907 he went to Ireland as deputational agent for the Irish Temperance League; and he served in that capacity until 1917, when he was made national secretary of the organization. As leader of the premier temperance society of Ireland he took an active part in the fight to make the country dry, visiting all parts of the island and addressing many large temperance gatherings, especially in the open air. In 1920 he resigned and became general secretary of the Birmingham and Midland Band of Hope Union, which position he still (1930) holds. In addition to educational work among children and adolescents he is keenly interested in open-air work, in which he was a pioneer in Ireland. In Scotland he participated effectively in the first and second No-license campaigns. He is a member of the executive of the United Kingdom Band of Hope Union and of the permanent staff of the United Kingdom Alliance.

Ward is a member of the Congregational Church at Carrs Lane, Birmingham, and is in great demand as a lay preacher in that denomination.

WARMING, MAX E. A German business man and temperance advocate; born in Hamburg Nov. 5, 1876; educated in the gymnasium at Altona, which he left in 1892 to enter commercial life. He became a successful merchant and on Sept. 13, 1905, married Hedwig Kerl.

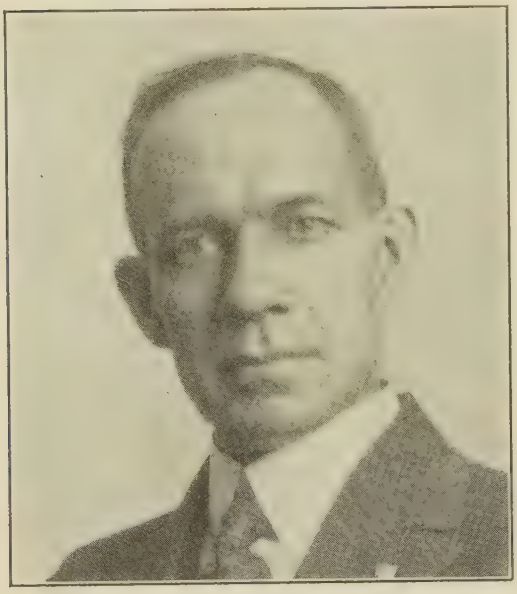
In 1897 his attention was directed to the German temperance movement and he immediately joined it, organizing in that year at Hamburg the German Society of Abstaining Merchants (*Deutcher Verein Abstinenter Kaufleute).* He established and edited, in the interests of the Society, the "Merchants' Abstinence Leaflet" (*Kaufmannischen Abstinenzblätter*). Beginning with January, 1904,

he published the *Abstinenz Rundschau* (the "Abstinence Review"), a general temperance monthly.

Warming has been active, also, as a temperance speaker and in the preparation of temperance pamphlets and literature. Almost entirely through his own efforts the Society he founded gained a strong foothold in Germany and remained an aggressive force against alcohol until it was submerged during the World War period.

WARNER, HARRY SHELDON. An American author, editor, and Prohibition leader; born at Wooster, Ohio, March 11, 1875; educated in the local public schools, and at Baldwin-Wallace (O.) College (Ph. B.), the University of Chicago (Ill.), and Columbia (N. Y.) University. He married Florence Wells, of St. Paul, Minn., Aug. 24, 1908.

After leaving college Warner entered the service



HARRY SHELDON WARNER

of the Intercollegiate Prohibition Association, serving as secretary from 1900 to 1919. In 1900 he made his first organizing tour, together with D. Leigh Colvin and Virgil G. Hinshaw, visiting 60 colleges in the Middle West for the discussion and study of the liquor question. During 1912-18 he also served as treasurer of the Association. In 1920 he was made educational secretary, and from 1921 to 1924 he served as general secretary, since which time he has been both educational and international secretary.

In 1905 he became editor of the *Intercollegiate Statesman,* continuing as editor of its successor, the *International Student,* up to the present time (1930). In 1907 he published several courses of study on the liquor problem for college students. He is a leader of student forums on Prohibition, and has prepared a temperance syllabus for students. He has also helped to organize and lead large bodies of students in local and State campaigns for Prohibition.

Warner has attended as a delegate five international student antialcohol conferences in Europe and four International Congresses Against Alcoholism, that is: Lausanne (1921), Copenhagen (1925), Tartu (1926), and Antwerp (1928). He is a member of the Executive Committee of the World League Against Alcoholism and a member of the National Temperance Council. He has also engaged in social-service work of various kinds. During the World War (1914-18) he was executive secretary of the United Committee for War Temperance Activities in the Army and Navy.

In addition to publications for the use of students, Warner has written "Social Welfare and the Liquor Problem" (1909) and "Prohibition, an Adventure in Freedom" (1929). He is coauthor of "Prohibition in Outline."

He resides in Washington, D. C.

WARREN, ANNIE WYMAN. An American school-teacher and temperance reformer; born at Stapleton, Staten Island, New York, Feb. 28, 1858; educated at Spring Green (Wisconsin) Academy and at Whitewater (Wis.) Normal School. For 21 years she taught in the public schools of Stoughton, Wis. (1876-82; 1888-1903). On Sept. 19, 1882, Miss Wyman married Edgar H. Warren of Stoughton. Joining the Woman's Christian Temperance Union of Stoughton in 1884, she was elected first treasurer, and has since served in every local official capacity. For fifteen years she was local president and for eighteen years was president of the Dane County W. C. T. U. She was State vice-president for sixteen years and, after having served as State president for six months on account of a vacancy, on Sept. 19, 1924, she was elected State president of the Wisconsin Union, which position she still (1930) holds.

WARREN, JOHN COLLINS. American physician, surgeon, and pioneer temperance advocate; born in Boston, Mass., Aug. 1, 1778; died there May 4, 1856. He was educated at Harvard University (1797), following which he studied medicine in London, chemistry in Edinburgh (1800), and attended the lectures of Cuvier and Vauquelin in Paris.

Warren began the practise of medicine in Boston in 1802, and soon affiliated with the Harvard Medical School, where he served as assistant professor of anatomy and surgery (1806-15) and professor (1815-47), and later became professor emeritus (1847-56). He was one of the founders of the Massachusetts General Hospital and of the reading-room which eventually became the Boston Athenaeum. He was president of the Massachusetts Medical Society and founder and editor of the *Medical and Surgical Journal.* He was a prominent member of the Massachusetts Agricultural Society and president of the Boston Society of Natural History. In his hospital practise he was the first American surgeon to operate for aneurism and strangulated hernia and to employ ether as an anesthetic.

Although Dr. Warren was essentially a temperate man, for many years he indulged in the moderate use of wine; during the last fifteen years of his life, however, he was a total abstainer. Early in his career he became convinced of the deleterious effects of alcohol, particularly in the form of spirits, on the human system, and discouraged its use in the medical profession. He definitely allied himself with the temperance cause when, in 1827, he became fourth president of the Massachusetts Society for the Suppression of Intemperance, a position which he retained until his death. He induced the Massachusetts Medical Society to offer

a prize of fifty dollars for the best essay on the effects of alcoholic drinks, and served on the committee that made the award. In 1837 he visited England and France largely in the interest of temperance reform. He gathered historical data for the temperance volume "When Will the Day Come?" At his death he bequeathed $2,000 to the Massachusetts Society for the dispersion of temperance propaganda.

Warren was a frequent contributor to contemporary scientific journals and was the author of numerous authoritative works on surgery. His personal and professional influence was of incalculable value to the temperance cause, then in its infancy.

WARRUP. An intoxicating beverage used by the native Indians of the Pomeroon River district in British Guiana. It is made from fermented sugarcane.

WASHINGTON (D. C.). See DISTRICT OF COLUMBIA.

WASHINGTON. The most northwesterly State of the United States; bounded on the north by British Columbia, on the east by Idaho, on the south by Oregon and the Columbia River, and on the west by the Pacific Ocean; area, 69,127 sq. mi.; population (est. 1928), 1,587,000. The capital is Olympia (pop. 1920, 7,795), and the principal cities are Seattle (pop. est. 1928, 450,000), Tacoma (110,500), and Spokane (109,100).

Washington is primarily an agricultural State. In 1925 it had 73,267 farms, with an acreage of 12,610,310, and a value of $823,437,940. Wheat and apples are among the principal crops. Standing timber is estimated at 330,000,000,000 ft., and the State leads all others in lumber shipments. Lead mining and salmon fisheries are important industries. Shipping is increasing rapidly and there is a heavy foreign and coastwise trade.

Historical Summary. The present State of Washington was originally a part of the region known as Oregon, a name first applied by the explorer, Jonathan Carver, in his "Travels throughout the Interior parts of North America," published in London in 1778. Its early history is coincident with that of the State of OREGON, under which it may be found. The region was settled by British traders of the Hudson Bay Company and by United States immigrants, whose interests were at variance. After prolonged negotiations the northern boundary of what is now the State of Washington was determined by treaty with Great Britain in 1846. The entire colony of Oregon was at first administered under the laws of the Hudson Bay Company. In 1843 the first Provisional Government under United States influence was organized. In 1848, in order more adequately to protect the inhabitants against the Indian outbreaks, Oregon was admitted to the Union as a Territory. This resulted in increased immigration north of the Columbia River and in 1853 the separate Territory of Washington was created. Agitation for Statehood was begun as early as 1878; but Congress refused to act favorably until the development of Alaska and the completion of the Northern Pacific Railroad had further augmented the population and importance of the Territory. Washington was finally admitted as a State in 1889, with Elisha P. Ferry, Republican, as its first governor.

Separation from Oregon

Liquor Legislation. Legislation regulating the sale of intoxicating liquors in Washington began with the first Territorial Legislature, which prohibited the retailing of intoxicating liquor without license from the county commissioners, upon penalty of $50, and prescribed a license fee to be fixed at the discretion of the commissioners (1854).

In 1855 the sale of liquor to Indians was prohibited under penalty of $25 to $500, and on Sundays on pain of a fine of $75. The same year a short act was submitted which prohibited the manufacture and sale of liquor, except by agents appointed to sell, for medicinal, mechanical, or sacramental purposes. In 1857 applicants for license were required to present petitions signed by a majority of the adult white male inhabitants of the precinct and had to pay a license fee of $300. Selling to minors against the wishes of parents or guardians was punished in 1859 by a fine of not over $1,000 and imprisonment not exceeding six months, with revocation of license. And, to prevent the sale of adulterated liquor, inspection was provided for by a law in 1859, and the selling of such liquor was punished by imprisonment for not more than six months and a fine of not over $500.

Early License Laws

In 1871 the county commissioners were authorized to grant licenses in places where there was little business for less than $300 and not less than $100. The penalty for selling without license was made from $50 to $500 and imprisonment for from 10 to 90 days. The license law was relaxed for a few counties and the same law was also somewhat fortified by prohibitions of sales on election days and to drunkards.

In 1885 a general local-option law was enacted, applicable to election precincts, upon petition of fifteen voters of said precincts. The W. C. T. U. was very active during the campaign for this statute and maintained headquarters in all of the large cities. Despite severe pressure from the wets, Governor Squire signed the law which, however, was declared unconstitutional.

In 1889 the constitutional convention, called to prepare Washington for Statehood, ordered that the questions of woman suffrage and Prohibition be voted upon by the people on Oct. 1, 1889. Two or three days before the election, temperance leaders became aware that political trickery was being perpetrated by certain Republican leaders. On five out of every eight ballots a mechanical line was drawn through the words "For Woman's Suffrage," and "For Prohibition," so that any one using these ballots without marking them would vote against Prohibition and woman suffrage, and any one using the ballots and marking them in favor of either of the propositions would have his vote nullified by its being marked two ways. These "doctored" ballots were circulated to the number of 115,000. The Washington edition of the *American Issue* for June, 1908, commented upon the affair as follows:

Political Trickery Defeats Prohibition

> By this political chicanery, the State of Washington was deprived of saloon suppression. Reverence for the dead prompts silence as to the name of the man who was guilty of perpetrating this contemptible deed. It should be said that probably no man whose name appeared on the ticket was aware of the job which had been put up and for which, it was currently reported, the liquor dealers paid large sums.

At the time Washington was admitted as a State licensing power in unincorporated districts re-

mained with the county commissioners; but such authority in incorporated districts had been transferred to the mayor and the municipal council. A search-and-seizure law was passed in 1903, and in 1909 the Legislature enacted a comprehensive local-option act. As a result of its operation during the five years succeeding its passage, 220 elections were held: 140 of these resulted in dry victories; 80 in wet victories; 572 saloons were abolished; and 87 per cent of the area of the State was made dry.

State Prohibition Secured

A State prohibitory law was adopted by vote of the people under the initiative, at the general election on Nov. 3, 1914, and went into effect Jan. 1, 1916. The law was adopted by a majority of 18,632, there being 189,840 votes cast for the measure and 171,208 against it. This law closed 1,100 saloons, 24 breweries, and one distillery. The total vote cast was larger by 42,000 than any other vote ever cast in the State. Of the 39 counties, 33 gave dry majorities. The only counties voting against Prohibition were Garfield, Mason, King, Pierce, Thurston, and Jefferson.

In 1916 a desperate attack was made on the Prohibition law in the form of two measures initiated by the liquor interests and known as Initiative Measure No. 18 (the hotel or general liquor bill) and Initiative Measure No. 24 (the brewery or beer bill). Both of these measures were defeated at the November election, the vote on Initiative Measure No. 24 being 98,843 for and 245,399 against, making a majority against the measure of 146,556. The vote on Initiative Measure No. 18 was 48,354 for and 263,390 against, the majority against the measure being 215,036.

The Legislature of 1917 passed a bone-dry law which prohibited importation, receipt, possession, sale, or manufacture of liquor other than alcohol, except by clergymen for sacramental purposes. This law was referred by petition to a vote of the people and was approved at the election on Nov. 5, 1918, by a majority of 41,778. It went into effect Dec. 4, 1918.

Washington was the 22nd State to ratify the Eighteenth Amendment. The ratification resolution, presented on Jan. 13, 1919, was adopted by unanimous vote in both Houses, every one of the 42 members of the Senate being present and voting, and 93 out of the 97 members of the House being present and voting.

In the 1923 session of the Washington Legislature the liquor forces made two attacks on Prohibition. One bill was designed solely to repeal the Prohibition law; the other to repeal the law and substitute the provisions of the Volstead Act, which would have placed intoxicating liquor back into the hands of doctors and druggists. Both these wet bills were killed and a measure adopted, with only two dissenting votes, which penalized the possession of stills. During the 1925 session of the Legislature the liquor interests, organized as a so-called "Liberty League," again attempted unsuccessfully to weaken the enforcement code.

The Temperance Movement. Owing to the isolation of Washington and the sparseness of its settlement, there was little temperance activity in the Territory prior to 1880. Before the introduction of the large national organizations, however, there was some local agitation. Vancouver was one of the first towns to engage in the movement, owing largely to the initiative of Dr. Louis Albert Banks, later a Prohibition party man and Anti-Saloon League worker. In 1880 Banks founded the *Pacific Censor* at Vancouver, the first temperance paper to be published in the Territory. This four-page publication was later adopted by the Good Templars and the West Washington Woman's Christian Temperance Union as their State organ. Banks' aggressive speeches and writings provoked liquor men to such an extent that in the State campaign of 1881 he was shot, but not fatally, by a Vancouver saloon-keeper.

Territorial Temperance Activity

The organized liquor traffic was quick to entrench itself in Washington. In 1881 there were 231 retail liquor-dealers, against whom the 97 ministers and 118 churches in the Territory could make but little headway. The report of the Commissioner of Internal Revenue in 1883 stated that there were 666 wholesale and retail dealers in distilled and malt liquors in the Territory. Considering that the population in 1880 was but 75,000, it can readily be seen how high was the proportion of liquor-dealers.

National Organizations Introduced

Before 1890 the Woman's Christian Temperance Union, the Independent Order of Good Templars, and the Prohibition party had set up State organizations and launched a campaign of education which quickly developed latent temperance sentiment. Another aid to the growth of the movement was the enactment both by Congress and the Territorial Legislature of acts providing for the use of temperance textbooks in the schools of the Territory. The Board of Education for Washington Territory met in Olympia and adopted temperance text-books which had previously been endorsed by the National W. C. T. U.

The fight for constitutional Prohibition and woman suffrage when Washington entered the Union in 1889 brought to the fore a man who for many years was the dominant leader of the State temperance forces. This was George F. Cotterill, who was chosen by the federated committee of all the State temperance organizations to lead the campaign of 1889. It was he who exposed the duplicity of the Republican State Committee during the ensuing election. About 1890 Cotterill and Arn S. Allen founded a monthly journal, the *Washington Temperance Magazine*, which they published for several years. In 1892 they launched a Prohibition party weekly, the *American Issue*, and maintained it through the Presidential campaign of that year in support of Gen. John Bidwell. Financial stress later compelled the *Issue* to suspend publication.

With the defeat of constitutional Prohibition in 1889, there was an increase in the sale of beer in the State of from 41,091 bbls. in 1889 to 68,815 bbls. in 1890. Here and there reactions occurred against the increased use of intoxicants. At North Yakima the local temperance organizations, mainly the W. C. T. U., succeeded in driving out the saloons. The town of Goldendale had Prohibition from its origin, and its local newspaper, the *Sentinel*, granted the W. C. T. U. the use of one of its columns for announcements and propaganda and also editorially opposed the saloon. In 1891 Garfield joined the group of towns under Prohibition.

In April of the same year a new political party was formed in Seattle. Upon the motion of the Rev. Jonas Bushell, Grand Chief Templar of the Wash-

ington Grand Lodge of the I. O. G. T., the following plank was written into its platform:

> We demand that all laws whereby the Nation, State, counties, or municipalities share in the profits of the liquor traffic be repealed, and that the manufacture and sale of intoxicating liquors be prohibited.

The Independent Order of Good Templars was introduced into Washington Territory about 1869. A Grand Lodge was instituted March 24, 1870.

I. O. G. T. Organized

The first Grand Chief Templar of this jurisdiction was the Rev. George F. Whitworth, who remained active in the Order in Washington for more than 35 years and addressed the 35th annual session of the Grand Lodge in Seattle in July, 1904. The Washington Grand Lodge reported a membership of approximately 900 at the end of its first year.

Information is lacking concerning the activities of the Good Templars in Washington for the next fifteen years. In August, 1885, George F. Cotterill affiliated with a Seattle Lodge of the I. O. G. T., and under his energetic leadership the Washington Grand Lodge soon gained international recognition. In 1889 he became its Grand Secretary and in 1890-92 he served as District Chief Templar. During this two-year period he organized 30 Lodges in his district, with an aggregate membership of 1,500. In 1893 he represented Washington at the International Supreme Lodge session of the I. O. G. T. at Des Moines, Ia. Cotterill also attended the International Supreme Lodge session at Stockholm, Sweden, in 1902, and in 1906 became Grand Chief Templar of the United States.

Another Good Templar leader in Washington was the Rev. Jonas Bushell, who was Grand Chief Templar of the Washington Grand Lodge in 1888-91. For years he was an energetic organizer for the Order in Washington and succeeded in instituting many new Lodges, one of which, established at Sunnyside in 1904, started out with 114 charter members. After relinquishing the office of Grand Chief Templar, Bushell was elected District Right Worthy Grand Templar.

The Good Templars of Washington cooperated with the Woman's Christian Temperance Union, the Washington State Temperance Alliance, and the Prohibition party, and were active in the formation of the Anti-Saloon League of Washington. They were always in the fore in the various campaigns for State-wide Prohibition. As a rule they

Good Templar Campaigns

voted solidly for the candidates of the Prohibition party, both State and National. When new towns were being established throughout Washington in 1890-92, they sought the inclusion of prohibitory liquor clauses in the various title deeds so that saloons might be prohibited from the beginning. The Order also strengthened temperance sentiment in the State by importing the best Prohibition speakers available, especially during political campaigns. Several Good Templars were elected to the State Legislature, one of whom, A. J. Goddard, secured the passage of a law which prohibited the sale of liquor within two miles of Washington State University. During the early years of the twentieth century praiseworthy work was done by the Hon. A. A. Anderson in instituting Lodges among the Scandinavian population.

In 1902 the Grand Lodge of Washington reported 2,600 members in 78 Lodges. The official organ of the Grand Lodge was the *Pacific Templar*, published at Orting by James R. O'Farrell. In 1901-02 the Washington Grand Lodge circulated 10,000 copies of the liquor laws of the State.

Some of the more recent Grand Chief Templars of the Washington Grand Lodge of the I. O. G. T. have been: Carey A. Palmer, Custer; N. O. Baldwin, Pomeroy; John A. Forehand, Seattle; James R. O'Farrell, Orting; W. P. Hershey; Ralph H. Hewitt, Kent; Alwin B. Pettersen, Everett; the Rev. A. P. Basher, Seattle; and Mrs. Beth Giseburt, Tacoma.

The present (1930) officers are: G. C. T., Mrs. Emily Peters, North Seattle; G. Sec., Miss Helen Allmain, Auburn; G. S. J. W., the Rev. A. P. Basher, South Seattle; G. S. L. W., Ralph Hewitt, Auburn; G. S. E. W., Miss Amelia Peterson, Tacoma; and D. I. C. T., Mrs. Beth Giseburt, Tacoma.

In 1904 there were five Scandinavian Good Templar Lodges in Washington, with a combined membership of 350. Since that date the Norwegians and Swedes of the State have organized their own Grand Lodge, known as the "Western Scandinavian." This Grand Lodge has an official publication, called the *Scandinavian Good Templar*. Its officers were (1929): G.C.T., C. W. Gronlund, Everett; G. Sec. Eric Berg, Seattle; G.S.J.W., Olof Backman, Everett; G.S.L.W., Carl G. Childberg, Seattle; G.S.-E.W., Gunvor Bjerkeseth, Tacoma; D.I.C.T., John O. Chellin, Seattle.

The Woman's Christian Temperance Union was introduced into Washington Territory, both East and West, by such women as Frances E. Willard, Anna A. Gordon, Mary Clement Leavitt, Mary B. Reese, Mrs. White-Kenny, Miss Henrietta G. Moore,

W. C. T. U.

and Anna M. Palmer. The eastern section was the first to be organized. The early history of the White Ribbon movement in that portion of the Territory revolves around Mrs. Lucy A. Switzer, of Cheney. She formed the first local branch of the W. C. T. U. at Colfax in 1880. Then she organized local Unions at Cheney, Spokane Falls, Medical Lake, Rockford, Waitsburg, Dayton, Tumwater, Olympia, Port Townsend, and Steilacoom. In 1882 Mrs. Switzer was appointed the first National vice-president for all of Washington Territory. In May, 1881, she had organized the first Band of Hope in the neighborhood of Cheney, and this department of W. C. T. U. activity developed rapidly.

When Miss Willard, then president of the National Woman's Christian Temperance Union, made a tour of the western States, she suggested a division of the Territorial W. C. T. U., with the Cascade Mountains as the dividing line. This plan was acceptable to the White Ribboners of Washington, largely because of the sparseness of the population at that time and the difficulties of transportation. In July, 1883, Mrs. Switzer called a mass convention at Cheney for the purpose of organizing an "Eastern Washington Territorial Woman's Christian Temperance Union." This organization was

East Washington Union

effected and Mrs. T. R. Tannatt, of Walla Walla, was elected the first president. In August, 1883, another convention was held at Walla Walla for the purpose of perfecting the organization, and at this meeting Mrs. Eliza Cobleigh, of Walla Walla, was chosen president. Mrs. Cobleigh served in that capacity until July, 1884, when she was succeeded by Mrs. Switzer, who was reelected for eight years and at the expiration of

that period was made honorary president. Among the pioneer White Ribboners of East Washington were Mrs. A. P. Crystal, of Spokane Falls, treasurer of the East Washington W. C. T. U.; Mrs. S. E. Potter, of Garfield, who organized a number of local Unions; Mrs. J. A. C. Merriman, corresponding secretary of the East Washington Union; and Mrs. Lord, a former Crusader from Ohio.

A Young Woman's Christian Temperance Union was organized in Cheney in 1886 and reorganized in 1891.

East Washington established an official organ in 1888, which was later called the *W. C. T. U. Helper*. It was a monthly publication, and was first edited by Mrs. Stella W. Traver, who was the press superintendent in 1888. Mrs. Lucy R. Berry, of Walla Walla, edited the *Helper* in 1894. By 1890 the East Washington W. C. T. U. had succeeded in winning the approval of many newspaper editors, who allowed considerable space in their columns for propaganda, which was efficiently utilized by Miss H. M. Peet, for two years corresponding secretary of the State Union.

Succeeding Mrs. Switzer, presidents of the East Washington W. C. T. U. have been; Mrs. Anna C. Singer, Spokane (May 1892-Sept. 1892); Mrs. Amanda Strong, Yakima (Sept. 1892-Sept. 1893); Mrs. Jennie L. Green, Medical Lake (1893-94); Mrs. Julia Cole, Walla Walla (1895); Mrs. Della C. H. Cox, Dayton (1895-99); Mrs. Fannie M. Clark, Garfield (1899-1900); Mrs. E. C. Bodwell, Walla Walla (1900-09); Mrs. Anna Angier, Spokane (1909-12); Mrs. Carrie M. Barr, North Yakima (1912-20); Mrs. Allie Methven, Colfax (1921-22); Miss Edith G. Whiting, Grandview (1922-27); Mrs. J. A. Murray, Spokane (1927-28); and Mrs. Ida S. Gage, Yakima (1928-).

The East Washington W. C. T. U. had 2,307 members in 1929. The officers in that year were: President, Mrs. Ida S. Gage, Yakima; vice-president at large, Mrs. J. A. Murray, Spokane; corresponding secretary, Mrs. J. L. Peringer, Almira; recording secretary, Mrs. O. S. Benjamin, Ellensburg; treasurer, Mrs. Ruby Colman, Spokane; Y. P. B. secretary, Miss Bertha Harris, Pullman; L. T. L. secretary, Mrs. W. E. Hunter, Othello; editor *White Ribboner*, Mrs. Ruby Colman.

West Washington Union

The Woman's Christian Temperance Union was organized in the western part of Washington about one year later than in the eastern section, one of the first local Unions being formed in Seattle in 1883. The first four presidents of the western branch of the Washington State Union were Mrs. Margaret La Sourd, Mrs. Winnie Thomas, Miss Carrie M. White, and Mrs. Melinda A. Shaffer, of Tacoma. In 1885 the Seattle W. C. T. U. began publication of a monthly temperance magazine entitled the *Puget Sound Sanitarian and Prohibitionist*. Miss White served from June, 1885, to June, 1887, and was succeeded by Mrs. Shaffer, who served until 1894, when Mrs. Dr. Fifield, of Tacoma, was chosen president. From 1895 to 1899 Miss Mary L. Page, of Olympia, was president.

The dominating figure in the early history of the W. C. T. U. in West Washington was Mrs. Mary A. Reese, who was related to the movement there in much the same way as was Mrs. Lucy A. Switzer in East Washington, except that Mrs. Reese devoted most of her time and attention to organizing activities and did not act as president of her Union. In 1899, also, Mrs. Reese was editor of the *Northwest White Ribboner*, the official organ of the Union for West Washington, Idaho, Oregon, and Montana. It was published at Portland, Oregon.

The early efforts of the West Washington W. C. T. U. were aided by the activities of Messrs. Hughes and Ward, gospel temperance evangelists, who secured many signatures to temperance pledges in Tacoma and Seattle. In 1887 operations of the West Washington W. C. T. U. centered around the fight for the reenactment of the woman-suffrage law in the Territory. In that year, also, the Seattle Union established a coffee-house, a reading-room, and a gospel temperance hall. Another enterprise of the West Washington W. C. T. U. was the maintenance in Tacoma of a White Shield Home for foundlings and unfortunate women. There was close cooperation during this period between the W. C. T. U. and the Washington State Temperance Alliance, of which the Rev. E. B. Sutton was the secretary and general agent. He was usually one of the chief speakers at the State conventions, and the two organizations worked together for the enactment of prohibitory and other reform laws, especially in the early nineties.

Following Mrs. Mary B. Reese, one of the outstanding leaders of the W. C. T. U. in West Washington was Mrs. Margaret Cairns Munns. Mrs. Munns first affiliated with the W. C. T. U. at Snohomish. After holding several offices in local and county Unions, she was elected assistant recording secretary of the State Union in 1899, and in 1900 became corresponding secretary, serving in that capacity for fifteen years. She was active in the campaigns for Prohibition and woman suffrage in Washington and was managing editor of the *White Ribbon Bulletin*, official organ of the West Washington Union, from 1903 to 1915.

Another W. C. T. U. leader of West Washington was Mrs. Margaret B. Platt, who became active in the State Union about the same time as Mrs. Munns. Mrs. Platt was elected corresponding secretary of the West Washington W. C. T. U. in 1899, and in 1900 was chosen State president, which office she retained for fifteen years.

Presidents of the West Washington State Union since 1917 have been: Miss Mary E. Brown, Seattle (1917-22); and Mrs. Lillian M. Vincent, Seattle (1923—). The Union had 6,874 members in 1929. The officers in that year were: President, Mrs. Lillian M. Vincent, Seattle; vice-president at large, Mrs. Nellie Clulow, Tacoma; corresponding secretary, Mrs. Lillie A. Manney, Seattle; recording secretary, Mrs. Ella H. Booker, Seattle; treasurer, Mrs. Lola J. Flagg, Seattle; Y. P. B. secretary, Miss Nora Harrison, Tacoma; L. T. L. secretary, Mrs. Lillian B. Smith, Lowell; editor, *White Ribbon Bulletin*, Mrs. Lillian M. Vincent.

State Temperance Alliance

The Washington State Temperance Alliance was formed in Seattle in 1888. The leading figure in the organization was the Rev. Edward B. Sutton, who was first engaged as lecturer and later became secretary. The Alliance cooperated closely with the West Washington W. C. T. U. and was usually represented at the annual conventions of that organization. In 1899, when Washington was preparing for Statehood, it secured 50,000 signatures to petitions asking the Constitutional Convention to insert a Prohibition clause in the body of the Constitution. This the

Convention refused, and the issue had to be separately submitted. The Alliance, from its headquarters in Seattle, sent out blanks for the organization of Prohibition clubs and decided to place the *Leader*, a Seattle newspaper favoring Prohibition, in every home in the Territory until the election. In this campaign it had the assistance of the W. C. T. U. and the various Good Templar lodges.

In 1890 the Alliance held 30 conventions and secured 1,072 new members. Many thousand copies of the *Voice* and the *Leader* were distributed. Judge Roger S. Greene was elected president in January, 1892. In 1894 Sutton, who had been made general agent of the Alliance in 1891, became identified with the Prohibition party. Greene, who was reelected president, had been identified with the Prohibitionists for several years. Largely due to their influence, the name of the organization was changed in 1894 to "Washington State Prohibition Alliance." In that year the Alliance distributed 2,500 Prohibition newspapers and 452,000 pages of Prohibition literature. In 1896 more than 200 Prohibition clubs were organized and 40 county conventions held.

For years Sutton was the storm-center of the Prohibition movement in the State of Washington. His activities were bitterly resented by the liquor interests and he suffered many indignities from their hands during his various campaigns. Other Alliance leaders were: D. T. Denny, of Seattle, president in 1891; H. N. Belt, of Spokane; Everett Smith, of Seattle, several times treasurer; and John Bushell.

The Prohibition Party

The Prohibition party was late in reaching Washington Territory. There was no Territorial chairman in 1886; however, in that year the Haddock Prohibition Club was formed at Tacoma and put a ticket in the field. The pioneer Prohibitionist in Washington was Judge Roger S. Greene, of Seattle, ex-Chief Justice of the Territorial Supreme Court. Judge Greene was nominated for delegate to Congress by the first Territorial convention of the Prohibition party in Washington, held at North Yakima May 15, 1888. He was a member of the National Prohibition party committee in 1888-92 and again in 1900-04.

Judge Greene received 1,137 votes in his race for Congress. He was the first Prohibition party candidate in the Territory. In October, 1889, the Prohibitionists of Washington held a convention in Seattle, at which they raised $1,000 for party work. The first act of the new State Central Committee was to appoint as State organizer the Rev. Edward B. Sutton, of the Washington State Temperance Alliance. By March, 1890, he had organized six counties for the Prohibition party. In April of that year the *New York Voice* announced that the outlook for the party was promising. Colfax was a strong Prohibition center. In 1890 the party had tickets in the field in twenty counties. In 1892 Judge Greene was nominated for governor and he polled about 4,000 votes. Two years later the Prohibitionists elected Joseph W. Range to the State Senate from the 28th District. An Intercollegiate Prohibition Association was formed. In 1896 R. E. Dunlap, Prohibition candidate for governor, received 2,542 votes.

The principal Prohibition party publications in Washington about 1890 were the *Northwest Tribune*, of Spokane Falls, and the *Leader*, of Seattle. The *Pacific Express*, published at Portland, Ore., but widely circulated in Washington, was a fearless advocate of Prohibition. The Seattle *Leader* gave considerable attention to local political questions and contained effective Prohibition cartoons. In 1890 there were four Prohibition papers in Spokane County. In 1892 the *American Issue*, edited by George F. Cotterill, began publication. In 1894 the *Flying Wedge* and the *Lewis County Beacon*, edited by M. W. Miller, of Winlock, were launched. Although the party reached its greatest strength in Washington in the middle nineties, for many years it continued to nominate State tickets.

Civic Leagues

In the late nineties, just prior to the introduction of the Anti-Saloon League, considerable temperance agitation occurred in Washington as a result of the formation of various town and city Civic Leagues, Unions, and Christian Citizenship committees. Most of these organizations were formed solely for the purposes of cleaning up local civic conditions; but, since the chief offender was the saloon in most instances, these societies became practically anti-saloon leagues. One of their activities was the enforcement of local liquor laws, particularly the Sunday-closing law. While it was often difficult to obtain favorable decisions from saloon-dominated juries, there were many victories for the side of law and order and many saloon-keepers were fined and driven from the community.

One of the active temperance organizations in Washington in the first decade of the twentieth century was the Pacific Coast Total Abstinence Association, composed largely of Scandinavians. The Rev. V. N. Thoren, a Swedish Lutheran pastor, was president and the Rev. Frank A. Scarvie was secretary of the organization in 1906. Previous to this time the Danes of Washington had contributed to the progress of the temperance movement in the State through the columns of the *Echo*, a Danish publication.

Anti-Saloon League

The history of the church in action against the saloon in the State of Washington started several years prior to the organization of the Anti-Saloon League there. As early as 1892 there was a Ministerial Prohibition Alliance in the city of Seattle, of which R. E. Dunlap was president and I. Inwood secretary. Its purpose was to organize the ministers of the State in a united effort to bring about Prohibition. According to George F. Cotterill, one of its founders, the Anti-Saloon League of Washington was organized about 1898, its first State superintendent being Dr. J. C. Thoms (1898-1905), who was succeeded by Ernest H. Cherrington (1905-08). The early aims of the League in Washington are summarized in the following statement of the purposes of a temperance convention held by the League in Seattle in 1906:

1. To bring into close relationship all temperance and reform organizations together with the federated church forces for a co-operative, harmonious and insistent warfare against the saloon.
2. For the thorough discussion of all reform work, and for the consideration of the best possible methods for bringing tangible and permanent results.
3. To clearly set forth the needs of such amendments to our present laws as will make them really enforceable, and in a special way to arouse the attention of the state and inspire the interest of the people in behalf of the present campaign for Local Option and Direct Primary laws, and for such other statutes as will place government more in the hands of the people.

Publicity was obtained through the *Pacific Issue*

and the *Citizen* of Seattle, which were later succeeded as the League's official organs by the Washington edition of the *American Issue*. Mr. Cherrington was associate editor of the *Pacific Issue*, and was the founder and editor of the *Citizen*.

The League's efforts to secure strict enforcement of the Sunday-closing law were successful in Seattle, Tacoma, Spokane, Bellingham, Everett, Walla Walla, and scores of smaller cities. In 1908 the Rev. Royal W. Raymond went to Washington for a brief incumbency as State superintendent. At this time agitation for local option reached a climax, and the fight before the Legislature was directed by BOYD P. DOTY, State legislative superintendent, who served as State superintendent (1909-11). He was assisted in the campaign by Gov. S. G. Cosgrove, who recommended the passage of the local-option law; the Hon. W. C. McMaster, who introduced the Falconer-McMaster Local Option bill in the House of Representatives; and Sen. J. A. Falconer, who introduced the Anti-Saloon League's local-option measure in the Upper House. Judge Milo A. Root, of the State Supreme Court, was also a stanch supporter of the League's policies.

The Washington League, as the authorized agency of the moral forces of the State, had from one to three men in constant attendance at Olympia during the 1909 session of the Legislature. The local-option fight resulted as follows: The Falconer-McMaster bill passed the House by a vote of 56 to 38 and was defeated in the Senate by the final vote of 22 to 20. This same bill, however, was made the basis of the municipal and rural unit local-option law, which was finally passed. Laws were also passed divorcing breweries and saloons, requiring screens to be removed from saloons, prohibiting drinking on public conveyances except in the apartments where sold, and making it a felony to sell liquor to Indians.

League Secures Local Option

In 1910 the League turned its attention toward the securing of a county unit local-option law for Washington. Quite a number of county local-option leagues were formed. The 1910 elections indicated tremendous gains for the temperance people. Several of the larger cities and towns voted dry and a number of counties which were dry prior to the election increased their dry majorities. In the timber country the big logging companies worked strenuously for Prohibition. All five of the State's delegation to Congress were pledged to vote for an amendment to the Interstate Commerce Act which would forbid the carrying of liquor from one State into the dry territory of another State.

GEORGE D. CONGER, for three years the State superintendent of the Anti-Saloon League of Illinois, went to Washington as superintendent in May, 1911, and remained in that position until his death in 1923. In 1913 the Anti-Saloon League initiated a campaign for State-wide Prohibition, under the initiative and referendum plan provided by the Legislature. The League sent out over 6,000 letters to representative individuals in all localities. So many hundreds of replies were received, almost without exception demanding State-wide Prohibition, that the League was compelled to help in printing and circulating petitions and in taking registrations. The Hon. L. E. Kirkpatrick, State president of the League, was put in charge of the committee to formulate a Prohibition law to be submitted at the general election which was to be held Nov. 3, 1914. Under Conger's leadership the dry forces were victorious in the hard-fought campaign which followed. In the 1914 election Washington adopted Prohibition by a majority of 18,632 out of a total of 361,048 votes. The total vote was larger by 42,000 than any other vote ever cast in the State. When the liquor forces initiated a movement two years later for the repeal of the Prohibition statute, the Anti-Saloon League welcomed the challenge and this time the majority was still more decisive, the wets being defeated by 215,036.

Washington was the twenty-second State to ratify the Federal Prohibition Amendment. The League immediately launched a campaign to secure the election of honest, bone-dry officials, pledged to enforcement. League officials have repeatedly held conferences with prosecuting attorneys, sheriffs, and citizens, in the interests of more efficient enforcement. Several attempts have been made by the wets, notably before the State Legislature of 1923, to weaken the Prohibition laws, and anti-Prohibition organizations have been instituted. These have been successfully combated and better enforcement conditions obtained. In June, 1924, the Anti-Saloon League joined with the other temperance forces of the States of Washington, Oregon, and Idaho, in the formation of the Northwest Citizens' Law Enforcement Congress.

Law Enforcement

In 1923 the Rev. W. J. Herwig was State superintendent for both Washington and Oregon. In 1924 the two States were separated again and the Rev. Joseph Pope was superintendent for Washington until 1926, when Bernard N. Hicks succeeded him (1926—).

BIBLIOGRAPHY.—Files of the *American Issue* (Washington edition), 1908-1913; files of the *Anti-Saloon League Year Book*, Westerville, 1909-1929; files of the *Citizen*, Seattle, 1906-07; D. Leigh Colvin, *Prohibition in the United States*, New York, 1926; *Encyclopaedia Britannica*, 11th, 12th, & 13th eds.; files of the *New York Voice*, 1885-1900; files of the *Union Signal*, Evanston, 1888-1930; files of the *West Washington White Ribbon Bulletin*, Seattle, 1923-26; *World Almanac* for 1930, New York.

WASHINGTON, BOOKER TALIAFERRO. An American negro educator and author; born near Hale's Ford, Va., April 18, 1856; died at Tuskegee, Ala., Nov. 14, 1915. Born a slave, after the Civil War (1861-65) he removed with his mother and stepfather to Malden, W. Va., where he attended the public schools. For a time he was employed in the household of Gen. Lewis Ruffner. Later he worked in the mines near Charleston. He graduated from Hampton (Va.) Normal and Agricultural Institute (1875) and studied at Wayland (D. C.) Seminary (1878-80). He was granted honorary degrees by Harvard University (A.M. 1896) and Dartmouth College (LL.D. 1901). On Oct. 12, 1893, he married Maggie J. Murray.

Washington taught at Malden, W. Va. (1875-78), and was teaching at Hampton (Va.) Institute in 1881 when he was elected by State authorities as principal of Tuskegee (Ala.) Normal and Industrial Institute, which he organized and of which he remained head until his death. The school, which opened July 4, 1881, with 30 students in an abandoned negro church, was founded for the purpose of providing industrial education for members of the African race and was at first allowed an annual appropriation of $2,000 by the Alabama Legislature. In 1899 it was given 25,000 acres of land by Congress.

Tuskegee is now the outstanding negro educational institution in the United States and primarily owes its success to the indefatigable labors of Washington, whose death was due to a breakdown brought on by overwork. As a writer and speaker on racial and educational subjects he was much in demand. Some of his better-known works are: "Up From Slavery" (1901); "Tuskegee and Its People" (1905); and "The Story of the Negro" (1909).

Washington was an ardent temperance advocate. In an article in the *Outlook* for March, 1908, entitled "Prohibition and the Negro," he made the following statement:

> Directly, and indirectly, the members of my own race have suffered, perhaps more than any other portion of the population, from the effects of the liquor traffic. But the educated men and the leaders of the race have been quick to see the advantages that would come from the total suppression of the saloon. Everywhere in the South this class has given its votes to the support of prohibition, even where it brought them in opposition to the men whom they have been disposed to regard as their friends, and in support of those whom they have been accustomed to regard as their enemies.

With regard to the effects of State-wide Prohibition in the Southern States, he said:

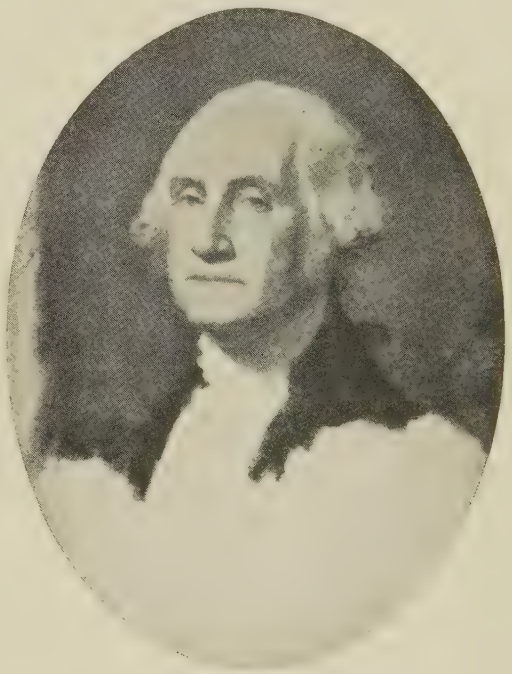
> It is a grand success and has proved one of the greatest helps thus far experienced by the Southern negro. Crime among the colored population has been decreasing ever since State-wide Prohibition was inaugurated. The negro is saving more money and paying more attention to educational matters since Mississippi, Alabama, Georgia, North Carolina, Tennessee, and part of South Carolina went "dry." Negro homes, owned by negroes, have been built by the thousands in those States. The physical display of liquor was one of the greatest curses to the colored race.

WASHINGTON, GEORGE. First President of the United States of America; born at Pope's Creek, Westmoreland County, Va., Feb. 22, 1732; died at Mount Vernon, Va., Dec. 14, 1799. In the parish schools of Virginia he received a common English education, including, however, a little geometry and surveying, in which he bacame proficient. At eighteen he was appointed public surveyor of Culpeper County. He started his military career at the age of nineteen, when he was appointed adjutant-general of the militia with the rank of major. He resigned after a short time and went to the Barbadoes with his invalid half-brother, upon whose death he inherited the plantation of Mount Vernon.

He was reappointed adjutant, and during the winter of 1753-54 was sent by Governor Dinwiddie to warn the French to withdraw from the posts they had established in the Ohio Valley. Shortly after he had delivered the French refusal to the governor he led a vigorous campaign against the French and Indians, for which he received a vote of thanks by the Virginia Legislature. In 1755 he was appointed aide-de-camp to General Braddock, who had been sent from England to command the English forces against the French; and, after his commander's defeat and death, he skilfully directed the retreat of Braddock's troops.

Washington married Mrs. Martha Custis on Jan. 6, 1759, and took up his residence at Mount Vernon, where he engaged in farming until 1774, serving for some years during this period as a member of the House of Burgesses. At the outbreak of trouble with Great Britain he was chosen a delegate to the First Continental Congress, held in 1774, and again to the Second Congress, held in the following year. After the Revolution began he was made commander-in-chief of the Continental forces.

During the first winter of the War he succeeded in driving the British from Boston. He then moved his troops to New York and fortified the city, but was unable to hold it. During his retreat across New Jersey he surprized a force of Hessians at Trenton, where he captured about 1,000 prisoners. Making his famous crossing of the Delaware River, he defeated the British at Princeton early in January, 1777, after which he went into winter quarters at Morristown. In the campaign of the following year Washington attempted unsuccessfully to prevent the British from reaching Philadelphia, being defeated by General Howe in the battles of Brandywine and Germantown. He spent the next winter at Valley Forge, where his army suffered severe hardships and was greatly weakened through sickness and desertion. His final encounter with the British in that region took place June 28, 1778, at Monmouth, N. J., and resulted indecisively, both sides suffering equal loss. He subsequently established his headquarters at West Point, where he remained practically throughout the rest of the War, watching the movements of the British in and around New York. He later led the combined French and Colonial attack on Cornwallis at Yorktown, Va., in which the British commander was forced to surrender, thus ending the conflict (Oct. 19, 1781).



GEORGE WASHINGTON

At the close of the War Washington retired to Mount Vernon. He recommended an "indissoluble union of the States under one general head," and continued to keep in touch with all the events which took place in the emancipated colonies. He retained his great influence over the people, who regarded him as the savior of the country. Chosen as a delegate to the Constitutional Convention which met at Philadelphia in May, 1787, he was unanimously elected chairman of that body.

After the Government was formed the choice of all fell on Washington as first President. Never was an office more perfectly cut to fit the man. The success of the new nation was in great measure due to him. His support of Hamilton's financial program restored the public credit; his action in the Whisky Rebellion taught the States a lesson of respect for Federal authority; and his visits to New England (1789-90) and to the South (1791) enabled him to test public opinion and gave those States increased interest in the national Government. He endeavored to prevent undue political partizanship until the republic should be firmly established. He was reelected unanimously for a second term, and was also the people's choice for a third term, but he declined.

On his retirement in 1797 he returned to Mount Vernon, his journey to Virginia being marked by popular demonstrations along the way. In 1798 he was urged to return to public life and again take command of the army, in the event of war with France; but during his preparations for that service he was stricken with a fatal illness, and died Dec. 14, 1799. Five days later, resolutions were introduced in Congress by John Marshall, of Virginia, which expressed the opinion of the people concerning Washington's place in history, naming him "first in war, first in peace, and first in the hearts of his countrymen." He left a will freeing his slaves. His old home at Mount Vernon is maintained as it was during his lifetime and is now a national shrine, visited annually by thousands.

Washington was throughout his life accustomed to the use of liquor, and there is evidence that he at one time conducted a distillery on his plantation at Mount Vernon. Also, according to Rupert Hughes, he was not averse to spending money for grog for voters, his bill for liquor during a campaign for election to the House of Burgesses in 1758 amounting to $195. Like other Revolutionary fathers, he has often been quoted by the liquor traffic as favoring the sale of liquor. In Washington's time, however, there was a general lack of sentiment against the use of alcohol, total abstinence being practically unknown.

Although Washington favored the rationing of drink to his troops, he was sternly opposed to drunkenness. An order issued during the first year of his command of the Continental Army (dated March 25, 1776), read in part:

> All officers of the Continental Army are enjoined to assist the civil magistrates in the execution of their duty, and to promote peace and good order. They are to prevent, as much as possible, the soldiers from frequenting tippling-houses.

That throughout the War he maintained his uncompromising disapproval of intoxication among his troops is evidenced by an order of May 26, 1778, in which he directed that a corporal and eight men, with the commissary of each brigade, should be detailed to confiscate the liquors found in tippling-houses in the vicinity of his camp, and also that they should notify the inhabitants "or persons living in the vicinity of the camp that an unconditional seizure will be made of all liquors they shall presume to sell in the future."

On another date he issued the following prohibition:

> All persons whatever are forbid selling liquor to the Indians. If any sutler or soldier shall presume to act contrary to this *prohibition*, the former shall be dismissed from camp and the latter receive severe corporal punishment.

In honor of Washington, one of the first total-abstinence crusades in the United States adopted his name and, as the "Washingtonian Movement," was active for many years in temperance reform.

BIBLIOGRAPHY.—*Appletons' Cyclopaedia of American Biography*, New York, 1894; Dawson Burns, *Temperance History*, London, n. d.; *Cyclopaedia of Temperance, Prohibition and Public Morals*, New York, 1922; *Encyclopaedia Britannica, s. v.*; *Harper's Encyclopaedia of United States History*, New York, 1902; Rupert Hughes, *George Washington*, New York, 1926; *World Almanac*, New York, 1929.

WASHINGTON or WASHINGTONIAN, HOMES. American institutions for the treatment of inebriates opened in various cities of the United States as a result of interest aroused by the Washingtonian Movement. The most prominent of these institutions have been:

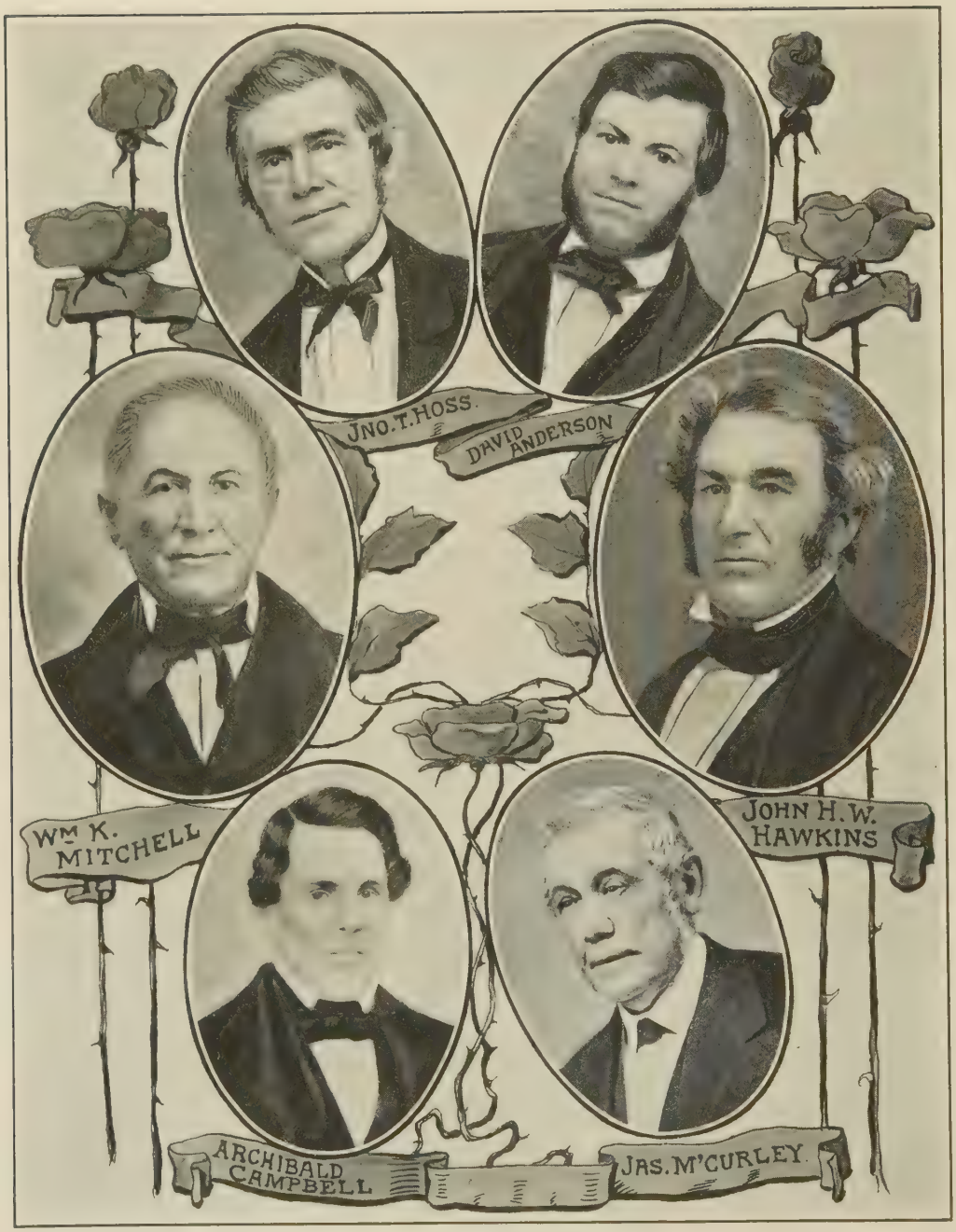
(1) A Home in Boston, Mass., which was the outgrowth of a Home for the Fallen established in 1857 by Mrs. Charles Spear, aided by the Rev. Phineas Stowe. Others became interested and an organization was formed to promote the work, of which Joseph Storey became president. In 1858 Dr. ALBERT DAY was appointed superintendent and in 1859 the institution was incorporated by the Massachusetts Legislature under the name "Washingtonian Home." From 1859 to 1871 appropriations of the Legislature paid part of the cost of maintenance. The number of patients cared for annually from 1859 to 1917 ranged from 250 to 1,061, falling off from that year to 410 in 1920, after which it again increased until 1927. The highest point was reached in 1926 with 1,314 admissions. In 1928 there were 844 patients. According to the superintendent the decrease in 1928 was brought about "by raising the charge to patients and by a stricter enforcement of the prohibition law in Boston . . ."

The superintendents of the Boston Home since its organization have been: Dr. Albert Day, 1859-66; William C. Lawrence, 1867-74; Dr. Albert Day, 1875-93; Dr. Victor A. Ellsworth, 1894-1915; and Dr. Hugh Barr Gray, 1915—.

(2) A Washingtonian Home opened in Chicago in 1863 and in 1867 incorporated by the Washingtonian Home Association by special act of the Illinois Legislature, which provided that the city of Chicago should pay the home ten per cent of all money received from liquor licenses in the city and county, in return for taking care of all inebriates committed to it by the local courts. The Association bought and used for this purpose the historic Bull's Head Tavern until the erection of its own building in 1876 at the corner of Madison Street and Ogden Avenue. In 1882 a woman's department was established under the name of the "Martha Washington Home," which, during the 38 years of its operation before Federal Prohibition, cared for 4,251 women.

During its 64 years of existence the Home treated approximately 300,000 patients, and there were often from 300 to 400 patients at one time. For a number of years the Home received 10 per cent of all the saloon licenses in Chicago. According to a statement of Judge J. Kent Greene, president of the Home, cited in *Home and State* in May, 1928, "The Home's share of the liquor licenses ran so high that in 1883 the law was amended to limit these payments to $20,000. Ten years later they were cut off altogether. The growth of the liquor business in Chicago was so enormous that it provided a very rich endowment for the Home . . ."

With the coming of National Prohibition, how-



WASHINGTONIAN MOVEMENT: EARLY MEMBERS OF THE WASHINGTON TEMPERANCE SOCIETY

ever, the number of inmates had decreased by 1922 to less than a score and it was decided to sell the main building and use the proceeds to build a general hospital. At that time the Association had assets of $1,500,000, derived from investment of its funds and increase in the value of its real estate. The Association purchased a site and erected a building at the cost of $282,000 which is known as the "Martha Washington Hospital," dedicated Oct. 16, 1927. The Hospital maintains a special ward where alcoholic cases are treated either as charity or otherwise. A recent hundred-bed addition was designated as a monument to Prohibition.

WASHINGTONIAN MOVEMENT. An American total-abstinence moral-suasion crusade, founded at Baltimore, Maryland, in April, 1840. It had its origin in the reformation of a drinking-club, which had been meeting nightly at "Chase's Tavern" in Liberty Street. On the night of April 2 of that year twenty chronic drinkers, members of the Chase club, in a spirit of jest, sent two of their number to attend a temperance lecture given in another part of the city by the Rev. Mathew Hale Smith. Upon the return of the two men to the tavern they presented a favorable report of the lecture, and an argument arose concerning the merits of total-abstinence which lasted from night to night until April 5, when six of the company announced their decision to renounce the drinking of liquor and to form a total-abstinence society, whose inception is thus described by a contemporary poet:

'Tis night; ————
* * * * * * *
A little band of haggard men is seen
At a convivial board. Yet what doth mean
That hesitating look, while one doth pass
To each the sparkling, tempting, ruby glass?
Those haggard men had long the slavery known
Of curs'd Intemperance; and with sigh and groan
Had spent whole years of hopeless wretchedness,
Without a smile to cheer, a word to bless!
And hath that poisoned cup for them no charm,
Who long have sought it as a soothing balm,
That thus they hesitate, and no one sips
The liquid fire, e'en while it's at his lips?
Still hesitating? See! they—they have braved
The Demon in his den: they—they are saved!
Yes, they are saved! their chains are broken. Now
With trembling hand they frame the solemn vow—
The second "declaration"—to proclaim
O'er earth, *man no more glories in his shame!*

On April 6 these six men (William K. Mitchell, a tailor; John F. Hoss, a carpenter; David Anderson and George Steers, blacksmiths; James McCurley, a coachmaker; and Archibald Campbell, a silversmith) signed the following pledge, which had been drawn up by Mitchell the previous evening:

We, whose names are annexed, desirous of forming a society for our mutual benefit, and to guard against a pernicious practice, which is injurious to our health, standing, and families, do pledge ourselves as gentlemen, that we will not drink any spirituous or malt liquors, wine or cider.

The men then formed themselves into the Washington Temperance Society, and elected the following officers: Mitchell, president; Campbell, vice-president; Hoss, secretary; McCurley, treasurer; Steers and Anderson, standing committee. The members decided to meet the next night in a carpenter-shop, and each pledged himself to bring a new member. Almost every night experience meetings were held at the shop, which proved inadequate and a schoolhouse was secured. Soon the gatherings of the Society began to attract local attention. Larger numbers attended, and the Washingtonian Movement had begun.

By the end of 1840 this Baltimore organization was composed of nearly 700 members, the majority of whom were reformed drunkards. Among early adherents was John H. W. Hawkins, who later became the most able speaker and prominent agitator of the Movement. Under his leadership, the crusade soon spread to more distant parts of the country. An account of the activities of the organization, published in the journal of the American Temperance Union, led to an invitation to Hawkins and his associates to come to New York city for the purpose of holding a series of temperance meetings. The Washingtonians accepted and, on March 23, 1841, addressed a gathering in the metropolis, which was the first of 21 meetings, during which more than 2,000 drunkards signed the total-abstinence pledge, 334 signing it at a single meeting.

The next occurrence of importance in the history of the Movement was the celebration of its anniversary. A parade of 6,000 men marched through the streets of Baltimore on April 5, 1841. Five days later a campaign similar to the one conducted by Hawkins and his associates in New York city was opened in Boston, Mass. A Boston Washingtonian society was organized, which in turn formed numerous branch societies and inaugurated the total-abstinence movement in 160 towns and villages in New England. The success of the Boston movement was so pronounced that it was declared at one of the conventions of the Society that "four fifths of all the Boston drunkards had signed the temperance pledge."

During the next two years Hawkins and his contemporaries traveled throughout eastern and southern United States, everywhere founding Washingtonian Societies and securing total-abstinence advocates. Their efforts were especially successful at Springfield, Mass., Newport, R.I., Saratoga and Albany, N.Y., Portland, Me., and Augusta, Ga., which last-named city became the head of the Movement in the South. By the end of 1841 at least 100,000 pledges had been signed, more than one third of them by confirmed drunkards. A weekly newspaper was established; and Martha Washington societies, composed of women abstainers, were inaugurated in 1841. A quarter of a million would be a low estimate of the number of habitual drunkards who signed the total-abstinence pledge, and three times as many common tipplers were reclaimed at least temporarily from drunkenness. By 1846 the number of teetotalers in America was stated to have been increased from two to five millions.

Among the first men of position and influence who identified themselves with the Washingtonian Movement were the Hon. George Nixon Briggs, Edward C. Delavan, Neal Dow, S. F. Cary, and others. Delavan was prominently connected with the American Temperance Union, which helped to promote the Washingtonian Movement and was in turn supplanted by it. The Order of the Sons of Temperance, a benefit society founded on total-abstinence principles in New York city on Sept. 29, 1842, by sixteen persons, was instituted by Washingtonians. The Movement also led to the reorganization of the old Congressional Temperance Society on a total-abstinence basis.

The movement was a moral-suasion crusade and did not encourage, but rather opposed, legislative interference with the liquor traffic. Had the Washingtonians attempted to secure legal Prohibition,

their work might have been permanent. Another disintegrating weakness of the crusade was the policy of avoiding the introduction of all questions concerning religion. Its force was spent by 1845, but the energy developed by it was of great and lasting benefit to the temperance cause.

WASHINGTON TEMPERANCE SOCIETY. See WASHINGTONIAN MOVEMENT.

WASSAIL. Originally a pledge drunk between friends; a toast to a friend's health. The word was derived from the Anglo-Saxon *waes heil* or *waes hael*, meaning "Be well" and equivalent to "Here's to your health!"

The term is usually applied to Christmas feasting and revelry in England, particularly to the bowl of spiced ale or wine which has been a feature of Yuletide festivity since medieval times. During the middle ages wassail was drunk by all classes in England, from the royal household to the cloistered monk. In monasteries the wassail-bowl was known as the *poculum caritatis*. Wassail was usually partaken of to the accompaniment of toasts and carols.

The wassail-bowl itself varied from the humble pewter of the working-man's home to massive flagons of gold or silver. Huge wassail-bowls, double-handled and trimmed with ribbons and rosemary, were passed at public banquets, while in the houses of the landed gentry the servants were called in to drink to their masters' health. Spiced ale was usually the basis of the bowl's good cheer, although sugar and roasted crab-apples were frequently added.

In Scotland the wassail-bowl, with an accompaniment of buns or bread and cheese, was carried from house to house, for an exchange of neighborly greetings. Its use in England was extended to New Year and Epiphany celebrations; and it became a part of the festivities of St. Stephen's day, in the hall of the Inner Temple, London.

WATERS, HORACE. American manufacturer and early temperance advocate; born in Jefferson, Me., Nov. 1, 1812; died in New York city April 22, 1893. He was educated in the public schools and in an academy at Richmond, Me. Following several years in business at Hallowell, Me., he moved to Boston in 1837. In 1840 he married Elizabeth Ann Leeds, of Brookline, Mass. He became a piano agent and later a manufacturer of pianos and organs.

Waters was one of the most public-spirited and philanthropic men of his time. He was actively opposed to slavery and was a stanch advocate of temperance. He was one of the organizers of the short-lived Liberal Republican party in 1872 and a consistent supporter of the Prohibition party from its inception. He did considerable platform work for the temperance cause and was the author of the "Sunday School Bell" (a hymnal) and "A Third Party Needed" (1882).

WATER STREET MISSION. An American religious mission, established Oct. 8, 1872, at 316 Water Street, New York city, for the purpose of rescue work among outcasts. It was founded by JERRY MCAULEY, an ex-convict and former drunkard, who was converted while serving a prison sentence. Pardoned by Governor John A. Dix, of New York, in 1864, he lapsed into former evil habits. In 1868 he was reclaimed through the help of a city missionary, and, desiring to assist others in the same condition, conceived the idea of the Water Street Mission, probably the first rescue mission in the world. Religious services were held in the Mission every evening and on Sunday afternoons. While the work was largely supported by voluntary contributions, McAuley was backed by A. S. Hatch, Wall Street banker, and William E. Dodge and his sons. The Mission was incorporated in 1876, the incorporators being A. S. Hatch, Sidney Whittemore, John D. Phyfe, Frank Storrs, and Jerry McAuley. It occupied the same site at 316 Water Street for many years, although not in the same building.

The work of the Water Street Mission was successful, and McAuley succeeded in reclaiming many men and women from lives of drunkenness and crime and reestablishing them in the social and industrial world. He remained as director until 1882. After his retirement the Mission was conducted for a time by John O'Neil and by J. F. Shorey, reclaimed drunkards. In 1884 SAMUEL H. HADLEY, one of McAuley's converts, became superintendent, serving for many years.

The twenty-fifth anniversary of the Mission was celebrated in Carnegie Hall, New York city, Nov. 21, 1897, at which time an effort was made to bring the work of the Mission before the public, especially the wealthy classes; to review what it had accomplished; and to clear off a debt of more than $1,000 accumulated during the year. Eminent citizens took part in the meeting and many rescued men testified. At that time the work was carried on at an annual expense of about $6,000, which was collected by voluntary contributions. Prominent business men of New York city acted as trustees of the Mission.

Many other Missions have been established on the McAuley plan in the United States and in foreign countries, such rescue work being now considered a necessity in large cities. One of these was St. Bartholomew's Rescue Mission in East Forty-second Street, New York, founded by Col. HENRY H. HADLEY, a convert of the Water Street Mission, and a brother of Samuel H. Hadley.

The story of the Water Street Mission is told by Samuel H. Hadley in his book "Down in Water Street" (N. Y., 1902). Of its success he writes:

> Twenty-five years ago Jerry McAuley, the converted thief, drunkard, ex-convict and noted river pirate, started the first real, genuine rescue work at No. 316 Water Street, that probably was ever started in the world. At this place, then, and ever since then the worst and most wretched people were the most welcome. It was expected that the drunkard, the thief, and the harlot would come in and kneel down at that tear-stained altar and rise from their knees honest, sober, and virtuous. This has been claimed from then till now, and has been realized in a multitude of cases. Thousands of criminals have been redeemed and made useful, law-abiding citizens, and in hundreds of cases the converts of the old Water Street Mission have become noted evangelists and rescue workers.

WATKINS, AARON SHERMAN. An American Methodist Episcopal clergyman, educator, and Prohibitionist; born at Rushsylvania, Ohio, Nov. 29, 1863; educated in the district schools, at Taylor (Ind.) University, and Ohio Northern University B.S. 1886; M.S. 1907). He received the honorary degree of LL.D. from Taylor University in 1902, and that of L.H.D. from Ohio Northern in 1923. He taught in the public schools from 1880 to 1883 and again from 1890 to 1893, in the meantime studying in a law office and being admitted to the bar at Ada, O., in 1889. He married Emma Laura Davis, of Middleburg, O., Nov. 8, 1890.

Watkins entered the ministry of the Methodist Episcopal Church in 1893, being ordained in 1895, and subsequently holding pastorates in Ohio (1893-

1905), at Continental, Ottawa, Edgerton, Delta, and North Baltimore. From 1905 to 1909 he was professor of literature and philosophy at Ohio Northern University, and during 1907-09 he was vice-president of the same institution. In 1909-10 he was president of Asbury (Ky.) College, and for the next five years he was a Lyceum, Chautauqua, and Prohibition lecturer. In 1915 he returned to the ministry, since which time he has served various pastorates in Ohio, the last being at Lima (1928—). During 1918-20 he was also professor in the Miami Military Institute, Germantown.

Watkins has been always an ardent advocate of Prohibition, having become affiliated with the Prohibition party in early manhood. For some years he was Prohibition party chairman of Williams and Hardin counties, Ohio, and in 1917 he was chairman of the Putnam County Dry Federation. He was the Prohibition party candidate for governor of Ohio in 1905, and again in 1908; and also for Vice-President of the United States as colleague of Eugene W. Chafin, in the elections of 1908 and 1912. In 1920 he was the Prohibition party candidate for President, with D. Leigh Colvin for Vice-President, and during the campaign he made an extensive speaking-tour throughout the country. In the election he polled 188,678 votes.

WATKINS, FRANK LINCOLN. An American Methodist Episcopal clergyman and temperance worker; born at Libertyville, Iowa, June 4, 1869;

REV. FRANK LINCOLN WATKINS

educated in the local public schools, Western Normal College, Shenandoah, Ia., Tabor College, Ia., and at Iowa Wesleyan University. He entered the ministry of the Methodist Episcopal Church in 1885, and was ordained as deacon in 1897 and as elder in 1899. He served pastorates in Iowa from 1895 to 1907 and in North Dakota from 1907 to 1911. On Sept. 28, 1897, he married Miss Mary Jane Hills, of Bayard, Ia.

Watkins began his activity in the temperance cause in 1902 at Lewis, Ia., where he had several persons arrested for violation of the liquor laws. While pastor at Dickinson, N. D., he caused the closing of 14 saloons in that town and 27 in Stark County. As a result of this work for law enforcement he was tendered the superintendency of the State Enforcement League of North Dakota, which he accepted in June, 1911, and retained until the League disbanded in 1925. From October, 1925, to October, 1927, he was in the employ of the Minnesota Anti-Saloon League; he then reentered the pastorate in North Dakota, being stationed at Underwood and Turtle Lake (1927-29) and at Rural Fall (1929-).

Through all his years of temperance work Watkins followed the practise of fighting the liquor traffic with the law. He was especially successful in securing evidence (frequently working under disguises), in instituting prosecutions, and in cooperating with prosecuting attorneys and sheriffs. He introduced several antiliquor laws, and was instrumental in securing North Dakota's drastic enforcement code. He led the fight for ratification of the Eighteenth Amendment which made North Dakota the fifth State to ratify. In 1920-21 he was appointed by the attorney-general to head a squad of State enforcement officers, stationed at the Canadian border to break up a lawless gang of whisky-runners.

WATSON, ELLEN MURDOCH. An American temperance society official; born in Pittsburgh, Pa., March 31, 1831; died there Dec. 2, 1913. Her father, John Murdoch, was one of the pioneer settlers in Allegheny County, and the "Murdoch Farm" was a familiar landmark in the sparsely settled community. At twelve years of age Ellen was sent to school in New York. At the time of the Civil War she became a nurse and served the Union cause at Fortress Monroe, Harrison's Landing, Nashville and City Point, on the James River. In 1867 she married William Watson, a prominent glass-manufacturer of Newcastle, Pa. Upon the failure of her husband's health, in 1873, she returned to Pittsburgh, where she became active in temperance work.

After fourteen years of service in the Woman's Christian Temperance Union Mrs. Watson left that organization to assist in founding the Non-Partisan Woman's Christian Temperance Union, and served that body for ten years as corresponding secretary. She then became State secretary of Rescue Work. A devout member of the Presbyterian Church, she served for many years as corresponding secretary of the Woman's Synodical Temperance Committee. She was an effective platform speaker and made large use of literature, circulating many temperance books and leaflets.

WATTERS, THOMAS. British-American Presbyterian clergyman, educator, and temperance reformer; born at Rauross, County Donegal, Ireland, Sept. 13, 1860; emigrated to the United States with his parents in early childhood; was educated in the Brooklyn, N. Y., public schools, New York University (A.B. 1884), and Union (N. Y.) Theological Seminary (1888). He received an honorary degree from Cedarville (O.) College in 1899. On Oct. 24, 1899, he married Miss Margaret Elizabeth Downs, of Brooklyn.

Watters was ordained to the ministry of the Reformed Presbyterian Church in 1889, following which he was pastor of First Church, Brooklyn (1889-92) and of First Church, Pittsburgh (1892-1906). In 1894 he was moderator of the General

Synod of the Reformed Presbyterian Church, and in 1891-1901 was a member of the board of superintendents of the Reformed Presbyterian Theological Seminary, Philadelphia. He was a trustee of this seminary in 1904-06 and was secretary of the board of trustees of Cedarville College in 1898-1906. In the latter year he entered the Presbyterian ministry and served as pastor of the Tabernacle Presbyterian Church, Pittsburgh (1906-22).

Watters's interest in the cause of temperance began during his years at Union Theological Seminary, when he joined with some fellow students in carrying on a temperance campaign. After his ordination to the ministry he was even more outspoken against the liquor traffic, especially in various Prohibition campaigns in Pittsburgh and vicinity. In 1909-13 he was vice-chairman of the Permanent Committee on Temperance of the Presbyterian Church, and since 1913 he has been president of the Presbyterian Board of Temperance and Moral Welfare. He is also a member of the Temperance Commission of the Federal Council of Churches and of the Board of Directors of the International Reform Bureau. He resides in Pittsburgh, Pa.

WATTERSON, JOHN AMBROSE. An American Roman Catholic bishop and temperance advocate; born near Blairsville, Indiana County, Pa., May 27, 1844; died April 17, 1899. He was educated at St. Vincent's College, Westmoreland County, Pa., and at Mount Saint Mary's College, Emmitsburg, Md. He was ordained to the priesthood on Aug. 8, 1868. After serving several years as a professor in Mount St. Mary's, he was made president of that institution in 1877. In 1878 Georgetown University, Washington, D. C., conferred upon him the honorary degree of D.D. On March 15, 1880, Pope Leo XIII appointed him bishop of Columbus, Ohio, and for nearly nineteen years he governed the see with marked success.

Bishop Watterson's attitude on the temperance question was known throughout the country. His voice was raised on every occasion in defense of law and order. In 1894 the Catholic Church in America, and the whole Christian world, were startled by his Lenten letter to the priests of his diocese, in which he said:

> I hereby withdraw my approbation from every Catholic society or branch or division thereof in the diocese that has a liquor-dealer at its head or anywhere among its officers, and I suspend every such society until it ceases to be so officered. No one who is engaged either as principal or agent in the manufacture or sale of intoxicating liquors can be admitted to membership. If there are saloon-keepers in your parish who call themselves Catholics and yet carry on their business in a forbidden or disedifying way, or sell on Sundays either openly or under any sort of guise or disguise in violation of civil law, and to the hurt of order and religion and the scandal of any part of the community, you will refuse them absolution . . . unless they promise to cease offending.

Considerable alarm and protest arose over this letter, and the chief officer of one of the German societies of the diocese appealed to Mgr. Francesco Satolli, papal legate at Washington; but Bishop Watterson's action was endorsed by that official, and its influence thus became greater. The effect of the Bishop's decree in his own diocese was salutary. All Catholic societies of the diocese, with the exception of Division B, Knights of St. John, faithfully observed his behest.

In commenting on Bishop Watterson's stand in behalf of temperance and especially on his famous decree, the Rev. Father Alexander P. Doyle, president of the Catholic Total Abstinence Union of America, told a representative of the *New Voice* (April, 1899), that "Bishop Watterson's decree has been and continues to be a great moral force in the cause of temperance."

WAVRINSKY, EDVARD OTTO VILHELM. Swedish statesman, social reformer, and temperance leader; born at Linköping, Sweden, April 12, 1848; died in Stockholm Jan. 4, 1924. He was educated in the Latin school and the gymnasium of his native place, in the Karlborg Military Academy (1868), and the Marieberg Military High School. He became an artillery lieutenant in the Swedish Army, and, during the administration of President Grant, was attached to the Swedish Embassy at Washington, D. C., as a military observer. He expected to devote his life to military pursuits; but, coming under the influence of the anti-militarist propaganda, he resigned from the army in 1884. For a time he worked as a railroad engineer in the State service and eventually became a manager of insurance companies. Several years spent in travel awakened his interest in social-reform movements, in which, after his return to Sweden, he took an active part.

EDVARD WAVRINSKY

In 1890 Wavrinsky was elected a member from Stockholm of the Lower House of the Swedish Diet, where he became the champion of social reform. Although a Socialist, he was repeatedly sent as a delegate by the Swedish Government to interparliamentary peace conferences. When Norway separated from Sweden (1905) his influence was a great factor in making the severance a peaceful one. In 1911 he was elected to the Upper House of the Diet, where he served for four years.

In 1884 he joined the Foundation Lodge of the Independent Order of Good Templars at Goteborg, and the following year he became Grand Counsellor of the Order. From 1886 to 1889 he served as Grand Chief Templar of Sweden. In 1887 he was a delegate from Sweden to the Reunion Session of the I. O. G. T., held at Saratoga, N. Y., and in the

same year he was successful in reuniting the two branches of the Order in Sweden. In 1891 Wavrinsky was a delegate to the International Session of the I. O. G. T. held at Edinburgh, at which time he was elected International Counsellor. He served until 1893 and was again elected in 1897. At Belfast in 1905 he was elected International Chief Templar, a position which he held until 1920, when ill health compelled him to resign. He sat as Past President at the International Session held in London (1923), when his efforts for liberty on theological matters brought about the return of the Continental seceders. The wonderful growth of the Order was due principally to the efforts of Wavrinsky, who opened up much new territory for its work; and to him is due, also, a large measure of credit for making the Order international. When over 70 years of age he visited Finland, instituted a Finnish Good Templar Lodge, and formed a twin Grand Lodge of Finland to work in Swedish.

During his lengthy term in the National Diet he founded the Parliamentary Peace group and was its secretary for twelve years, and was, also, promoter of the Parliamentary Temperance group for total abstainers. He attended many sessions of the International Congress Against Alcoholism. He founded the Swedish Reform Guild *(Svenska Reformgillet)* for abstainers, and was one of the founders of the Swedish Physicians' Temperance Union *(Svenska Läkarnas Nykterhetsförening)*. He was instrumental in securing the gift of 50,000 kroner from Good Templar friends for the establishment of a Students' Home for total abstainers at Upsala. In addition to his work for various temperance organizations, he delivered many independent abstinence addresses and wrote tirelessly for temperance periodicals.

WAY, AMANDA M. American minister of the Society of Friends, social reformer, and Prohibition advocate; born at Winchester, Ind., July 10, 1828; died at Whittier, Cal., Feb. 26, 1914. She was educated in the local public schools and at Randolph Seminary. In 1871 she was licensed to preach in the Methodist Episcopal Church, but the General Conference deciding against the admission of women, she joined the Society of Friends and became a regular minister of that denomination. She early espoused the cause of reform and throughout her whole life worked continuously in the antislavery, temperance, Prohibition, and woman-suffrage movements. She was a pioneer member of an antislavery society and assisted in the work of the "Underground Railway" at Winchester. She organized the first woman-suffrage association in Indiana, and later served as president of the Indiana Suffrage Society.

Miss Way joined the Good Templars in 1854 and became an active member of that Order, traveling and lecturing in its interest throughout the United States. She held many important offices in the Order, serving for three terms as Grand Counsellor, seven terms as Grand Chief Templar and also as Grand Worthy Chief Templar, one year as Right Worthy Grand Treasurer, and four years as Right Worthy Grand Vice Templar. She was Grand Chief Templar in both the Indiana and Kansas Grand Lodges and Grand Secretary in the Indiana Grand Lodge. She was one of the two women who appeared in the International Supreme Session of 1856, and she took a prominent place in its deliberations.

Miss Way took a very active part in Prohibition campaigns in Indiana and Maine. In 1854, during her fight against the saloons in Winchester, the saloon-keepers advertised a "free lunch." Determining to take advantage of the occasion, with the help of some other women, she collected a small army of hungry children whose fathers spent all their money in drink-shops. They then made a raid on the saloons and the children enjoyed the rare luxury of a full meal, much to the discomfiture of the proprietors and the advertisement of the cause. Afterward removing to Pleasanton, Kan., she had a prominent part in securing constitutional Prohibition for the State (1880) and in working for law enforcement after the measure was enacted. She also took part in the Woman's Crusade and was one of the founders of the Woman's Christian Temperance Union in Kansas. She was an active member of the Sons of Temperance and the Rechabites, and she helped to edit several Prohibition papers. In later years she removed to California and at the time of her death was serving as pastor in the southern part of the State.

MISS AMANDA M. WAY

WAYLAND, FRANCIS. American minister, educator, and Prohibition pioneer; born in New York city March 11, 1796; died in Providence, R. I., Sept. 26, 1865. He was educated at Union (N. Y.) College (1813), and Andover (Mass.) Theological Seminary. He also studied medicine (1813-16) and practised for a time in Troy, N. Y. He was a tutor in Union College (1817-21), was ordained to the Baptist ministry, and served as pastor of the First Baptist Church, Boston, Mass (1821-26). After one year (1826) as professor in Union College he became president of Brown (R. I.) University (1827), a position which he filled for 28 years. After his retirement from Brown he served as pastor of the first Baptist Church of Providence for one and one-half years. He received the following honorary degrees: Union College, D.D. (1827); Harvard University, D.D. (1829); and LL.D. (1852).

Wayland was a true temperance pioneer, being an original member of the American Temperance Society, organized in 1826. He delivered a number of addresses before the Society, in one of which (1832) he propounded a series of questions that presented the moral phases of the question with a forcefulness and clarity seldom equaled.

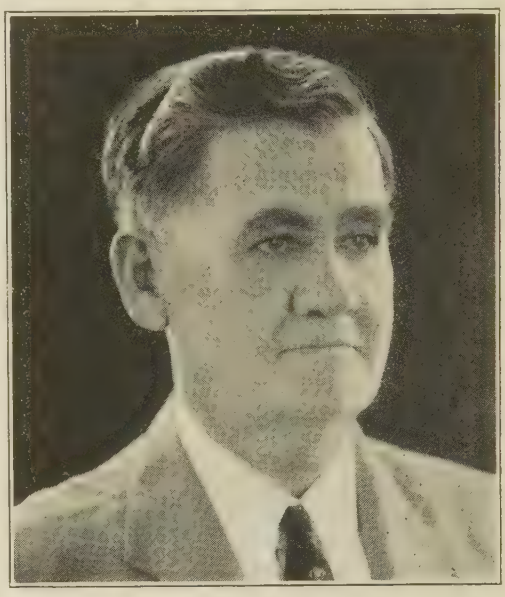
Dr. Wayland was, also, one of the earliest American advocates of the legal prohibition of intoxicating liquors, taking that stand even before the Father Mathew and Washingtonian movements. In 1833 he wrote: "I think the prohibition of the traffic in ardent spirits a fit subject for legislative enactment, and I believe the most happy results would flow from such prohibition."

He was a forceful preacher and an able writer on philosophic and kindred questions. He was also a reformer in educational methods, being one of the first exponents of the elective system in the college curriculum. In addition to two famous sermons on "The Moral Dignity of the Missonary Enterprise" (1823) and "The Duties of the American Citizen" (1825), his writings include: "Elements of Moral Science" (1835); "Elements of Political Economy" (1837); "Thoughts on the Present Collegiate System in the United States" (1842); and "Elements of Intellectual Philosophy" (1854).

WEAKLEY, SAMUEL DAVIES. An American jurist and Prohibition advocate; born at Somerville, Ala., July 16, 1860; died in Birmingham, Ala., Feb. 14, 1921. He was educated in the public schools of his native State, graduating from the State Normal School at Florence in 1879. In 1884 he married Ellen Anglin, of Birmingham. His legal studies were pursued in a law office at Florence and he was admitted to the bar in 1880. He started his law practise in Memphis, Tenn., where, a little later, he was appointed assistant attorney-general of Shelby County. In 1887 he removed to Birmingham and opened a law office, continuing to make that city his home for the remainder of his life. In September, 1906, he was appointed Chief Justice of the Supreme Court of Alabama, to fill out the term of Chief Justice Thomas N. McClellan, deceased. He later refused reappointment, having resumed his practise in Birmingham, in association with his brother, J. B. Weakley. In 1920 he was an unsuccessful candidate for the U. S. Senate.

Judge Weakley's activities in temperance work extended over many years. In Florence he was Chief Templar of the Junior Templars' Lodge, and he campaigned against the liquor traffic in the Murphy Movement of that day. At the request of the Anti-Saloon League he drafted a State-wide Prohibition law which was passed by the Legislature in 1907. The law was resisted in the courts, and its author appeared in its defense in all ensuing litigation until the Supreme Court handed down its decision sustaining the statute. From that time until his death he drafted every law passed by the Legislature to make Prohibition effective. He also drafted Prohibition laws for Georgia (1915) and Mississippi (1916).

WEBB, ATTICUS. An American clergyman and temperance worker; born at Moscow, Ky., Feb. 6, 1874; educated in the high school at Hickory Plains, Ark., at Southwestern (Tex.) University (A.M. 1896), and the University of Chicago (M.A. 1907). He married Mattie Elmer Fugitt, of Wolfe City, Tex., Dec. 25, 1896. He entered the ministry of the Methodist Episcopal Church, South, being ordained deacon in 1893, and elder in 1897, and serving pastorates for ten years (1897-1906) within the North Texas Conference. For the next five years he was engaged in the educational work of his denomination, being president of Granbury College from 1908 to 1910, when he resigned to enter temperance work with the Anti-Saloon League of Texas.



REV. ATTICUS WEBB

Webb served as superintendent of the Brownwood District of the League during 1911, being transferred a year later to the Fort Worth District, where he remained until 1918. He was then elected State superintendent of the Anti-Saloon League of Texas, which position he still holds (1930), having been affiliated with League activities longer than any other worker in the State. During his service with the League he has carried on constant, unremitting warfare on the legalized liquor traffic, often at personal hazard of life and limb. He is editor of *Home and State*, and a member of the Board of Directors of the Anti-Saloon League of America. He is also the author of "Face the Facts" and "Crime, Our National Shame" (Dallas, 1924).

Mrs. Webb ably assists her husband in his temperance activities.

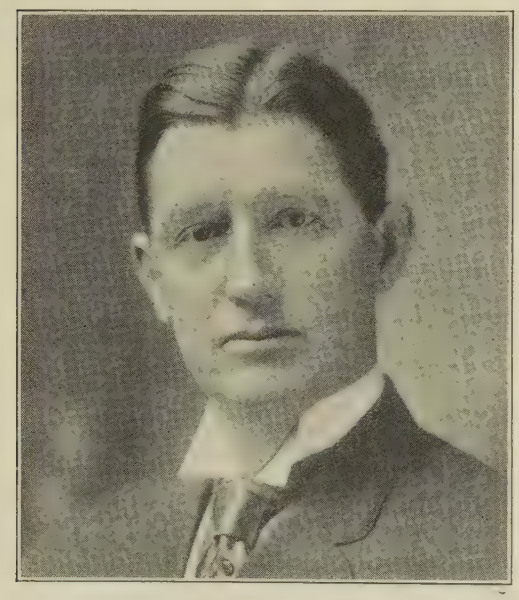
WEBB, EDWIN YATES. American Federal judge and Congressman; born at Shelby, N.C., May 23, 1872; educated in the local public schools, Shelby Military Institute, Wake Forest (N. C) College (A.B. 1893), University of North Carolina (1893-94), and University of Virginia (1896). He received the honorary degree of LL.D. from both Davidson (N. C.) College and Wake Forest College in 1918. Webb has been twice married: (1) to Miss Willie Simmons, of Wake Forest, N. C., on Nov. 15, 1894; and (2) to Alice Pender Taylor on Oct. 28, 1928.

Webb received a license to practise law from the State Supreme Court in February, 1894, and for the next ten years was engaged in practising with his brother, J. L. Webb, solicitor of the Twelfth Judicial District. Entering politics as chairman of the Democratic Executive Committee of his county

(1898-1902), he served as State Senator (1900-02), and as a member of the 58th to 66th Congresses (1903-19) from the Ninth District of North Carolina. On Oct. 30, 1919, he was appointed United States District Judge for the Western District of North Carolina, a position which he still (1929) retains.

Congressman Webb made himself one of the best known men in Washington. He stedfastly stood by the people against the liquor business, and, while a member of Congress, was one of the House leaders in the fight for prohibitory legislation. In December, 1911, he was one of a committee appointed to draft an effective bill against interstate transportation. Webb was accorded the honor of piloting the measure in the House, which passed the bill Feb. 11, 1913, the Senate having passed it the previous day.

The bill, however, was vetoed by President Taft, upon the advice of his attorney-general, George W. Wickersham, who declared it unconstitutional. Whereupon Congress immediately repassed it over his veto (the Senate, by vote of 63-21, on Feb. 28, and the House, by vote of 244-95, on March 1).



EDWIN YATES WEBB
—*Copyright Clinedinst Studio, Washington, D. C.*

The Webb Law, later known as the "Webb-Kenyon Law," was almost identical with the Kenyon-Sheppard bill. Its title, "An act divesting intoxicating liquors of their interstate character in certain cases," indicates its object, that of prohibiting the transportation of liquor from wet to dry States for the purposes of violating the prohibitory laws of such States. (For the complete text of the Webb-Kenyon Law, see CALDWELL, FRED SEYMOUR.) This was the first effective legislation removing from the traffic in intoxicating liquors those privileges which it had enjoyed as an article of interstate commerce. The Law was sustained by the Supreme Court in the case of the Clark Distilling Company *vs.* Western Maryland Railroad Company (January, 1917).

Webb was, besides, a coauthor of the Eighteenth Amendment to the Constitution of the United States, introducing it in the House and opening the debate for it. In addition to being thus intimately identified with the most important piece of temperance legislation in the history of the country, he was active in behalf of War-time Prohibition and of making the national capital dry.

WEBB, WILLIAM ROBERT. American educator and temperance advocate; born at Mt. Tizah, Person County, N. C., Nov. 11, 1842; died Dec. 19, 1926. He was educated at Bingham School, Oaks, N. C., and at the University of North Carolina (A.B. 1866; A.M. 1867). He received the honorary degree of LL.D. from the same university in 1923. He served in the Confederate Army during the Civil War, and subsequently became an instructor in the Horner School, Oxford, N. C. (1866-70). On April 23, 1873, he married Emma Clary, of Unionville, Tenn. In 1870 he founded the first preparatory and training-school west of the Alleghany Mountains, at Culleoka, Tenn. In 1886 he moved the school to Bellbuckle, Tenn., where he continued to conduct it until his death. Appointed to the vacancy by the death of Robert L. Taylor, he was a member of the United States Senate from Jan. 24, to March 3, 1913.

Always an advocate of total abstinence, Webb became president of the local temperance society at Culleoka, Tenn., in 1878 and served during his residence in that place. He was a member of the Executive Committee of the Tennessee Anti-Saloon League for many years, and also of the board of directors of the National League. During his brief term in the Senate he was a stanch supporter of the Webb-Kenyon Law, which prohibited interstate shipment of alcoholic liquors.

WEBB, or WEBB-KENYON, LAW. See CALDWELL, FRED SEYMOUR; UNITED STATES OF AMERICA; WEBB, EDWIN YATES.

WEBBER, GEORGE G. A Canadian Methodist clergyman and temperance worker; born in Toronto Aug. 2, 1876. The son of a Methodist minister, he was educated in arts and theology at Victoria University, Toronto, and was ordained to the ministry of the Methodist Church in 1902, serving Canadian pastorates until 1907.

Webber first worked for Prohibition in the Dominion Prohibition plebiscite campaign of 1898; then in the Ontario referendum campaign of 1902. In 1907 he became first secretary of the Alberta Temperance and Moral Reform League, which he served as president in 1911. He was also a member of the executive committee, and representative of the Methodist Church in the League after it became the Alberta Social Service League. He was especially active in helping to secure the Alberta Prohibition Law, which went into effect July 1, 1916. In 1921 and 1923 he was association organizer for Alberta Prohibition campaigns. He is a member of the Dominion Alliance, and throughout his long public career has been eager to serve the cause of temperance in every possible way.

Webber is now a member of the United Church of Canada, and in 1918 became pastor at Olds and Claresholm, Alberta. Since March, 1927, he has been secretary of the Lord's Day Alliance for Alberta and British Columbia.

WEBSTER, DANIEL. An American statesman, lawyer, and orator; born at Salisbury (now Franklin), N. H., Jan. 18, 1782; died at Marshfield,

Mass., Oct. 24, 1852. He was educated at Phillips Exeter Academy (1794) and Dartmouth College (1801). After teaching school in Maine he went to Boston to complete his legal education and was admitted to the bar in 1805. He opened an office at Boscawen, N. H., removing successively to Portsmouth, N. H. (1807), and to Boston, Mass. (1816). He was twice married: (1) To Grace Fletcher of Hopkinton, N. H., in 1808; and (2) to Caroline Le Roy, of New York city, in 1829.

Before Webster served his first term in Congress (1813-17) he had become New England's foremost lawyer and orator. After a brief interval, during which he was a member of the Massachusetts Constitutional Convention (1820), he returned to Congress, serving in the House (1823-27) and in the Senate (1827-41). He was appointed Secretary of State by President Harrison in 1841, serving under President Tyler until May, 1843, when he resigned. He was returned to the Senate in 1845 and again became Secretary of State, under President Fillmore, in 1850. His death is said to have been hastened by disappointment over his failure to secure the nomination for the Presidency in 1852.

Webster's most famous political speeches were his replies to Senator Hayne, repudiating South Carolina's right to nullification in the matter of revenue from public lands, in which he traced the development of the Constitution from the inception of the Republic; and his debate with Calhoun on the question of slavery in the territory acquired from Mexico.

Although Webster was not a total abstainer, he lent his influence to the cause of temperance and moderation by addressing a famous mass-meeting sponsored by the American Temperance Society and held in the Hall of the National House of Representatives in 1832. At this meeting, at which the Hon. Lewis Cass and the Hon. Theodore Frelinghuysen were also speakers, Webster presented the following resolution:

> *Resolved,* That the efforts of the Temperance Societies in the United States, and those who have co-operated with them, have had the manifest effect of diminishing crime, of lessening the number of cases of imprisonment for small debts, of benefiting the condition of numerous classes of people, by improving their health, and increasing, not only their industry and means of living, but also their self-respect and love of character, of giving new impulse to the domestic virtues belonging to husbands, fathers and children, of awakening fresh attention to the subject of education, and the moral instruction of the young, and of advancing by visible and larger degrees, the general cause of religion and morality in the community.

This meeting gave great impetus to the temperance movement throughout the United States and laid the foundation for the CONGRESSIONAL TEMPERANCE SOCIETY, organized in 1833. In 1838 Webster presented to the U. S. Senate a petition, signed by a number of Army officers and men, to have the fatigue (drink) ration abolished. On this occasion he said that he

> . . . had particular pleasure in presenting the memorial of certain officers of the army, praying Congress to repeal a part of the law which allows whisky to soldiers on fatigue duty. These persons, most competent certainly to judge, are of the opinion that this allowance should be discontinued. They think the substitute provided for other cases would be most usefully applied to this also. So decisive a testimonial in favor of the great cause of Temperance ought to have much weight. If ardent spirits may be beneficially and usefully dispensed with by soldiers on fatigue duty, it would be difficult to maintain the necessity of their use by persons in any occupation or employment.

In 1845 Webster alienated many friends of temperance by his appearance before the Supreme Court of the United States in behalf of the liquor-dealers of Massachusetts, which State, while having a license law, had refused to grant licenses. If his argument that a State had no power to regulate its own commerce had prevailed, the Maine Law would have been impossible and the problem of legal Prohibition would have been greatly complicated.

WEBSTER, HUBERT. An American Methodist Episcopal minister and Prohibition worker; born on a farm in Rush County, Indiana, May 30, 1872; educated at a country district school, Connersville (Ind.) public schools, and De Pauw University (A. B. 1913). He married Jessie Leone Berry, of Ogden, Ind., on June 1, 1904. In April, 1909, he was ordained to the ministry of the Methodist Episcopal Church and held charges in Iowa, Indiana, and Wyoming until 1913. In 1893-1901 he served as constable of Middletown, Ohio, and in 1902-05 he was a vocational instructor at the Soldiers and Sailors Orphans Home at Knightstown, Ind. He was business manager of De Pauw University for four years (1914-18).

In 1925 and 1926 Webster was State superintendent of the Wyoming Anti-Saloon League, resigning in the latter year to return to the pastorate. He has since held charges in Nebraska and Wyoming, being at present (1930) located in Rock Springs, Wyo. In 1926 he was a member of the National Board of Directors of the Anti-Saloon League.

WEBSTER, Sir RICHARD EVERARD, Bart. See ALVERSTONE, RICHARD EVERARD WEBSTER, 1ST VISCOUNT.

WEDDING-ALE. In early England a wedding-feast, taking its name from a spiced ale, sweetened and warmed, prepared for the occasion. Often the bride sold this ale at an exorbitant price, the profits being employed in setting her up in housekeeping. At one time these merrymakings were held in churches; but in 1468 the Prior of Canterbury ordered the discontinuance of the practise.

Compare BRIDE-ALE.

WEEKS, COURTENAY CHARLES. English Church of England clergyman, surgeon, and temperance leader; born at Portsmouth March 30, 1872; educated at University College and Hospital, London (M.R.C.S.; L.R.C.P. 1895). In 1895 he married Annie Cochrane Swan, of Monaghan, Ireland, and in the same year entered upon the practise of medicine. Later he studied for the ministry and was ordained in 1905 by the Bishop of Southwark. He served as curate of St. Mary's, Lewisham, until 1911, when he became organizing secretary for the Church of England Temperance Society in the Lincoln diocese. He was vicar of St. Hilda's, Crofton Park, London, 1914-18.

During the World War (1914-18) he served as surgeon with the Royal Army Medical Corps with the rank of captain, and was in surgical charge at the military hospital in Malta during the Gallipoli campaign. While in this service he was appointed secretary of the R.A.M.C. and editor of its official organ, *On the March.* In 1920 he allied himself with the National Temperance League as medical lecturer, devoting his entire time to lecturing and preaching. In 1929 he was appointed general director of the League, succeeding the late John Turner Rae, continuing, however, his work as medical lecturer and in the public and secondary schools. He has long been a member of the Independent Order

of Good Templars, in which he has held various responsible offices. In 1930 the League released him from his usual tasks, so that he might serve as secretary to the Temperance Committee of the houses of Parliament.

WEISSBIER. A light beer which first came into common use in Germany in the early part of the sixteenth century. It was made in Hamburg from wheat and became very popular; in the second quarter of the nineteenth century it was largely supplanted by BROIHAN BEER. In Berlin it recovered a portion of its popularity after the death of Curd Broihan (1870), until it was finally superseded by barley-malt beer. It is still brewed in parts of Belgium and North Germany.

WELCH, MINNIE JOSEPHINE (ALLISON). American temperance reformer; born at Riceville, Tenn., Oct 27, 1871; educated in the Tennessee public schools and at Tennessee Valley College (1891). Miss Allison married John M. Welch, of Sparta, Tenn., on June 27, 1893. After residing at Spring City and Sparta, in which two towns Welch was engaged in the wholesale lumber business, the family removed to Chattanooga, Tenn., in 1924.

MRS. MINNIE JOSEPHINE WELCH

Mrs. Welch has devoted practically her entire lifetime to the fight against intemperance. When she was fourteen years of age she joined the Independent Order of Good Templars; and two years later she was made superintendent of the local branch of the Loyal Temperance Legion. In 1904 she became a member of the Woman's Christian Temperance Union, and at once took an active part in the work of that organization. She served for 21 years as president of the Sparta W. C. T. U.; was appointed as superintendent of the department of Medical Temperance of the Tennessee State W. C. T. U. in 1905; became vice-president of the State Union in 1915; and in 1917 was-elected State president, in which capacity she still (1930) serves. Mrs. Welch has served as State chairman of the Woman's Legislative Council of Tennessee, which is composed of eight State-wide women's organizations, and as chairman of the department of narcotics of the State Federation of Women's Clubs. She has held several important positions in the women's work of the Presbyterian Church.

WELLFORD, EDWIN TALIAFERRO, American Presbyterian clergyman and Prohibition advocate; born in Gloucester County, Virginia, Dec. 6, 1870; educated at McGuire's School, Richmond, Va., at Richmond University, at Hampden-Sidney (Va.) College (A.B. 1891; D.D. 1910), and at the Union Theological Seminary (1890-92). On April 12, 1892, he married Courtenay Brooke Selden, of Richmond, Va.

In May, 1892, Wellford was ordained to the ministry of the Presbyterian Church, since which time he has been pastor of the First Presbyterian Church of Newport News, Va. He has been successful in the ministry and has risen high in the councils of his church. In addition to serving as the first moderator of the Presbytery of Norfolk, he was chosen moderator of the Synod of Virginia. Dr. Wellford was host to the Synod of Virginia in 1900 and to the General Assembly of the Presbyterian Church in the United States in 1915. During the World War (1914-18) he directed the relief activities of his denomination, and he was presented with a flag from London for his services in behalf of the New Zealand and other British troops.

Throughout his entire ministry Wellford has been active in temperance work. He has served the Anti-Saloon League of Virginia as president, and is now (1930) a member of its executive committee.

WELLINGTON, ARTHUR WELLESLEY, First Duke of. British general and prime minister; born at Daugan Castle, County Meath, Ireland, May 1, 1769; died at Walmer Castle, England, Sept. 14, 1852. He was educated at Eton and at the Military Academy, Angers, France. In 1787 he received his commission as an ensign in the 73rd Highlanders and began an active military career in Flanders. He saw active service in India, Portugal, and in various places on the Continent, rising by successive promotions to the honor of commander-in-chief of the British armies. In 1806 he married Lady Catherine Pakenham.

Wellington's military genius gained recognition both at home and abroad, particularly in the campaigns against Napoleon; and on successive occasions he received the thanks of Parliament, together with large gifts of money. Seldom has a military commander received such an ovation as that accorded him on his return from Waterloo, and to the end of his life he remained the most distinguished and influential man in Europe. He entered Parliament in 1806, and served successively as Secretary of State for Ireland and as Privy Councillor. In 1827 he was made prime minister by George IV.

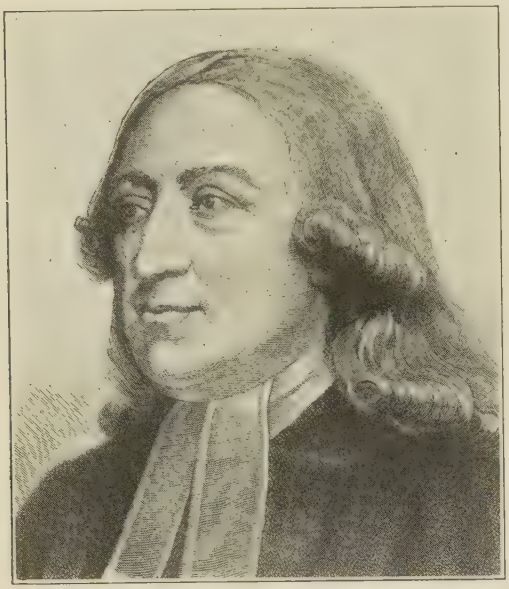
Early in his military career his attention was fixed on the evils of drunkenness in a way not to be forgotten. The ship which conveyed him to India came near being lost through the excessive indulgence of the captain; and "thus," as one historian has stated, "a few extra glasses of strong drink had nearly deprived the world of the victor of Assaye and Waterloo."

During his Parliamentary career the Duke was at first inclined to favor beer as an antidote to the prevalent use of stronger liquors; but in 1839, when Lord Brougham brought in his bill to pre-

vent the licensing of places for the consumption of beer on the premises, the Duke joined him in advocating the bill. In October, 1833, the commanding officer of the Grenadier Guards issued an order in which he stated that "the Duke of Wellington has inquired whether any temperance societies exist among them?" and that "His Grace considers that nothing would be wanting in the character of the English soldier, if the prevalent vice of drinking to excess could be eradicated."

WELT TRINKEN, IN DIE. A health-drinking ceremonial among German students. See COLLEGE DRINKING CUSTOMS (vol. ii, p. 648).

WESLEY, JOHN. English divine and founder of Methodism; born at Epworth, Lincolnshire, June 17 (O. S.), 1703; died in London March 2, 1791. He was educated at the Charterhouse School, London, and at Oxford University (A.B. 1726; A.M. 1727). In 1725 he was ordained a deacon and in 1726 was elected fellow of Lincoln. For two years



JOHN WESLEY

he served his father as curate. He returned to Oxford in 1729, to fulfil his functions as fellow. Together with his brother, **Charles Wesley,** and a small group of devout students, he attended weekly sacrament and held frequent religious meetings, usually in the rooms of the Wesleys. In derision the group was called the "Holy Club" and its members "Methodists," a name later accepted by the societies formed by Wesley.

In 1735 he went to America, where he spent two years. In the Oglethorpe colony of Georgia he hoped to establish an Indian mission. Although unsuccessful in this attempt, he preached widely among the colonists. Upon his return to London in 1738, at a Moravian meeting in Aldersgate Street, he experienced the conversion that formed the basis of his evangelistic labors. For years he traveled over 5,000 miles annually, mostly on horseback, and preached an average of fifteen sermons a week. He was almost equally able as a preacher, organizer, and writer. His voluminous works minutely chronicle the religious revival which resulted in the establishment of Methodism. His marriage to Mrs. Mary Vizelle, a widow, in 1751, turned out unhappily.

Throughout his long career Wesley was a pioneer advocate of temperance and a foe of the liquor traffic, especially the traffic in spirituous liquors. Born in an age of hard drinking, there is evidence that early in his ministry he granted some indulgence to malt liquors and to wine as a medicine. In the preface to his "Primitive Physic" he says: "Drink only water if it agrees with your stomach; if not, good, clear, small beer." This statement has been distorted and used as a brewer's advertisement, not only doing violence to Wesley's words, but rejecting the fact that he undoubtedly did not know that small beer was alcoholic. His real conviction in the matter may be deduced from the following passage from his works:

> Water is the wholesomest of all drinks; quickens the appetite, and strengthens the digestion most. Strong, and more especially spirituous liquors are certain, though slow, poison. Experience shows there is very seldom any danger in leaving them off all at once. Strong liquors do not prevent the mischiefs of a surfeit, nor carry it off, so safely as water. Malt liquors (except clear small beer, or small ale of due age) are exceedingly hurtful to tender persons. [The words in parenthesis are omitted from some editions.]

The rules of the Methodist Church, as laid down by John and Charles Wesley, forbade the sale, manufacture, or use of ardent spirits as a beverage. Among John Wesley's rules, recorded in 1744, was the following: "To taste no spirituous liquor, no dram of any kind, unless prescribed by a physician." He also opposed the system of obtaining revenue from the drink traffic, and denounced the waste of grain in manufacturing liquor. In "Thoughts on the Present Scarcity of Provisions," written in 1733, he said:

> What remedy is there for this sore evil—many thousand poor people are starving? How can the price of wheat and barley be reduced? By prohibiting forever, by making a full end of that bane of health, that destroyer of strength, of life, and of virtue—distilling. Perhaps this alone might go a great way toward answering the whole design.

Again, in the same volume, he exclaimed:

> It is amazing that the preparing or selling of this poison should be permitted, I will not say in any Christian country, but in any civilized state.

And in the *Wesleyan Magazine* he wrote:

> You see the wine when it sparkles in the cup, and are going to drink it: I tell you, There is poison in it! and therefore beg you to throw it away. You answer, The wine is harmless in itself. I reply, perhaps it is so; but still, if it be mixed with what is not harmless, no one in his senses, if he knows it, at least unless he could separate the good from the evil, will once think of drinking it. If you add, It is not poison to me, though it may be to others; then I say, Throw it away for thy brother's sake, lest thou embolden him to drink also, Why should thy strength occasion thy weak brother to perish, for whom Christ died? Now, let any one judge which is the charitable person, he who pleads against the wine for his brother's sake, or he who pleads against the life of his brother for the sake of the wine?

WESLEYAN METHODIST CHURCH. A Protestant religious denomination formed in England by John Wesley and his brother Charles in 1729. In doctrine it preaches free and full salvation from sin by faith, and stresses a religion of the heart rather than of the head. In practise it emphasizes the regular and methodical performance of Christian duties. Originally a movement within the Church of England, Methodism became a distinct religious organization and spread rapidly throughout Great Britain, finally including nine or

ten different branches. In 1927 the Wesleyan Methodist Church of Great Britain (exclusive of Ireland and the colonial possessions) comprised 8,600 churches, 2,500 ministers, 19,024 lay preachers, and 519,510 members.

Being from its inception a missionary church, its American activities began as early as 1736, with the visit of the Wesley brothers to the colony of Georgia. To-day American Methodism includes a dozen different bodies, chief among which is the METHODIST EPISCOPAL CHURCH.

In America, the title of "Wesleyan Methodist Church," or "Wesleyan Methodist Connection," is applied to a body of Methodists who seceded from the main body of the Church over the slavery question and who in 1843 organized a separate denomination at Utica, N. Y. They rejected the episcopacy, demanded the abolition of slavery, were unequivocally opposed to secret societies and intemperance, and advocated distinctive restrictions in dress. In 1928 the sect included 29 annual conferences (including mission conferences in India, Africa, and Japan), 650 churches, 700 ministers, and 23,000 members. The Church maintains four sectarian colleges and has its headquarters at Syracuse, N. Y., where the Church organ, the *Wesleyan Methodist*, is published.

In Great Britain the Wesleyan Methodist Church has always been an active supporter of the temperance movement and an aggressive instrumentality in promoting total abstinence among its membership. For over 50 years it has maintained some form of organized temperance activity, typified by such societies as the Wesleyan Reform Union Temperance League, the Connexional Committee of the Temperance and Social Welfare Department, Abstainers' League, London Women's Temperance Group, Band of Hope, Junior Guild, and the Young Methodist Temperance Movement. The **Rev. G. Armstrong Bennetts**, B. A., D. D. (died Dec. 4, 1925), was the first minister set apart by the Wesleyan Conference for the furtherance of Connexional temperance work; he served as Connexional temperance secretary from 1891 to 1905.

The Wesleyan Reform Union Temperance League was formed in Bakewell, Derbyshire, Aug. 8, 1888, to promote total abstinence in the churches of the Union; to urge its members to support temperance measures brought before Parliament; and in every possible way to spread temperance principles. In 1929 the League had its headquarters at 16 Violet Bank Road, Nether Edge, Sheffield, and its officers were: President, W. M. Brookes, J.P.; secretary, J. Palliser Squire, 16 Violet Bank Road, Sheffield. The organization, besides publishing a monthly periodical, *Christian Words*, at times distributes literature through its circuits in the United Kingdom.

The Temperance and Social Welfare Department of the Wesleyan Methodist Church is an outgrowth of the first Connexional Temperance Committee appointed by the Wesleyan Methodist Conference in 1876 and as latterly constituted was created by a resolution of the Conference in 1918. Its purposes include promotion of Christian and social reform, supervision of the Church's various temperance activities, and publication of two temperance periodicals, the *Pioneer* (quarterly) and *On Active Service* (bimonthly). In 1930 the Rev. Henry Carter was secretary of the Department, with headquarters at 1 Central Buildings, Westminster, London, S. W. 1.

No membership in the Department itself is solicited; but in 1927 the number of temperance adherents enrolled in the denomination's various organizations was as follows: Abstainers League, 2,145 branches, with a membership of 178,513; Bands of Hope, 2,660, with a membership of 180,456; Sunday-school scholars enrolled as abstainers, other than in Bands of Hope and Abstainers Leagues, 82,590; other temperance organizations within the Church, 1,076, with a membership of 66,204; and an enrolment of 20,000 in the newly inaugurated Young Methodist Movement.

The Young Methodist Temperance Movement was inaugurated at Westminster Oct. 27, 1925, as the culmination of the Wesleyan Methodist Church's five-year Educational Temperance Campaign. Inaugurated under the auspices of the Church's Temperance and Social Welfare, Sunday-school, and Wesley Guild departments, its object was to interest and enroll young Methodists, particularly between the ages of 15 and 30 years, in an active campaign to abolish the drink evil in their own generation, obligating themselves to abstinence and service, and adopting the slogan, "In this Generation." This program was intensively presented among the Church's various circuits, enlistments were secured for the Active Service Order, and summer schools of temperance instruction opened to junior ministers and young lay Methodists.

Other enterprises of the Temperance and Social Welfare Department's Standing Committee on Temperance have included parleys with the Temperance Council of the Christian Churches on legislative questions; agitation for the establishment of a yearly Temperance Sunday, to be followed by a Temperance Week, during which an appeal for personal abstinence should be made in all spheres of church life; assistance and literature sent to missionaries of the Church, combating the inroads of liquor in the foreign field; and cooperation with the World League Against Alcoholism.

The year 1926 marked the completion of a half-century of organized temperance effort in the Wesleyan Methodist Church and was commemorated by a jubilee program that included: Expansion of the Young Methodist Temperance Movement; the raising of the sum of £10,000 to complete the Presidential Temperance Campaign Fund; and the placing of a memorial in Wesley's Chapel to the Wesleyan Methodist temperance pioneers.

In America the tenets of the Wesleyan Methodist Church with regard to the liquor question have been equally unequivocal; and its utterances on the drink issue frequent and pronounced, as typified by the following declaration from its General Conference at La Otto, Indiana, in October, 1887:

> . . . we hold that law must be an adjunct of moral means in order to suppress the traffic side of this evil. The appetite may be reached through the church and home, but the public traffic must be struck through the law, and back of the law should be a political organization in sympathy with it, and pledged to its enforcement, in order to its efficiency.

BIBLIOGRAPHY.—*Cyclopaedia of Temperance and Prohibition*, New York, 1891; *Encyclopedia Americana*, New York, 1919; *New International Encyclopaedia*, New York, 1924; *New International Year Book*, New York, 1928; *Standard Encyclopedia*, New York, n. d.; *Temperance and Social Welfare Department of the Wesleyan Methodist Church Reports*, 1925-27, London.

WEST, MARY ALLEN. An American journalist and temperance advocate; born at Galesburg, Ill., July 13, 1837; died at Kanazawa, Japan, Dec. 1, 1892. She was educated at home and at Knox College,

Galesburg, graduating in 1854. She taught school for a number of years, and in 1873 was elected superintendent of schools in Knox County, Ill., in which capacity she served for nine years. During the Civil War (1861-65) she aided the Federal Government by recruiting women to serve in aid societies formed to assist the Government Sanitary Commission.

Miss West took an active part in all educational and reform movements, and served for two years as editor of *Our Home Monthly*, a Philadelphia (Pa.) publication. She published an interesting book for mothers entitled, "Childhood, its Care and Culture." For many years she served as secretary of the Woman's Temperance Publishing Association, organized in 1879, and, upon the organization of the Illinois Woman's Press Association at

MISS MARY ALLEN WEST

Chicago, she was chosen president and served in that capacity for several terms. She was also a member of the Chicago Women's Club and a director of the Protective Agency for Women and Children.

Miss West was perhaps best known through her connection with the W.C.T.U., with which she affiliated during its early days, following the Woman's Temperance Crusade. In 1882 she resigned her position as superintendent of schools in order to accept the presidency of the W.T.C.U. of Illinois, and, when Mrs. Mary B. Willard, editor of the *Union Signal*, removed to Germany in 1885, Miss West succeeded her as editor-in-chief of that publication, serving until the time of her death. As a member of the Central W. C. T. U., she became chairman of the Bethesda Mission, and rendered invaluable service in that capacity. She was also actively interested in foreign missionary work.

In 1892, under the auspices of the W. C. T. U., Miss West went to California, the Hawaiian Islands, and Japan. In Japan she engaged in a speaking-tour, and addressed more than 10,000 women. Unfortunately the effort proved too much for her; and a short illness was followed by her death. Her reception in Japan had been overwhelming. She was made a life member of the Japanese Red Cross Society, and was presented with a silver medal by that organization.

Her pamphlet on "Temperance Training in the Home" was translated into Japanese by Mr. Sho Nemoto, M.P., who, writing to the Managing Editor of the STANDARD ENCYCLOPEDIA in April, 1927, said of Miss West:

> Her mighty work is now growing. Her funeral service took place Dec. 16, 1892, at the M. E. Church, Azuba, with the most sympathizing and loving spirit of all the people; and, when her remains left for the United States on the following day from Yokahama, many thousands of persons watched the steamer depart.
>
> Miss West sowed the temperance seeds in Japan 26 years ago. Thank the Lord for His everlasting work through your temperance worker!

WEST AFRICA. See ANGOLA; FRENCH WEST AFRICA; GOLD COAST.

WEST AUSTRALIAN ALLIANCE. A temperance organization established in 1904 in Western Australia on the initiative of Mrs. J. M. Ferguson, then president of the Woman's Christian Temperance Union. Its immediate object was to oppose the nationalization of the liquor traffic, then in imminent danger of being introduced. In recent years it has concentrated upon an effort to obtain local option. Among the reforms which the Alliance has been instrumental in securing are the following: Reduction in the hours of sale of intoxicating liquors; prevention of expansion and transfer of licenses; and abolition of the wet canteen during the World War (1914-18).

On Aug. 22, 1924, in an effort to unify temperance activities in the State, the Alliance and the Anti-Liquor League of Western Australia were, after several unsuccessful attempts, merged into the WEST AUSTRALIAN PROHIBITION LEAGUE. In May, 1925, a minority faction of the Alliance withdrew from the new organization and continued as the West Australian Alliance, with George Hayman as president and JAMES MATHER as general secretary. With headquarters in Museum St., Perth, the Alliance also continued the publication of its official organ, the *Local Option Advocate*.

WEST AUSTRALIAN ANTI-LIQUOR LEAGUE. An Australian temperance organization, known, also, as the ANTI-LIQUOR LEAGUE OF WESTERN AUSTRALIA. On Aug. 22, 1924, it united with the WEST AUSTRALIAN ALLIANCE to form the WEST AUSTRALIAN PROHIBITION LEAGUE.

WEST AUSTRALIAN PROHIBITION LEAGUE. A temperance organization formed at Perth, Western Australia, Aug. 22, 1924, by the union of the WEST AUSTRALIAN ALLIANCE and the ANTI-LIQUOR LEAGUE OF WESTERN AUSTRALIA. The object of the amalgamation was to unify the temperance forces of the State, which had been working at a disadvantage in divided camps. Negotiations leading up to the union were undertaken by a committee appointed by the General Assembly of the Presbyterian Church of W. A., and the resolution of unification was supported by the Rev. G. A. Williamson Legge, president of the Alliance, and by G. P. Stevens, acting president of the Anti-Liquor League. The first officers were: President, the Rev. George Tulloch; campaign director and general secretary, R. J. C. Butler; and field superintendent, James Mather, J.P., former general secretary of the Alliance.

In May, 1925, a minority faction of the Alli-

ance, under Mather, withdrew from the Prohibition League and determined to continue as the West Australian Alliance. The Australian Prohibition Council, however, in session at Sydney, May 26 and 27, 1925, with delegates from every State present, adopted a resolution recognizing "the West Australian Prohibition League as the representative of Temperance sentiment in that State."

Among the objects of the League, as stated in its constitution, are the following: Educational temperance campaigns; advocacy of all measures restricting the drink traffic to shorter hours; lawful action necessary to secure legislation to give effect to the League's objects; and ultimate prohibition of the manufacture, importation, and sale of intoxicating beverages by vote of the people. The constitution also provides for admission to membership of any person over eighteen years of age who endorses the principles of the League, and vests in the management of its affairs in a council consisting of the major officers and twelve members from the religious denominations and affiliated bodies represented. A Young People's Department was organized, and the publication of an official organ, the *Clarion*, was inaugurated.

The headquarters of the League are (1930) at 66 William St., Perth, and its officers are: President, the Rev. F. T. Carter; and secretary, T. Barber. The approximate number of members is 600.

WESTERGAARD, HARALD LUDVIG. Danish educator and temperance leader; born in Copenhagen April 19, 1853; educated at the University of Copenhagen, from which he received the degree of Master of Mathematics in 1874 and Master of Sociology in 1877, and the honorary degree of Doctor of Political Economy in 1902. He also received the honorary degree of LL.D. from the University of Christiania (Oslo) in 1911. From 1886 to 1924 he was professor of Sociology in the University of Copenhagen. On Nov. 2, 1892, he married Miss Bolette, of the island of Langeland.

Westergaard is an authority on economic subjects and an expert on statistics (particularly of population), and his adherence to temperance has been of inestimable value to the cause in Denmark. He has lectured and written widely upon the results of his researches on the effects of alcohol upon the Danish population. For a number of years he was president of the Danish Society for the Study of Alcoholic Questions *(Dansk Selskab til Videnskabelig Alkoholforskning)*. He has attended many temperance congresses, and, although now (1929) in his seventies, maintains an active interest in the cause. In 1926 he submitted a paper on "The Influence of Alcoholism on the Duration of Life," to the Eighteenth International Congress Against Alcoholism at Tartu, and in 1929 he addressed a meeting convoked by the Federation of Danish temperance societies to celebrate the semicentennial of the total-abstinence movement in Denmark.

He has published quite a number of works on the liquor problem, which include: "Drunkenness in Denmark and its Remedies" (*Drikfaeldigheden i Danmark og Midlerne derimod*), 1888; "Teachings on Mortality and Morbidity ("*Die Lehre von der Mortalität and Morbilität*), 1901; "Influence of the use of Spirituous Drinks on the Health" (*Ueber den Einfluss der Genusses geistiger Getränke auf die Gesundheit*), 1908; and "Influence of the Use of Spirituous Drinks on Health Conditions" *(Zum Einfluss geistiger Getränke auf die Gesundheitsverhältnisse)*, 1917.

WESTERN AUSTRALIA. A State of the Commonwealth of Australia; bounded on the north, west, and south by the Indian Ocean, and on the east by the Northern Territory and South Australia; area, 975,920 sq. mi.; population (1929), 414,301. The capital is Perth (pop. 1927, 191,800, including Fremantle). Other important cities are Kalgoorlie (5,200) and Boulder (5,884). The principal industries are mining, sheep-raising, lumbering, fishing, and agriculture; the chief products are gold, silver, coal, tin, copper, wool, timber, wheat, pearls, pearl-shell, and preserved fish. Agriculture and industry are confined to the coast region, the interior being largely waste-lands. The Government is administered by a Parliament of two houses, a Legislative Council of 30 members, and a Legislative Assembly of 50 members. The present governor (1929) is Col. Sir William Robert Campion (1924-).

Historical Summary. The coast of Western Australia was discovered by Spanish and Portuguese navigators as early as 1520, and the country was subsequently visited by explorers of many nationalities. The Dutch first explored it, John Edel in 1619, and De Witt in 1628; Tasman surveyed the north coast in 1644; Dampier visited the northwest coast, naming Shark's Bay; while Vancouver entered King George Sound in 1791 and took formal possession of the country for the British. French explorers visited the north and west coasts in 1792 and 1801 respectively. In 1802 Captain Flinders explored the south coast.

The earliest settlement was made from Port Jackson at the end of 1825. In order to forestall French settlement the Government of New South Wales sent Major Lockyer with a party of 75 convicts and soldiers to King George Sound, where Frederick's Town was founded. The convicts returned to Sydney in 1829. The Dutch had previously declared New Holland, the western portion of Australia, to be Dutch property. In 1827 Capt. Charles Fremantle took possession of the territory. In the same year Captain Stirling explored the Swan River and his reports on the country were so favorable that a free settlement was made on the River in June, 1829. Enthusiasm for emigration was aroused and an association was formed to colonize the region under grants from the British Government.

A Convict Colony

Settlers found the land poor and hard to clear, provisions scarce, and prices high. Many deserted to Sydney and Hobart Town. The difficulties were so great that an appeal was made to the British Government, which, between 1850 and 1868, sent almost 10,000 convict laborers to Western Australia. The progressive history of the territory commenced in 1870 when Sir Frederick Weld, governor of the colony, inaugurated public works on a large scale. A Loan bill was passed to raise money for railroads and telegraphs, and for exploring expeditions to find land available for agriculture. With the discovery of gold in 1882, there was a great influx of settlers. In 1870 a partially representative government was established and in 1890 a constitution was granted by Queen Victoria. The federation of the States was opposed by Western Australia for some years; but the State joined the Commonwealth in 1900.

Drink in the Early Days. The history of the introduction of intoxicating liquor into Western Australia is practically the same as that of the other States of the Commonwealth. The early inhabitants were cut off from the world, far from culture, and with semicivilized surroundings. Many took liquor with them and new supplies were landed with every steamer, so that the evils of excessive drinking were present from the start, exercising a powerful and baneful influence on the progress of the colony. Conditions were worse after the admission of convicts, many of whom were hardened criminals. With rum as the medium of exchange, with fields untilled because of the drunkenness of the proprietors, with the Sabbath as the high day of dissipation, worshipless, schoolless, shameless, the early days of the colonies were "most abhorrent in the sight of God and man."

Rum Used As Medium Of Exchange

The first convicts were stationed in Fremantle, where they were engaged in constructing a prison and other Government buildings. According to J. S. Battye, in "Western Australia" (Oxford, 1924), soon after their arrival four of the prisoners "quietly walked away from the jail and got drunk," which caused great apprehension among the people of Fremantle. Convicts frequently escaped but most of them were captured, as it was practically impossible to leave the colony. Some secured conditional pardons for good behavior and became small farmers. It is related that the "Phoebe Dunbar" brought a particularly dangerous and violent horde of prisoners, and "the ship had scarcely anchored when several of them managed to get rid of their shackles and indulged in a drunken orgy, that required the application of the bayonet before it was quelled." (Perth *Gazette*, Sept. 23, 1853, cited by Battye.) Opponents of the convict system blamed it for every sign of moral deterioration. According to Battye, however, the convict was little more addicted to drink than the free man. Improvidence was his worst fault. Many convicts had to be assisted by the Government, while others were reclaimed to society.

The aborigines had no knowledge of intoxicants. Regarding them, James Backhouse, a missionary of the Society of Friends, who, in company with George Washington Walker, spent six years in Australia, states in his "Narrative of a Visit to the Australian Colonies" (London, 1843): "The native Blacks, who are numerous about Perth, are a fine race and far from defective in intelligence." They had not at that time [1838] "acquired a taste for tobacco or spirits." They soon developed a liking for rum, however, and drinking was responsible for many of the outrages and crimes committed by natives and also for various uprisings against the whites. In spite of these evils it was encouraged by the traders, who found the traffic profitable, and by the whalers and sealers, who visited the ports, oppressing and demoralizing the natives with rum. Drink was the provoking agent in the wars between the Bushmen, who, when drinking, would make raids on neighboring tribes, in which parents and children were mercilessly slaughtered. Drink was also employed by the whites to entrap the natives, a rum bottle being placed in a conspicuous place, near which the whites would conceal themselves; when the natives approached to drink they would be shot. Many robberies were committed by the natives, stolen goods being exchanged for rum. The drinking régime made the native a prey to disease and early death, and brought about rapid depopulation.

Natives Debauched

Backhouse and Walker visited Guildford, where they "called upon a pious Welshman, whose parents occupied a licensed house for the sale of spirits, and kept open for travellers," and found "two other houses licensed for the sale of spirits, in Guildford, seven in Perth, and four in Fremantle, besides some others, in more remote situations!" Regarding the use of spirits, Backhouse writes:

> It is difficult to estimate the ruin that has been brought upon this colony by the consumption of spirits. The whole revenue of the Government, amounting to about £7,000 a-year, is derived from spirits, in the form of duty on the imports; so that the amount of capital annually paid for them must be much more considerable. The Colony is so poor as to be unable to import sheep in sufficient quantity to stock its lands, so that the holders of grants of from 5,000 to 100,000 acres have little stock of any kind upon them. Such grants are consequently of so little value, as to occasion land to be sold as low as from 1s. 6d. to 2s. 6d. per acre! Had the money expended in spirits, since the foundation of the Colony, been occupied in the importation of sheep, it is not improbable that land might now have been ten times its present value; and had no grants originally exceeded 5,000 acres, many more persons would have had the means of maintaining flocks of about 1,000 sheep each. The wealth of the Colony would probably have been thus increased, so as to have rendered grants of this size, by this time, as valuable as those of 50,000 acres each, now are. Spirit drinking and avarice in obtaining grants of large extent, have paralyzed the country, which, beyond a doubt, is naturally very inferior to what was originally represented. . . Its population is said to be now, only about 2,000, or one third of what it was, three years after the Colony was first settled. Death, frequently the result of drinking, and emigration to Australia and Tasmania, have been the chief causes of this reduction.

Rum Impoverishes Colony

With regard to the early practise of rationing rum to servants, Backhouse says:

> This led to some comments on the injurious practice, which appears to have arisen out of a kind of Government-order, before the formation of any Colonial law, that each servant should be allowed two glasses of rum daily! Servants, having acquired a strong appetite for stimulating liquors, frequently left their work and went to public-houses; masters, therefore, to obviate this inconvenience, and perhaps, it is not too severe to say, to avail themselves of a part of the profit of retailing spirits, obtained an Act of Council, to render it lawful for them, to pay their servants in spirits, to the amount of one-third of their wages; and this pernicious law is still in force.

The gradual opening up of the interior and the adoption of agricultural pursuits were factors making for sobriety by removing the constant temptation to indulgence to which the inhabitants of towns were exposed. Also, an increasing proportion of free emigrants who settled in the territory were God-fearing and abstemious. In 1850, according to J. W. Meaden in "Temperance in Australia," the colony was prosperous, under the influence of religion and temperance. The discovery of gold in 1882 again inaugurated a period of disorder, inebriety, and crime. Ships calling at the ports left vast quantities of liquor in exchange for gold, and drinking in the mining regions was general. This frenzy soon gave place, however, to a more settled population, from which the ranks of temperance advocates were recruited.

At first the traffic in liquor was in private hands but soon the Government was compelled to regulate it. Captain (afterward Sir) Arthur E. Kennedy was made governor of Western Australia in 1855 and it is recorded that on his arrival he was "impressed with the laxity of the liquor laws and astounded at the prevalence of drunkenness." As a

remedy he introduced a Licencing Act (20 Vic., No. 1) with very stringent clauses regarding the sale of liquor. Among these was one providing that convicts having a conditional pardon should not hold a license. This condition met with strong disapproval outside the Council, as there were several conditional-pardon men holding licenses, and it was contended that vested interests would be interfered with, while men entitled to freedom would be placed under a disability. This contention was seized upon by the advocates of representative government to renew their agitation and a public meeting was held Aug. 6 (Perth *Gazette*, Aug. 8, 1856) to consider the Licensing Act and the constitution of the Legislative Council. Regarding this meeting Battye (*op. cit.*, p. 229) records that all the arguments were used as always against the amendment of any licensing act, and its action was a strong condemnation of the administration of Governor Kennedy. The resolutions adopted against the Act were sent to the Secretary of State who, however, upheld the Governor and confirmed the Act, with the exception of the clause excluding conditional-pardon men from license.

Early License Laws

The Temperance Movement. Early individual abstainers were despised and ridiculed in the colony; as late as the forties it took genuine courage to be a teetotaler in Western Australia. Probably the first organized efforts at temperance reform were inaugurated in 1838 during the missionary visit of James Backhouse and George Washington Walker. They addressed a number of temperance meetings, at one of which, in the Court House at Perth, on Jan. 16, the **Western Australia Temperance Society** was formed. At a subsequent meeting a number of pledges were signed and G. F. Moore was made secretary. The Society was inaugurated on the principle of abstinence from ardent spirits only; but as beer and wine were very little known in the colony, the pledge was practically one of total abstinence. Little is recorded about the work of this organization; but it was the forerunner of the entire movement in Western Australia, which was tardier there than in the other colonies. Temperance forces of the colony took no part in the great Australian Temperance Convention held in Melbourne in 1888. It is known, however, that a number of international organizations were active at that time. Among these were the Good Templars, the Rechabites, and the Sons and Daughters of Temperance.

First Temperance Societies

The **Independent Order of Good Templars** was introduced into Australia in 1872 by John Watson, a Scottish Templar, who organized several lodges. Subsequently a number of Good Templar lodges were organized in Western Australia and on Jan. 19, 1876, a Grand Lodge was instituted by the Hon. Samuel D. Hastings, P. R. W. G. Templar of the United States, who had spent fifteen months addressing large audiences in the cities and towns of Australia. At that time there were more than 35,000 members of the Order on the continent. During the separation of the Order the R. W. G. Lodge of the World was established also in Western Australia.

After the two Orders were reunited the Grand Lodge of Western Australia was reorganized, on Oct. 5, 1887. In 1899 the Order had 20 lodges with 1,000 members, and 7 Juvenile Temples with 226 members. In 1901 the lodges were visited by R. W. G. Templar Joseph Malins, of England, which gave quite an impetus to the Good Templar movement in Western Australia.

In 1930 the officers of the Order were: G. C. T., Henry Hitchcock; G. Sec., W. Macreadie; G. S. J. W., Mrs. King; G. S. E. W., E. Deering; and D. I. C. T., F. W. Lovell.

The **Independent Order of Rechabites** was introduced into Western Australia in 1872, when "Hope" tent was instituted in Perth. "Rose of York" tent was opened in 1873, and "Excelsior" tent in 1874. The West Australia District Tent No. 88 was instituted at Perth Jan. 17, 1876, and, registered in the following March. By 1887, tents of the Order had been established at Geraldton, Fremantle, Northam, and Bunbury, and the total membership was 231. W. Simpson was District Chief Ruler, and James F. Barratt, of Perth, was District Secretary. Juvenile tents were also formed in connection with the adult lodges. In 1915-16 the Order had 21 adult tents with 1,520 members, and 17 juvenile tents with 615 members. The present secretary of the Order is W. Warren, 224 William St., Perth.

The **Sons of Temperance** gained a footing in Western Australia about 1875, its divisions being under the jurisdiction of the National Division of Victoria and South Australia. At one time the Order had 4 Grand Divisions and 80 Subdivisions, with 3,792 members. The G. W. P. was W. J. Winter. At the present time (1930) the secretary is C. Winter, 24 Douglas St., South Fremantle.

The **Woman's Christian Temperance Union** was introduced into Western Australia in 1892 by Miss Jessie Ackermann, the second world missionary of the Union from the United States, who founded the colonial Union in Perth in that year. While in Western Australia, Miss Ackermann was the guest of Miss Ada L. A. Murcutt, a native of Victoria who had gone to Western Australia for her health. As a result of Miss Ackermann's visit, Miss Murcutt and her sister Florence became interested in Christian and temperance work, the former becoming a lecturer and organizer for the W. C. T. U. Later she became press superintendent in a local Union and eventually recording secretary. She also helped the colonial and local Unions financially and gave an impetus to white ribbon work generally. Mrs. Thomas Ferguson, of Scotland, was among the first to respond to a call for workers. She was, also, the first president of the local Union.

From its organization the Union has taken an active part in the struggle for temperance reform, showing an especial interest in work among young people. It has agitated for scientific temperance instruction in the public schools, and has cooperated with other agencies to arouse the sentiment of the people against all drinking customs. Public temperance meetings are held in each community and **Bands of Hope** are conducted for children. In 1929 the Union organized a house-to-house pledge-signing campaign. At the thirty-seventh annual convention held at Perth in September, 1929, resolutions were adopted calling on the Government to restore to the electors the right of local option, to compel six o'clock closing, and to prohibit the display of liquor advertisements on railway premises. In 1930 the officers were: President, Mrs. A. T. Muir McCullock; vice-president, Mrs. S. W. Hart; corresponding secretary, Adie Robertson; secre-

tary, Mrs. Thomas; treasurer, Mrs. J. D. Reeves. Officers of the West Australian Band of Hope Union were: President, Rev. A. Schroeder; and secretary, E. Douglas Dent. The *West Australian White Ribbon* is the official organ of the Union.

One of the most important temperance organizations in the State has been the WEST AUSTRALIAN ALLIANCE, which was founded in 1904 as the **Direct Veto Alliance** to meet a situation of great danger. In that year a convention embracing the Protestant denominations, the temperance and social organizations, and the Trades and Labour Council, met and established the Council for Liquor Law Reform, the main purpose of which was stated as to secure popular control of the liquor traffic under the principle of local option. But in drafting a constitution the committee made provision for the nationalization of the liquor traffic. The local-option poll was deferred for ten years, during which period all new licenses were to be held by the State, and at the end of that time all existing licenses were to revert to the State.

West Australian Alliance

Great opposition was expressed to this proposition, especially by the W. C. T. U., under the leadership of Mrs. J. M. Ferguson. Defeated in the convention, Mrs. Ferguson called a meeting of those who were opposed to nationalization and wished to espouse the cause of local option instead. At this meeting the West Australian Allinace was formed by the union of the Direct Veto Alliance and the Perth Temperance League and Band of Hope Union, to carry out this objective. The first officers were: President, J. M. Ferguson; vice-presidents, Mrs. J. M. Ferguson, the Rev. D. A. Ewers, and J. H. Prowse (later M. H. R.); secretary, E. J. Hart; assistant secretary and treasurer, James Mather. It issued the *Reformer* (later the *Local Option Advocate)*. The Alliance gained public support and when later the Council for Liquor Law Reform induced the Government (Labour) to introduce a bill providing for its nationalization proposals, the propaganda conducted by the Alliance made passage of the measure hopeless and it was withdrawn. This virtually put an end to the Council, and the representatives of the temperance societies withdrew and became affiliated with the Alliance, realizing the futility of endorsing a vicious principle on the score of expediency.

Under pressure of public opinion, stimulated by the Alliance, the Moore Government in 1908 gave a definite pledge to the electors that it would give the people the power to control the liquor traffic. However, according to James Mather, in his pamphlet "Local Option," the Licensing bill, introduced as a result of this promise, was so deliberately defective that it excited public indignation and was withdrawn. A change of leadership in the House, however, led to its reintroduction and it was finally passed without material alteration. The provisions of this measure were regarded as a counterfeit of local option, and the Alliance opposed it in the press, on the platform, and in both houses of the Legislature. The State election of 1911 was fought entirely on the liquor issue and resulted in the defeat of the Liberal party, whose representatives had sponsored the Licensing bill, which unfortunately had now become a law.

The Act gave the liquor-dealers ten years of security, in lieu of compensation for the loss of licenses. The provisions regarding local-option were restrictive, undemocratic, and impossible to operate. Four issues were provided for the ballot: Continuance, Increase, Reduction, and No License. The issue of Increase of licenses had never been submitted on any ballot in any State before, and was already provided for by petition. Reduction was substituted by the liquor interests for reduction of trading hours, the more satisfactory form of reduction. The method of voting was also unfair: Continuance was carried if it received more votes than any other single issue; Increase, the same; Reduction was defeated unless it received more votes than those cast for the other two issues combined; No License was defeated unless it received one-and-a-half times (3/5 majority) more votes than the combined votes for the other three issues, with the further handicap that it must comprise 30 per cent of all the electors on the roll. To secure this was practically impossible at general elections; but it was further provided that the poll should not be taken on the day of a general election. Even if the poll were successful in every district, No License would still be defeated, as it concerned only 5 out of the 17 kinds of licenses, or a total of 685 retail licenses out of 1,858 granted in the State. Liquor-dealers could readily turn to hotel, club, grocery, or wholesalers' licenses.

Unfair Restrictions Defeat Local Option

For these reasons the temperance forces refused to accept the system and concentrated their attention on the defeat of the Government responsible for it. They demanded a poll on the following issues: Continuation, No License, and Reduction of Trading Hours, each issue to be carried by simple majority vote at a poll on general election day. These demands were not secured, however, and the local-option poll in 1921 was taken under the imposed restrictions. The situation was complicated and temperance forces were not in agreement on the value of fighting an issue so badly handicapped. The result of the poll was: For Continuance, 29,-875; against, 38,842. Reduction was carried in 10 districts, and Continuance in 32.

The Government, in its next Licensing bill, introduced in 1922, adopted the principle of a State-wide-poll, but retained the three-fifths majority on the Prohibition issue. These provisions being unworkable, the temperance forces opposed the Act. Later in the year, by an Amending Act, the local-option provisions of the Licensing Act of 1911 were repealed, and in lieu thereof a Licenses Reduction Board was constituted and charged with the duty of decreasing the number of licenses throughout the State over a period of six years from Jan. 1, 1923, with compensation to lessors and licensees from a fund to be formed by a levy of 2 per cent per annum on the amount of liquor purchased for licensed premises, excluding duties thereon. In addition, the Act provided that in 1925 and in every fifth year thereafter, on a day to be fixed by proclamation, a poll should be taken in each electoral district on Prohibition; that where it had been carried and was in force the proposal should be the restoration of licenses; where a resolution for Prohibition was carried, no compensation should be payable.

Licenses Reduction Board Authorized

The bill was liberally amended in the interests of the liquor traffic. During its progress through both houses, trade officials occupied seats in the

speaker's and president's galleries for consultation purposes, and exercised complete control over such members as they were able to intimidate or otherwise influence. The extent of this control is seen in the fact that although the Country party and the National Labour party platforms stood for a "simple majority of votes cast on the liquor question," with one exception, the members in each of these parties (present and voting) voted for the three-fifths majority.

In December, 1923, the Alliance called a conference of the temperance and moral forces of the State to consider the unfair provisions in the Licensing Act and to formulate plans to have the restrictions on the local-option vote removed. The conference was attended by representatives of fourteen temperance, religious, and social-welfare organizations, and resolutions were adopted as follows:

That [This] conference conveys to the Government its fixed determination that no licensing legislation can be accepted as an intelligent recognition of the right of the people to settle this question as they think fit which does not embrace the following essential principles:

(a) The voting unit to be the State.

(b) The voting issue: Prohibition. Be it further provided: That should Prohibition not be carried, No-Licence to obtain in those electorates which have recorded a majority vote on the main question.

(c) The issue to be decided, as all other issues submitted to a State-wide vote have always been decided, BY A SIMPLE MAJORITY OF THE VOTES CAST.

(d) Should Prohibition be carried subsequent polls for Restoration to be subject to the same voting conditions.

(e) The vote to be taken triennially and concurrently with the general elections, for the convenience of the electors and to conserve the finances of the State.

(f) No new licenses to be granted (or the tranfer of existing licenses) in any district without an affirmative vote of the electors residing within a radius of three miles of the site suggested for such license.

The resolutions were presented to Premier Mitchell, at whose hands they received unfavorable consideration. The liquor question was one of the chief issues in the election held in March, 1924, and the temperance forces were influential in bringing about the defeat of the Mitchell Government for its pro-liquor stand. Shortly after the formation of the new Government, a deputation of temperance workers visited Premier Collier to ask for an amendment to the Licensing Act providing for a simple majority vote instead of three-fifths, and for the elimination of the 30 per-cent rule. Premier Collier promised to do what he could and during December, at the close of the session of Parliament, a bill to amend the Act was presented by the Government to the Council. The Council refused permission to introduce the measure, which was a direct challenge to the Government. The Premier accepted the challenge and within a few hours the measure was introduced in the Assembly by the Minister for Justice, J. C. Wilcox. After a heated debate the amendments, which provided for a bare majority and compulsory voting, were carried and sent to the Council, which refused to pass the bill.

Local-Option Poll of 1925

The second Prohibition poll was held on April 4, 1925, on the two issues of Prohibition and Continuance, but with the same unfair conditions. Temperance forces were divided over the question of taking part in the poll, the Alliance advising temperance voters to ignore it; but other organizations deciding to work the poll. The result was a victory for Continuance by majority of 29,751, in a vote of 119,133. The percentage voting was 59.5. The outcome of the poll was disastrous, doing great injury to the temperance movement and multiplying the difficulties in its path of progress.

One result of the defeat of Prohibition was the postponement of the next poll from 1930 to 1935. It was urged that with a Prohibition poll in 1930 financiers would not be disposed to lend money for hotel property owners to carry out the instructions of the Licenses Reduction Board. A bill carrying the postponement provision was rushed through in the last hours of the Parliamentary session, without giving the people any chance to protest against this breach of faith. Few dissenting voices were raised, both Premier Collier and the leader of the Opposition, Sir James Mitchell, speaking in favor of the Amendment. Mr. McCallum-Smith was the ablest opponent of the measure.

Anti-Liquor League

The **West Australian Anti-Liquor League** was formed April 14, 1920, at a conference of representatives of the following churches and societies: Baptist Union of Western Australia, Congregational Union, Associated Churches of Christ, Methodist Church of Australia, Presbyterian Church of Australia, Salvation Army, National Council of Women, W. C. T. U., Women's Service Guild, Strength of Empire Movement, Y. M. C. A., Sunday-school Council, Y. W. C. A., Good Templar Order, and the Social Questions Committee. Its object was the restriction and ultimate prohibition of the liquor traffic, to be realized through education, legislation, and adequate law enforcement. The League grew rapidly, and 30 branches were soon formed in various parts of the State. The new organization absorbed the Strength of Empire Movement. The first general secretary was William Wilson; the organizing secretary was H. Gover.

The efforts of the League were concentrated on making an effective local-option poll in 1921. Although handicapped by lack of time and money, the League attempted to arouse public interest by disseminating information, organizing workers, and directing the campaign. Although the issue was defeated, the size of the dry vote was encouraging.

During 1923, efforts were made to concentrate temperance activity by uniting the Alliance and the Anti-Liquor League. The Alliance, as the older organization, had a long record of achievement and was possessed of property representing thousands of dollars, which it hesitated to surrender. However, at its instigation, the Anti-Liquor League, the Council of Churches, the W. C. T. U., and the Alliance were united in a Prohibition Council to work for the enactment of a local-option law, "which would give the people the power to decide at each general election, and by a majority of the votes cast, whether the existing licenses for the sale of intoxicating liquors shall be continued or abolished, or whether the hours fixed for the sale of liquors shall be reduced." Under this Council the churches were more closely identified with the movement.

At the outset the Council did good work in voicing the claim of the people for fair treatment in the licensing laws of the State; but in 1924 its activities were frustrated by various futile efforts to unite the Alliance and the Anti-Liquor League. Finally, through the mediation of the General Assembly of the Presbyterian Church, an acceptable plan of union was evolved, and at a meeting of the two organizations, held in the Assembly Hall, Perth, on Aug. 22, 1924, the WEST AUSTRALIAN PROHIBI-

TION LEAGUE was organized. The first officers were: President, the Rev. George Tulloch; secretary, R. J. C. Butler; field superintendent, James Mather, former general secretary of the Alliance. The present officers are (1930): President, Rev. F. T. Carter; and secretary, T. Barber.

Immediately following the formation of the united body, the Rev. R. B. S. Hammond, president of the Australia Prohibition Council, visited Western Australia and conducted a unity campaign, by which the union was firmly cemented and the League placed on a favorable financial basis. In 1925 the Council recognized it as representative of the Prohibition sentiment of the State.

Although the two organizations were officially united, a portion of the Alliance membership refused to enter the League, maintaining the older organization. The latter celebrated the twenty-first annual meeting of the Alliance on June 18, 1925, at which time the following officers were elected: President, Miss Ada Bromham; vice-presidents, Alexander Crawford, George Hayman, M. Moorhouse, W. Adam Lowth, Mrs. E. Clapham, and Miss Jessie Forsyth; treasurer, F. S. Neate; general secretary, James Mather.

Statistics of Production and Consumption. In spite of the activities of the temperance organizations, little headway has been made against the liquor traffic in Western Australia. The Government has been reluctant to introduce antiliquor legislation and when compelled to do so has imposed handicaps and delays which have hindered real reform. The consumption of liquor in the State is enormous, the drink habit being wide-spread. Many reasons are assigned: The scarcity of good drinking water; the isolation and loneliness of the people; and inherited custom and habit from English forbears. It has been well said that "the empty bottle may be found in Australia wherever the foot of the white man has trodden."

Statistics regarding the total consumption of liquor in the early days are not available, but in the 27 years in which the State kept a record of drink expenditure (1899-1926) over £65,000,000 was spent for intoxicants. During this period the population ranged from 200,000 to 350,000, There were six breweries and 1 distillery in the State, which produced considerable quantities of liquor, while enormous amounts were annually imported. The wine industry had become established and large quantities of native wine increased the total.

According to statistics given in "Temperance In All Nations," in 1891 Western Australia imported 103,076 gals. of spirits, and exported 558 gals.; the per capita consumption was 2.057 gals. Wine to the amount of 21,840 gals. was imported, and 166,664 gals. were manufactured; the total consumption was 188,422 gals., and the per capita consumption 3.784 gals. Beer imports were 351,300 gals., the per capita consumption being 7.056 gals. The population in that year was 49,782.

The wine industry was introduced into Western Australia at an early date, but developed slowly. In recent years the acreage devoted to viticulture has greatly increased and wine-making is regarded as an important industry in certain sections. Most of the wine is not of high quality, however, and is not as popular as European wine even at home, while it has not succeeded in finding a ready market in England, despite industrious propaganda. According to the statement of a wine expert, A. M. Feuerheerd, of Oporto, cited in the *Local Option Advocate*, Oct. 17, 1925, Australia has never produced anything approaching "fine wines"; the wine-makers do not understand how to select the right kind of soil for the cultivation of wine grapes; and the crop is "too heavy, the variety too restricted, and the manufacture too crude to ever command much of a market overseas." The principal varieties produced are Burgundy, Hock, Fontainebleau, Riesling, and Sweetwater.

Viticulture

The growth of the wine industry is shown in the following figures: In 1860 there were 335 acres in Western Australia devoted to vineyards; in 1870, 710 acres; in 1890, 1,024; in 1900, 3,325; in 1920, 2,975 acres, which produced 162,397 gals. of wine; in 1921-22, 3,951 acres, producing 152,299 gals.; in 1922-23, 4,858 acres, producing 232,347 gals.; 1925-26, 5,270 acres, producing 238,726 gals.; 1926-27, 5,274 acres, producing 291,951 gals.; and 1927-28, 4,959 acres, producing 408,771 gals.

Western Australia's drink bill from 1919 to 1929, with a greater per capita consumption than any other State in the empire, is shown in the accompanying table.

AMOUNTS EXPENDED ON ALCOHOLIC BEVERAGES
(Multiply by 5 for equivalents in United States money)

YEAR	TOTAL EXPENDITURE	PER CAPITA EXPENDITURE
1919-20	£3,626,436	£11 3 1
1920-21	3,063,376	9 3 10
1922-23	2,748,385	8 0 0
1923-24	3,033,471	8 7 9
1924-25	3,036,635	8 6 8
1925-26	3,088,696	8 6 2
1926-27	3,204,316	8 8 11
1927-28	3,464,205	8 16 8
1928-29	3,545,441	8 14 9

According to an estimate of James Mather (*Patriot*, Feb. 1, 1930), the expenditure in the year ending June 30, 1929, amounted to £3,545,441. The volume of the drink bill exceeded that of the previous year by £81,236, although the per capita expenditure was less by 1/11. This increase was due in part to the fact that for six months of the year the centennial celebrations were in progress, intoxicants forming prominent features of many of the festivities. The consumption of wine increased 34,683 gals. over the previous year, while spirits, which had previously been declining, increased 4,584 gals. The consumption of beer declined 197,326 gals. The total amount of wine consumed was 562,619 gals., of which 163,532 gals. were imported and 400,087 gals. were of local production; the total value was £732,699. The consumption of beer, both domestic and imported, amounted to 5,740,296 gals., valued at £2,009,104. The consumption of spirits, all imported, amounted to 169,187 gals., valued at £803,638. The expenditure per head of population (pop. 405,763) was £8 14s. 9d., a decrease of 1s. 11d.; expenditure per adult population (235,231), £15 1s. 5d., a decrease of 2s.; expenditure per head of estimated drinkers (117,615), £30 2s. 10d., a decrease of 4s. The liquor revenue received by the Federal Government during the year amounted to £717,442 (customs £168,410, excise £549,032), of which the Western Australia Government received £65,000 as its share.

Recent Drink Bill

The crime rate in Western Australia has always been high and a large proportion of the crime and immorality is a product of the liquor traffic. According to Battye (*op. cit.*, p. 302) more than 8

per cent of the revenue in 1872 went to support the jails, hospitals, and poorhouses of the colony. In 1884 a total of 1,653 persons were charged with crime, a ratio of 48 to 1,000 of the population. This was due to the convict element still in the colony, of which 800 were at that time dependent upon the Government. The number of persons accused of crime decreased for a number of years—in 1892 it was 848—until 1895, after which it increased. In 1898 arrests for drunkenness amounted to 18.79 per 1,000 persons. From 1915 the charges of drunkenness again decreased. In that year there were 5,675 cases, with 5,645 convictions. In 1919 there were 3,612 cases and 3,595 convictions. Convictions per 10,000 population: In 1915, 175.1; in 1919, 111.1. In recent years arrests for drunkenness have been: 1923, 3,198; 1924, 3,259; 1925, 3,149; 1926, 3,318; 1927, 3,904; while the convictions per 10,000 inhabitants during the same years have amounted to 89.5, 99.3, 85, 88, and 100.8 respectively.

BIBLIOGRAPHY.—*Australian Prohibition Year Book,* 1921-30; James Backhouse, *A Narrative of a Visit to the Australian Colonies,* London, 1843; J. S. Battye, *Western Australia,* Oxford, 1924; files of the *Clarion; Encyclopaedia Britannica,* 11th and 13th eds.; John Foster Fraser, *Australia,* New York, 1911; files of the *Local Option Advocate; Temperance in Australia,* Melbourne, 1889; *Official Year Book of the Commonwealth of Australia,* 1920, 1924; the *Patriot,* Feb. 1, 1930; William P. Reeves, *State Experiments in Australia and New Zealand,* 2 vols., London, 1902; *Temperance in All Nations,* New York, 1893; files of the *Western Australia White Ribbon.*

WESTERN AUSTRALIAN TEMPERANCE SOCIETY. An organization founded at Perth, Western Australia, Jan. 16, 1838, as the result of a visit to the Swan River colony of James Backhouse and G. W. Walker, who addressed a meeting held at the Court House, Perth, on the date mentioned. It was one of the first temperance societies in that part of the Australian continent, and G. F. Moore was its original secretary.

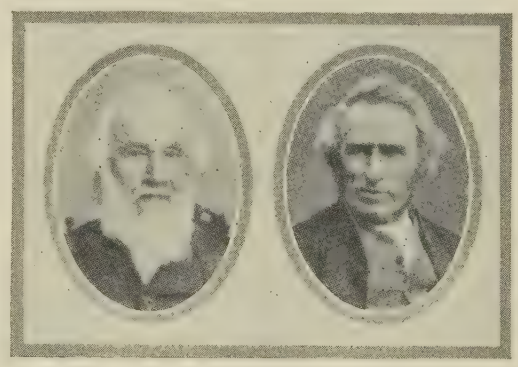
WESTERN TEMPERANCE LEAGUE. A British organization which had its beginnings in a conference of delegates from thirteen temperance societies in the west of England, held at STREET, Somersetshire, on June 19, 1837, at which the Bristol and Somerset Total Abstinence Association was formed. This was the second oldest federation of temperance Societies in England. CYRUS CLARK, of the Street Teetotal Society, became first president, and early friends and supporters included: Joseph Eaton, one of Bristol's great philanthropists and a member of the Society of Friends, who became the first secretary of the society; Robert Charleton, also of the Society of Friends, who became the first treasurer; H. F. Cotterill, W. H. Cotterill, and Edward Saunders, of Bath; Edward and Samuel Thomas, of Bristol; Edward Neave, of Gillingham; John Rutter, of Shaftesbury; Robert, Mary, and Catherine Impey, of Street; Samuel Capper, Charles Gilpin. B. D. Collens, of Bristol, and James Clark, a brother of Cyrus Clark.

In 1858 the title of the organization was altered to the "West of England and South Wales Temperance Association"; in 1863 the word "Association" was exchanged for "League"; and in 1876, according to P. T. Winskill (1870, according to Burns), the Devon and Cornwall Temperance League was amalgamated with it, and it became known as the "Western Temperance League." In 1837 the *Bristol Temperance Herald,* founded by Joseph Eaton in 1836, became the official organ of the organization; since 1859 it has been known as the *Western Temperance Herald.* It is the second oldest temperance periodical in Great Britain.

At the 86th Annual Conference of the League held at Salisbury Sept. 28-29, Oct. 1-2, 1923, there were 200 delegates present. The annual report for the year 1922-23 stated that there were 442 temperance societies affiliated with the League, including local temperance societies, federations, Good Templars, Rechabites, Sons of Temperance, Bands of Hope, and women's and church temperance organizations of all denominations. Affiliation carries with it a claim on the services of the League staff, as well as a supply of suitable literature, and advice on questions relating to the movement.

The League employs a staff of agents who continually visit in towns, villages, and hamlets, addressing adult and juvenile meetings. It also promotes temperance interests in the public schools, and has been active in many Parliamentary elections. Numerous open-air meetings are held annually and several temperance refreshment cars have been established. In recent years the League's activities have been especially directed toward local option, Sunday closing, and the control of clubs.

The League's present sphere of operations consists of Hereford, Oxford, Gloucester, Somerset, Wilts, Hants, Berks, Devon, Cornwall, Dorset, Monmouth, South Wales, and the Channel Islands, and its affiliated societies number 650. Headquarters are at 18 Upper Cranbrook Road, Bristol. On Sept. 28, 1929, the 92nd Annual Conference of the League assembled at Taunton, Somerset, where the organization's first Annual Conference had been



JAMES AND CYRUS CLARK
EARLY MEMBERS, WESTERN TEMPERANCE LEAGUE

held. The officers (1929) are: President, the Rev. Canon A. H. Sewell, M.A.; treasurer, J. B. Clark, J.P.; and secretary, A. G. Barker.

WEST INDIES, BRITISH. See articles on the separate islands.

WEST OF ENGLAND AND SOUTH WALES TEMPERANCE ASSOCIATION. See WESTERN TEMPERANCE LEAGUE.

WESTON, Dame AGNES ELIZABETH. English temperance advocate; born in London March 26, 1840; died at Devonport Oct. 23, 1918. At sixteen Miss Weston determined to devote herself to missionary work. As the result of an endeavor to reclaim a drunken chimney-sweep, she was led to sign the total-abstinence pledge. In 1868 she en-

gaged in promoting temperance among sailors. Her success was so notable that in 1873 she was made superintendent of temperance work in the Royal Navy under the National Temperance League, which instituted the ROYAL NAVAL TEMPERANCE SOCIETY. She devoted herself to the establishment of "Sailors' Rests" in the seaport towns, and "Floating Branches" at sea. The first of the Rests were located at Devonport and Portsmouth, and were provided with

DAME AGNES WESTON

reading- and smoking-rooms, restaurants, dormitories, and halls for religious and temperance meetings. The sailors came to designate these establishments as "the three C's," meaning "Coffee, Comfort, and Company." In time every ship in the British Navy had a temperance society on board, and no visitor was more welcome than Miss Weston, who came to be called "The Mother of the Navy."

A great part of her temperance evangelism was done on shipboard, and it is related that as the result of two addresses, one on the "Boscawen" and one on the "St. Vincent," 350 young bluejackets signed the pledge. Temperance evangelism has also been a continuous feature of the "Sailors' Rests." In a single year there have been nearly 4,000 signers of the total-abstinence pledges in the original establishments at Portsmouth and Devonport. By means of suborganizations fishermen, coastguardsmen, life-boat crews, and other brances of the service were gradually provided for and the Royal Naval Christian Union was organized for the purpose of furthering spiritual life in the Navy. Through the *Brigade News* and *Ashore and Afloat* Miss Weston communicated regularly with every man in the naval service who had signed the pledge or cared to learn what was transpiring among his comrades.

In 1901 Miss Weston received the honorary degree of Doctor of Laws from Glasgow University. Shortly before her death she was made a Dame of the Grand Cross, Order of the British Empire. In 1909 she published "My Life Among the Bluejackets." Her work among sailors was ably carried on by Miss (afterward Dame) SOPHIA GERTRUDE WINTZ, who had been her secretary and assistant.

WEST VIRGINIA. An east-central State of the United States; bounded on the north by Ohio and Pennsylvania, on the east by Pennsylvania, Maryland, and Virginia, on the south by Virginia and Kentucky, and on the west by Kentucky and Ohio; area, 24,170 sq. mi.; population (est. 1928), 1,724,000. The capital is Charleston (pop. 55,200), and other large cities are Wheeling (68,660), and Huntington (68,600). The chief industry is mining, the value of the total output of the mines in 1927 being $366,643,205. The State produced 132,600,000 tons of coal in 1928 and 162,375,000 cu. ft. of natural gas in 1927. The oil production amounted to 5,704,000 bbls. and that of iron to 645,028 tons, in 1928. Agriculture, lumbering, and manufacturing are also important industries. The State is divided into 55 counties. Its legislative body consists of a Senate of 30 members and a House of Delegates of 94 members. It is represented in the National Congress by 2 Senators and 6 Representatives. The present Governor is William G. Conley (1929-).

Historical Summary. West Virginia, originally known as the "Trans-Alleghany Region" of Virginia, was not explored until some time after settlements had been made in the east. The first attempt at exploration was made in 1671, when Gov. William Berkeley, of Virginia, commissioned Gen. Abram Wood to explore "the other side of the mountains," and the latter crossed the Blue Ridge and the Alleghany mountains, reaching Kanawha Falls on Sept. 16. In 1716 Gov. Alexander Spottswood led an expedition of 30 horsemen across the mountains into what is now Pendleton County. John Van Metre, an Indian trader, penetrated the northern part in 1725, and Morgan ap Morgan built a cabin in the present Berkeley County in 1727. In the latter year German colonists from Pennsylvania founded New Mecklenburg, the present Shepherdstown, on the Potomac, and other settlers of many nationalities soon followed, from the Shenandoah Valley, and from Pennsylvania and Maryland. The territory between the Potomac and Rappahannock rivers had been granted by Charles II to a company of gentlemen; but it later came into the possession of Lord Fairfax, under whose commission it was partly surveyed by George Washington. The western country was surveyed by Christopher Gist in 1751-52 for the Ohio Company, which organization sought to have it admitted as the fourteenth colony under the name "Vandalia."

First Settlements

After 1750 many settlers crossed the mountains into western Virginia; but the first permanent settlement was made in 1764 by John and Samuel Pringle at Turkey Run, in what is now Upshur County. Although no Indians had their homes in the present limits of West Virginia, the country was a common hunting-ground; and earlier settlements, harassed by roving bands, were practi-

cally destroyed during the French and Indian War (1754-63). Governor Dunmore led a force across the mountains against the Indians, and Gen. Andrew Lewis defeated the Shawnees under Cornstalk at Point Pleasant (1774); but Indian attacks continued until after the Revolution.

The Revolution (1775-1781) was heartily supported by western Virginia, which sent troops to swell the Continental armies. During the War the agitation to create a separate colony was revived, and in 1776 a petition was addressed to Congress for the establishment of "Westsylvania," on the ground that the mountains made an almost impassable barrier to the east and that the western region was governed entirely for the benefit of the east.

The petition for a division was not granted, however, and the history of western Virginia thereafter was a record of controversy with the eastern section. The two sections were unlike from the first: the western country was so rugged that slavery was unprofitable, and the constitution adopted by Virginia in 1829 was opposed by the west because of the property qualification for suffrage and for the reason that it gave slave-holding counties the benefit of three fifths of their slaves in apportioning representation. The constitution of 1850 gave white manhood suffrage, but the east still controlled representation.

Separation of the two sections was finally brought about during the Civil War (1861-65) as a result of the secession ordinance adopted by the Virginia Convention in 1861. The secession movement was opposed by the western counties, whose delegates held a convention in Wheeling June 11, 1861, at which all acts of the Secession Convention were declared void and all offices held by Secessionists were declared vacated. New officers were elected in the western counties, and Francis H. Pierpont was made Governor. The western Legislature met on July 1 and organized a State Government, also electing two United States Senators who were recognized at Washington. Thus for a time there were two State Governments in Virginia, one owing allegiance to the Union, and the other to the Confederacy. After a popular vote on the formation of a new State, a State Constitution was drawn up and ratified (April 11, 1862) and application made for admission to the Union. On Dec. 31 an enabling act was passed by Congress and approved by President Lincoln, admitting the State on condition that a provision be inserted in the Constitution for the gradual abolition of slavery. This demand was met by revision of the Constitution, and West Virginia was admitted June 20, 1863.

Separation from Virginia

Early Drinking Customs. The early settlers of Virginia brought with them from England the habit of hard drinking, and the London Company, to whom the colony's charter was granted, did little to discourage inebriety. On the contrary, the Company encouraged the making of wine from the grapes found in Virginia and sent out vintners to instruct the people in viticulture. Licensing laws for taverns were lenient, and light penalties were imposed for intoxication.

Liquor was introduced into the western section of Virginia with the expedition led by Governor Spottswood. After crossing the Shenandoah River the Governor took possession of the country in the name of the King, and celebrated the occasion with a dinner (Sept. 6, 1716), an account of which is given by John Fontaine in his diary, cited by J. A. C. Chandler and T. B. Thames in "Colonial Virginia" (p. 302), as follows:

> We had a good dinner, and after it we got the men together and drank the King's health in champagne, and fired a volley; the Prince's health in Burgundy, and fired a volley; and all the rest of the royal family in claret, and fired a volley. We drank the Governor's health and fired another volley. We had several sorts of liquor, viz.: Virginia red wines and white wines, Irish Usquebaugh brandy, shrub, two sorts of rum, champagne, canary, cherry, punch, cider, etc.

The early settlers in western Virginia, coming from eastern Virginia, Maryland, and Pennsylvania, were well acquainted with the manufacture of whisky, and distilling apparatus was soon set up in their new home. The region was agricultural with cereals as the principal crop, and, because of the difficulty of shipping the bulky product, distilling was undertaken as a means of utilizing the surplus grain. The use of whisky as a beverage was universal, and it was also considered a medicine. There was little social life in the early days, and the inhabitants of a community gathered together chiefly for log-rollings, house-raisings, harvest-feasts, and weddings, where whisky was a common accompaniment to the merrymaking. Joseph Doddridge, in "Notes on the Settlement and Indian Wars of the Western Parts of Virginia and Pennsylvania," thus describes the custom of "running for the bottle" at wedding celebrations:

Whisky Drinking Common

> Another ceremony commonly took place before the party reached the house of the bride, after the practice of making whisky began, which was at an early period; when the party were about a mile from the place of the destination, two young men would single out to run for the bottle; the worse the path, the more logs, brush and deep hollows the better, as these obstacles afforded an opportunity for the greater display of intrepidity and horsemanship. The English fox chase, in point of danger to the riders and their horses, is nothing to this race for the bottle. The start was announced by an Indian yell; logs, brush, muddy hollows, hill and glen, were speedily passed by the rival ponies. The bottle was always filled for the occasion, so that there was no use for judges; for the first who reached the door was presented with the prize, with which he returned in triumph to the company. On approaching them he announced his victory over his rival by a shrill whoop. At the head of the troop, he gave the bottle first to the groom and his attendants, and then to each pair in succession to the rear of the line, giving each a dram. . .

After the ceremony a wedding-feast was served, during which the greatest hilarity prevailed. Dancing then commenced and generally lasted till the next morning. During the festivities "Black Betty," the bottle of whisky, was freely circulated.

For many years after the settlement of western Virginia there was "neither law nor gospel," due to the uncertainty as to whether the region belonged to Pennsylvania or Virginia, the line between the two States not being run until after the Revolution. Thus for a long period there were no courts, magistrates, or sheriffs, every one being at liberty to do whatever was right in his own eyes. Public opinion was the only influence governing the communities and the only means of enforcing morality. Improvement of conditions was hindered by Indian outbreaks, which were augmented by the sale of whisky to the redskins. The most disastrous of these uprisings, that of the Shawnees and Mingoes in 1774, known as "Lord Dunmore's War," was, according to Doddridge, brought on by the consequences of drunkenness:

> The massacre at Captina and that which took place at Baker's, about 40 miles above Wheeling, a few days

after that at Captina, were unquestionably the sole causes of the war of 1774. The last was perpetrated by thirty-two men, under the command of Daniel Greathouse. The whole number killed at this place and on the river opposite to it was twelve, besides several wounded. This horrid massacre was effected by a horrid stratagem which reflects the deepest dishonor on the memory of those who were agents in it.

The report of the murders committed on the Indians near Wheeling induced a belief that they would immediately commence hostilities, and this apprehension furnished the pretext for the murder above related. The ostensible object for raising the party under Greathouse was that of defending the family of Baker, whose house was opposite to a large encampment of Indians at the mouth of big Yellow creek. The party were concealed in ambuscade while their commander went over the river, under the mask of friendship, to the Indian camp, to ascertain their number; while there, an Indian woman advised him to return home speedily saying that the Indians were drinking and angry on account of the murder of their people down the river, and might do him some mischief. On his return to his party he reported that the Indians were too strong for an open attack. He returned to Baker's and requested him to give any Indians who might come over, in the course of the day, as much rum as they might call for, and get as many of them drunk as he possibly could. The plan succeeded. Several Indian men, with two women, came over the river to Baker's, who had previously been in the habit of selling rum to the Indians. The men drank freely and became intoxicated. In this state they were all killed by Greathouse, and a few of his party. . .

Liquor Causes Indian Wars

The Indians in the camps, hearing the firing at the house, sent a canoe with two men in it to inquire what had happened. These two Indians were both shot down, as soon as they had landed on the beach. A second and larger canoe was then manned with a number of Indians in arms; but in attempting to reach the shore, some distance below the house, were received by a well directed fire from the party, which killed the greater number of them and compelled the survivors to return. . .

Liquor Legislation. When peace was restored, immigration again set in and the population greatly increased. With the growth of communities taverns began to be established, under the Virginia law of 1734, which required the payment of 35 shillings for a license to sell liquor. In 1792 a general license law was enacted, requiring a bond of $150 and making the penalty for selling without license $30, and six months' imprisonment for a second offense. An act of 1831 provided that no license should be granted to retail liquors in unincorporated towns without certificate from the Court that the place was fit and convenient, and provided a penalty of $50 for selling to slaves. In 1840 a revenue act taxed ordinaries $18 and 7 per cent of the annual value above $200. This amount was subsequently increased in each annual revenue law until in 1861 it was $40 for all values less than $100, $50 from that to $200, and 15 per cent of the excess in valuation.

Colonial License Laws

During the Civil War the making of spirituous or malt liquors from grain was prohibited and punished by a fine of $100 to $5,000, and imprisonment not exceeding twelve months, and the distillery and grain intended for such use were forfeited.

From its organization as a State, West Virginia followed the license system in one form or another. The first Legislature enacted a license law punishing sales of liquor without license by a fine of $10 to $100. The license fee was determined by the value of the premises on which the business was conducted, and amounted to about 5 per cent of the rental value. This was the basis of the law as it existed for many years. Civil-damage and nuisance provisions were enacted in 1872 and high-license provisions in 1885 to 1887. At that time there were statutes requiring closing on Sundays and election days and prohibiting retailers from selling more than five gallons at a time or wholesalers from selling less than five gallons at a time.

A prohibitory constitutional amendment was submitted to the people in 1888 and defeated. In 1903 a measure was passed to prevent the shipment of liquor into dry territory of the State, under the interstate commerce clause of the Federal Constitution. The law was aimed especially at the agents of the express companies, who were pecuniarily interested in illegal sales of liquor. Under its provisions the agents were allowed to deliver intoxicating liquors to those only who had license to sell or who had ordered the liquor for their personal use, under penalty of $10 to $100 fine and six months' imprisonment. In 1909 the Legislature, in its efforts to eliminate the evils of the saloon, adopted a policy of higher license. The saloon license was fixed at $1,000, while clubs paid $200 to $300.

Prohibitory Amendments Introduced

Meanwhile another bill, providing for the submission of a Prohibition amendment, was introduced in 1908 and defeated by a narrow margin; in 1909 it passed the House, but was defeated by four votes in the Senate. It was reintroduced in 1911 and adopted, being submitted to the people in the following year and ratified by a vote of 164,092 to 71,751.

In 1913 the Yost Law was enacted for the enforcement of the Prohibition amendment. According to its provisions it became unlawful to manufacture, sell, or give away intoxicating liquors anywhere within the State; to ship intoxicating liquors to violators of the law; to advertise liquors by bill-boards, circulars, newspapers, or otherwise. It was also made unlawful for druggists or club-houses to keep intoxicating liquors. Any violation of the law was punishable by fine and imprisonment in the county jail for the first offense, and by fine and imprisonment in the State penitentiary for the second offense. Prosecuting attorneys were allowed all necessary funds and officers to assist in the detection and punishment of offenders. The law also provided for a State Commissioner of Prohibition whose duty it was to see that the statute was obeyed.

Yost Enforcement Law

Additional law-enforcement measures were adopted in 1915, prohibiting the possession of liquor for personal use, or otherwise, and the use or possession of liquor at any restaurant, office, store, club, or other public place; and in 1917, prohibiting common carriers from bringing liquor into the State. Liquor carried into the State, or from point to point within the State, was limited to one quart within 30 consecutive days.

The Eighteenth Amendment to the Federal Constitution was ratified by the Legislature on Jan. 9, 1919, the vote being 27 to 0 in the Senate and 78 to 3 in the House, West Virginia thus becoming the twenty-first State to ratify. The Legislature enacted a bone-dry enforcement measure, to go into effect Jan. 1, 1920, making it a felony to make, own, operate, or have any interest in a "moonshine still," and providing a penalty of two to five years' imprisonment for the first offense. In 1921 the Prohibition Bureau was made a separate department in charge of the Prohibition Commissioner.

In 1927 the Legislature reenacted a law requiring the teaching of the evils of alcohol and narcotics. This statute, originally passed in the eighties, had been omitted when the school laws were recodified in 1908.

The Temperance Movement. Temperance agitation began in the western section of Virginia before its separation from the mother State. As early as 1852 the West Virginia Baptist Run Association adopted a resolution asking the Legislature to prohibit the manufacture and sale of intoxicating liquor, which is believed to have been the first organized dry effort in that region. During the period of formation as a separate State a step was taken which paved the way for restrictive legislation. Prof. J. M. Callahan, in his "History of West Virginia," specifies that the Constitutional Convention which met at Wheeling in 1862 "after much debate, increased the power of the legislature by giving it the additional, but as yet unused, power to pass laws regulating or prohibiting the sale of intoxicants in the State."

Beginning of the Temperance Movement

One of the earliest temperance organizations to gain a foothold in West Virginia was the Independent Order of Good Templars. One Good Templar lodge had been organized in Virginia in 1862, before the separation of the two sections of the State, but the Order did not enter the western section until after the Civil War. A number of lodges were then formed, and on Dec. 18, 1866, delegates from these lodges met at Fairmont and organized the Grand Lodge of West Virginia. At this meeting the Rev. A. B. Rohrbaugh, of Union Lodge No. 2, was selected temporary chairman, and J. A. Spencer, of Cleveland, Ohio, secretary. Other pioneer members were: Mrs. Ada Gregg, the Rev. R. H. Wallace, and Miss Rebecca I. Reed. In 1868-69 Miss Reed was R. W. G. V. T. of the National Grand Lodge. At the third annual session of the State Grand Lodge, held at Parkersburg in 1868, it was reported that there were 96 lodges, with a membership of 5,000, in the State. The officers were: G. W. C. T., T. I. Elliott; and G. W. S., Mrs. Ada Gregg.

During the disruption of the Order (1876-87) a Grand Lodge of the World was organized in West Virginia May 2, 1879. By 1880, however, Turnbull ("History of the Independent Order of Good Templars") reports that it had "gone to pieces." In a report of the condition of the R. W. G. Lodge in 1899 the same author states: "West Virginia sends no recent returns, but doubtless the Order has aided in securing prohibition in three-fourths of the counties of the State."

During 1870-75 the temperance movement became active in various parts of the State. An early attempt to secure some measure of Prohibition was made in the Constitutional Convention of 1871-72 by Washington Hill, of Charleston, who presented to that body a petition signed by himself and seventeen others. No action, however, was taken by the Convention. About this time, also, James A. Bodley, of Moundsville, built a Prohibition Assembly Hall in that city, near the tabernacle at the camp-ground, and thus raised the banner of Prohibition in the Northern Panhandle. In December, 1873, a crusade, similar to the Woman's Crusade in Ohio, was inaugurated against the saloons by women in several towns of the State, and a number of women's temperance societies were formed.

The Prohibition Party

The National Prohibition party was organized in 1869. The new party was especially strong in Ohio, and its influence was soon felt in neighboring States. Among early leaders of the movement in West Virginia were: The Rev. Joseph W. Bedford, of Parsons, the party's candidate for Governor in 1904, for several years State Chairman, and still (1930) an active Prohibitionist; David D. Johnson, of Parkersburg, editor of the weekly *West Virginia Freeman,* one of the first papers to create Prohibition sentiment in the State; and T. C. Johnson, of Charleston, the party's candidate for Governor in 1896.

The party made its first Presidential campaign in West Virginia in 1884, casting 939 votes for John P. St. John. Its first State campaign was in 1886, when it polled 1,492 votes for Frank Burt for Governor. The party nominated candidates for both National and State offices until 1912. Since then, on account of the unfavorable State laws governing the nominations of minor parties, no State ticket has been put in the field. However, an organization has been maintained and has functioned in national campaigns.

The Prohibition party wielded its widest influence in West Virginia during the two or three years immediately preceding the submission of the State Prohibition Amendment of 1912. It had elected a member to the Legislature and a Prohibition party mayor in Fairmont. Under the State chairmanship of E. W. Mills it sponsored more than 2,000 meetings, many of which were addressed by speakers of national reputation; and it was represented on the Executive Committee of the Ratification Federation by T. C. Johnson. The *West Virginia Freeman* had been suspended, but a new organ was found in the *Mountain State Patriot,* started by the Rev. J. W. Bedford at Parsons in 1902 and continued until 1918.

State chairmen of the party were: David D. Johnson (1887-91); J. Howard Holt (1891-96); U. A. Clayton (1896-1907 and 1910-11); Edward W. Mills (1907-10); Rev. J. W. Bedford (1911-18 and 1928-); and A. W. Martin (1918-22). Mr. Martin died in office, and the position was vacant until June, 1928.

W. C. T. U.

West Virginia was one of the States represented at the organizing convention of the Woman's Christian Temperance Union held in Cleveland, Ohio, in 1874. Miss Lizzie Boyd was sent as delegate to this convention, at which Miss Amanda Taylor was appointed provisional president for the State and Mrs. J. B. Thompson provisional secretary-treasurer. In the years immediately following, several local Unions were instituted. The movement for a State Union was launched at an inter-State conference held at Mountain Lake Park, Md., in June, 1883. The first executive meeting was held at the Wheeling Female College, of which Miss Taylor was president, on May 2, 1884. The first annual convention of the State Union was held at Parkersburg June 17-19 of that year. Honor guests at the convention were Miss Frances E. Willard, Miss Anna Gordon, Miss Jennie Smith, and Mrs. M. L. Wells, president of the Indiana Union. There were 52 delegates in attendance, representing 17 towns. Three young people's societies were reported, the first having been formed at Parkersburg in De-

cember, 1882. Work was organized by the Union in fourteen departments. The first officers were: President, Miss Amanda Taylor; vice-president, Mrs. Mary M. Love; corresponding secretary, Miss Emma A. Fowler; recording secretary, Mrs. E. F. Nine; treasurer, Mrs. C. L. Scott. Mrs. I. H. Duval, Mrs. R. J. Moore, Mrs. Staunton, and Mrs. Hall were made vice-presidents for their respective Congressional districts, and Mrs. I. H. Johnson was made editor of the *Union Signal* column in the *West Virginia Freeman.*

From the first the Union has been active in all State campaigns for temperance legislation, cooperating with other temperance agencies. It played an important part in securing the large majority given the State Constitutional Prohibition Amendment in 1912. Working in conjunction with the Anti-Saloon League and other agencies, under the name "Ratification Federation," thousands of pages of literature were distributed in this campaign. The Union has also been active in securing the nomination and election of dry candidates to various political offices. It carries out an effective Americanization program. In 1923 it successfully fought the proposed merging of the Prohibition Department with the Department of Public Safety, and it has continually worked for better enforcement of the laws.

The State presidents of the Union have been: Miss Amanda Taylor (1883-85); Mrs. Jane A. Johnson (1885-90); Mrs. Jennie P. Sisson (1890-94); Mrs. N. R. C. Morrow (1894-1904); Mrs. Frances P. Parks (1904-08); Mrs. Lenna Lowe Yost (1908-19); Mrs. Olive C. Barnes (1919-29); and Mrs. Blanche Pickering (1929-).

The present officers are (1930): President, Mrs. Blanche M. Pickering; vice-president, Mrs. J. U. Jolliffe; recording secretary, Mrs. B. F. Robinson; treasurer, Mrs. C. D. Howard; Y. P. B. secretary, Miss Eva Barnett; L. T. L. secretary, Mrs. Laura D. Whitmore; and editor of *White Ribbon,* Mrs. Olive C. Barnes. The present membership is 5,914. In 1911-12 there was a colored Union in West Virginia, and Miss Mary E. K. Brady, of Harper's Ferry, was its president.

First Prohibition Amendment Submitted

In 1883 West Virginia had 41 counties under no-license. The friends of temperance believed the time was propitious for a decisive move. In 1887 a Prohibition Amendment League was organized for the purpose of working for the enactment of constitutional Prohibition. It was non-partizan. The members of its executive committee were: G. W. Atkinson, David D. Johnson, J. W. Ferguson, W. A. Strickler (of the Good Templars), and Mrs. M. M. Snow (of the W. C. T. U.). The chairman was the Rev. A. B. Rohrbaugh. The Legislature of that year submitted a Prohibition amendment to the people at the general election in November. It was overwhelmingly defeated, only three counties giving it a majority. The vote was 76,555 to 41,668. The whole power of the National Protective Association, the national organization of the distillers and wholesale whisky-dealers, had been used to defeat the amendment.

With the spread of local option the real fight for the abolition of the saloon began. It was carried on under the leadership of the Anti-Saloon League. The causes leading up to the formation of this militant organization are described by Associate State Superintendent James Irving Seder as follows:

> West Virginia, like the other States, began with restrictive legislation. But the prohibition of chairs, screens, tables, music, free lunches, and games in saloons soon convinced the people that *It was the alcohol* in the saloons and *not the chairs* which was doing the damage. Low license failed, and high license only provided a stronger motive for further law violations, political corruption, and the addition of vicious money-making features. Sunday closing and short hours were no remedy. Local option and "home rule" were tested, but the trade was nationally organized. Upon the wreckage of these experiments arose a mighty sentiment for State and National Prohibition.
>
> There had been a generation of scientific temperance instruction in the public schools. This work was begun in West Virginia in 1887 with the enactment of the law requiring this teaching. The saloon had become intolerable and the resentment against prevailing corruption was close akin to resentment against the traffic which was largely responsible for it. Temperance organizations showed a disposition to get together, sink their differences in union, and consult on those methods of practical organization which would bring final achievement. And the liquor dealers were so put on the run that *Champion of Fair Play,* leading liquor journal, said, "sneering talk about the fighters against intoxicants has gone out of use."

The West Virginia Anti-Saloon League was organized at Parkersburg in June, 1896, by Dr. Howard H. Russell, founder of the National League. The first State Superintendent was Jesse Lee. The succeeding State superintendents have been: Theodore Alvord; Rev. T. M. Hare (1909-13); George W. Crabbe (1914-16); Maj. Charles R. Morgan (1917-18); Rev. O. M. Pullen (1919-). The other officers of the State League are (1929): Associate superintendent, Rev. J. I. Seder; field workers, Revs. V. A. Nanna, Moundsville, and A. S. Arnett, Salem; and Headquarters Committee members: O. J. Morrison, A. S. Thomas, Rev. Ernest Thompson, Fred O. Blue, C. R. Morgan, Rev. W. M. Given, Hon. W. G. Brown, Rev. C. B. Graham, and J. A. B. Holt.

The Anti-Saloon League

Work was immediately begun to organize public sentiment for the abolition of the saloon. At that time the granting of licenses was in the hands of the county courts, and the League concentrated on the election of local officials as the most opportune means of expanding dry territory. Charleston, the capital, which had voted out the saloon for a short period during the eighties, returned to the dry column in 1909 by joint action of the city council and the county court. In that year 468 saloons remained in the State; there were also 13 breweries and 2 small distilleries. Also in 1909 a Prohibition amendment was submitted to the Legislature, receiving an overwhelming majority in the House, but being defeated by 4 votes in the Senate. In the same session the county unit local-option bill, sponsored by the League, was passed in the House and defeated in the Senate. During the year eight counties were added to the dry total and the State League was reorganized with the Rev. T. M. Hare as superintendent. Temperance forces were being alined for a struggle which, during the next four years, attracted the attention of the entire nation to West Virginia.

The drys had a strong argument in the crime situation, which, under the license system, had rapidly been getting out of hand. Regarding crime conditions the West Virginia edition of the *American Issue* of April 3, 1911, said:

> The nineteen "wet" counties contain less than 50 per cent of the population of the state and furnish 72 per cent of the inmates of the penitentiary. Mingo and Nicholas counties have about the same population. Mingo has forty-three inmates in the penitentiary and Nicholas nine. McDowell and Monongalia have practically the

same population. Monongalia has been without saloons since 1891. It is a great mining and manufacturing county. Its population is almost wholly industrial. In this respect it is also about the same as McDowell. The main difference is McDowell's forty-nine saloons scattered throughout her industrial centers. Monongalia has ten inmates in the penitentiary and McDowell 199. Ohio leads the state in the number of her saloons. One hundred and fifty-two are accredited to her in the state auditor's report. She is the only county that can make a showing half way decent in comparison—thirty-seven inmates in the penitentiary. Three counties that lie in close proximity to one another and are dry and together have about the same population as Ohio County are Lewis, Upshur, and Randolph. The combined inmates of the penitentiary from these three counties are seventeen. Ohio loses out by twenty points in any comparison with dry counties of equal proportion. It must be remembered that Wheeling, the metropolis of Ohio, is the dispenser of booze to the great industrial population across the river in Ohio. Doubtless a large per cent of the finished product of Ohio County's criminal mills is stored in the penal institutions of our neighboring State. Ohio County also has the advantage of police protection and a fairly well regulated condition so far as her saloons are concerned. Total number of prisoners in the penitentiary, 1,105; total number sent from nineteen wet counties, 791; number in the penitentiary from 36 saloon counties, 314. . .

Crime in Wet Counties

From Sept. 30, 1908, to 1910 the total number of prisoners for the period was 1,772. The nineteen wet counties furnished 1,357 of these. The thirty-six dry counties furnished 415. Fayette and McDowell counties sent 506 prisoners to the penitentiary for this period, thus furnishing more prisoners than the thirty-six saloonless counties.

The nineteen wet counties were responsible for 70 per cent of the entire criminal cost of the State, or $556,348.80 of the total of $794,784.50. The total of liquor revenue of all kinds was $615,534.72. Deducting this from the cost of crime, it gave a balance of $179,249.78 ON THE WRONG SIDE OF THE LEDGER.

Bootlegging flourished under license, also. In 1909, 1,427 persons paid the Federal retail liquor-tax, although there were but 498 licensed liquor-dealers. Many of these were bootleggers and they were located mostly in the licensed cities. Breweries led in law violations. As an example, the Elkins Brewing and Storage Company during 1911 was convicted in and confessed to 197 cases of unlawful selling of liquor. In 50 cases it was fined and it paid the fine and costs. An injunction was issued against this Company to abate the brewery and buildings as a public nuisance, under Sec. 24, Chap. 32, of the State laws. The only permanent relief possible was to abate all the breweries, together with their subsidiaries—the saloons.

The program of the drys called for early resubmission to the Legislature of a Prohibition amendment to the State constitution. The League campaign was conducted by Superintendent Hare, assisted by the following district leaders: R. P. Hutton, Wheeling; Rev. O. M. Pullen, Huntington; A. S. Arnett, Harrisville; A. S. Thorne, Athens; and W. R. Catlett, Martinsburg. Influential temperance organizations joined forces in a Ratification Federation, formed in May, 1911, with Superintendent Hare as manager. Prominent in the work of the Federation were Mrs. Lenna Lowe Yost, State president of the W. C. T. U.; T. C. Johnson, representing the Prohibition party; and Judge J. C. McWhorter. The churches were active in the fight, many of them releasing their pastors to assist in the campaign. County conventions were held to organize the dry forces in each district.

Dry Forces Combine

A number of wet organizations were aggressive, carrying on an insidious campaign of misinformation through the press. Here valuable service was rendered by William E. ("Pussyfoot") Johnson, who temporarily left the editorship of the freshly launched *New Republic* and went to West Virginia as publicity manager for the League. He carried out a notable *coup* by which he obtained evidence exposing the complicity of many newspaper men in the State with the liquor interests. The liquor forces had at their command a corruption fund of $800,000; but, due to the death of one of their chief political henchmen and other obstacles, it was not spent, and opportunity was thus given for an honest expression of sentiment on the alcohol question.

The Prohibition amendment was introduced into the Legislature in 1911 and passed by both houses. It was submitted to the people on Nov. 5, 1912, and received their approval by a majority of 92,342. All but three counties gave majorities for the amendment. This showed a striking reversal from 1888, when a similar amendment was defeated by a 34,086 majority, only three counties (Clay, Hancock, and Nicholas) voting dry. Prohibition was to go into effect on July 1, 1914.

The Yost Law, providing for the enforcement of Prohibition, went into operation July 1, 1914. For a number of months previously the League carried on a campaign of education regarding the provisions of the Law, circulating pamphlets, sponsoring public addresses, and distributing explanations of the Law in twelve foreign languages. The Yost Law provided for the appointment of a Commissioner of Prohibition, and the Hon. Fred O. Blue was named first Commissioner. Governor H. D. Hatfield used his influence for strict enforcement, and other State officials were dry. An inquiry conducted by the League in 1914-15 showed the general satisfaction of the people with Prohibition. Business was better, and the number of arrests for drunkenness had been greatly reduced. In Wheeling in 1913 the total number of arrests was 894, and the arrests for drunkenness were 306; in 1914 the total number was 405, and for drunkenness 75, a decrease in arrests of 489, and of 231 for drunkenness. Practically every community showed the same improvement, particularly after all liquor shipments into the State were barred in 1917. This was the more remarkable, as West Virginia bordered on four wet States and had a large part of its population near especially wet points in those States. The number of persons holding Federal liquor tax-receipts decreased to 314 in 1919, while there remained 323 licensed druggists.

Enforcement of State Prohibition

In January, 1919, the Federal Prohibition Amendment was ratified, and at about the same time the Supreme Court decided that the so-called "one-quart" law, by which residents were allowed to bring in one quart of liquor for personal use in 30 days, was nullified by the Reed amendment enacted by Congress, thus making the State bone-dry under Federal provisions.

Prohibition enforcement was greatly strengthened in 1921 by the separation of the Prohibition Bureau from the Tax Commissioner's office. A separate department was formed, of which Governor E. F. Morgan appointed the Hon. W. G. Brown, of Summersville, first Commissioner. In 1923 the control of alcoholic preparations, such as bathing alcohols, extracts, hair tonics, toilet-waters, patent medicines, etc., used for beverages, was secured; and a system of reports adopted for justices, mayors, police judges, and clerks of court, giving defi-

nite information of the quality of enforcement, and enabling improper actions to be detected.

Conditions Improved

The improvement in enforcement was shown by the report of the Federal Prohibition Department for the fiscal year ended June 30, 1924, according to which 1,315 convictions were secured in the Federal courts; 247 persons were sentenced to jail, with an average sentence of 6 months; 29 were sentenced to prison, with an average of 2 years; and 13 to the reformatory, an average sentence of 1 year and 8 months. In addition, 77 automobiles were confiscated, and 327 stills, 4,712 gallons of liquors, and 65,090 gallons of mash seized. Fines amounted to $219,847. In 1926 the dry forces secured the conviction of the former sheriff of Logan County on a charge of conspiracy to violate the National Prohibition law. He had been accused of being a silent partner in the operation of a notorious road-house and speak-easy, and was convicted in the Federal Court and sentenced to two years' imprisonment in Atlanta, in addition to a fine of $10,000. The conviction was affirmed by the Court of Appeals.

The Association Against the Prohibition Amendment and the Rational America League have been particularly active in the State, circulating petitions for the return of beer and wine, sending questionaries to candidates, and organizing wet voters. At every turn the Anti-Saloon League and other temperance organizations have countered these maneuvers with vigorous campaigns of education, public meetings, distribution of literature, and newspaper publicity. A number of prominent Prohibition speakers have been engaged to give addresses at strategic centers, and the motion picture "Lest We Forget" has been exhibited in many places.

The Anti-Saloon League cooperated with other dry agencies in the campaign to defeat the wet Democratic candidate for President in 1928 and the result was a sweeping victory for Prohibition in West Virginia. The majority for Herbert Hoover, the dry candidate, was 111,767, the largest ever given a Presidential candidate in the State. A United States Senator and six Congressmen, as well as the State officers elected, all were dry.

BIBLIOGRAPHY.—Files of the *Anti-Saloon League Year Book*, 1909-29; Philip A. Bruce, *Economic History of Virginia in the Seventeenth Century*, 1895; J. A. C. Chandler and T. B. Thames, *Colonial Virginia*, Richmond, 1907; Joseph Doddridge, *Notes on the Settlement and Indian Wars in the Western Parts of Virginia and Pennsylvania*, Albany, 1876; *Encyclopaedia Britannica*, 11th, 12th, and 13th eds., *s. v.*; John Fiske, *Old Virginia and Her Neighbors*, Boston, 1899; files of the *New York Voice*, 1888-89; G. Thomann, *Colonial Liquor Laws*, New York, 1887; *Union Signal*, June 22, 1929. The editors are indebted to the Rev. J. I. Seder for the main part of this article.

WET YOUR WHISTLE. See WHISTLE.

WEYMANN, KONRAT. A German statesman and temperance advocate; born at Driesen, Prussia, Jan. 1, 1864; educated at the Berlin Gymnasium and at the universities of Berlin (LL. D.), Bonn, and Geneva. On July 25, 1897, he married Marie, Countess of Wintzengerode. In 1892 he became subprefect of Merseberg, province of Saxony, and five years later was chosen a member of the National Insurance Board; in 1908 he was elected president of the Senate; and in 1910 he was chosen a member of the Prussian Supreme Court, from which he retired in 1929, having reached the age limit.

Dr. Weÿmann has been one of the leading temperance advocates of Germany for the past quarter of a century. From 1904 he was a member of the German Society Against the Abuse of Spirituous Liquors *(Deutscher Verein gegen den Missbrauch geistiger Getränke)*, and from 1906 was a member of the executive committee of that organization. In 1920 he was elected president of the Society (since 1921 the *Deutscher Verein gegen den Alkoholismus*), and in 1911 became president of the German Central Office Against Alcoholism *(Deutsche Reichshauptstelle gegen den Alkoholismus)*. Since 1922 he has been a member of the Permanent Committee of the International Congress Against Alcoholism.

Dr. Weÿmann has written many authoritative articles on the social and legal phases of the alcohol problem for *Auf der Wacht* ("On Watch") and other temperance publications.

WHEELER, EDWARD JEWITT. An American editor and Prohibition advocate; born in Cleveland, Ohio, March 11, 1859; died at the Lake Placid Club, in the Adirondacks, July 15, 1922. He was educated in the public schools and at Ohio Wesleyan University (A. B. 1879; Litt. D. 1905). Immediately following his college course he became assistant editor of the *Pittsburgh Christian Advocate*, serving until 1884, when he removed to New York city to take editorial charge of the *Voice*, the principal organ of the Prohibition party. He married Miss Jennie L. Fleming, of Nashville, Tenn., in 1887. In 1895 he became editor of the *Literary Digest*, holding that position until 1905, when he took charge of *Current Literature* (now *Current Opinion)*, remaining with that publication until his death. He was president of the Current Literature Publishing Company and was the first president of the Poetry Society of America.

Wheeler was an ardent Prohibitionist and served as a delegate to several of the National conventions of the Prohibition party. He was, also, secretary of the New York State Prohibition Committee for many years. He was the author of "Stories in Rhyme for Holiday Time," and "Prohibition, the Principle, the Policy, the Party," and at the time of his death was literary adviser to Funk & Wagnalls Company. During the World War he visited Europe as the guest of the British Government, and was decorated by the French for his editorial services to the Allied Governments.

WHEELER, WAYNE BIDWELL. American lawyer and Prohibition leader; born at Brookfield, Ohio, Nov. 10, 1869; died at Battle Creek, Mich., Sept. 5, 1927. He was educated in the public schools, at Oberlin College (A. B. 1893; A. M. 1894), and in the Law School of Western Reserve University (LL.B. 1898). He received the degree of LL.D. from Muskingum College in 1917 and from Oberlin College in 1919. He married Ella Belle Candy, of Columbus, Ohio, March 7, 1901.

While in Oberlin College Wheeler became interested in the temperance movement, to which he thereafter devoted his life. He entered organized temperance work as the result of an offer made by Dr. Howard H. Russell, founder of the Anti-Saloon League, who was seeking an assistant for pioneer organization work in the Ohio Anti-Saloon League. Dr. Russell had asked several Oberlin professors to recommend a suitable candidate for the position; and, as he himself has written, "Every teacher con-

sulted replied 'Wayne B. Wheeler.'" He found Wheeler in the janitor's quarters of one of the student halls, for, as a poor boy, he had partly earned his way for nearly six years of college by taking care of the building. He also sold books and other articles, and taught rural schools in vacations, with the result that, although he entered college almost penniless, he left it with a bank account.

Wheeler decided to accept Dr. Russell's offer, and he entered the service of the Ohio Anti-Saloon League as field secretary in May, 1894. From that day until his death he remained on the staff of the League, rising gradually to leadership in the State organization and subsequently to general counsel and legislative superintendent in the national body. In 1896 he was appointed district superintendent of the Ohio League, and two years later he was made attorney, remaining in that position until 1903, when he became State superintendent. His ability in local-option fights and in the successful management of the State League in Ohio soon attracted the attention of the national League, and in 1916 he was appointed general counsel for the Anti-Saloon League of America. In 1919 he also became legislative superintendent of the League, and he held these two positions until his death.

Enters Service of Ohio A.-S. L.

In his work in Ohio Wheeler learned the game of politics. Early in his career he undertook to bring about the defeat of a State senator who had opposed the League. By an intensive campaign in the senator's district, riding a bicycle from house to house, he appealed to every voter he could reach, with the result that the senator was retired to private life after the election. He also managed the League's fight against the reelection of Governor Myron T. Herrick in Ohio, in 1905, because of his activity in securing the emasculation of a bill providing for local veto on saloons in residence districts. This campaign against Governor Herrick's reelection brought about his overwhelming defeat, which was recorded as the most outstanding victory up to that time gained by the Anti-Saloon League forces against a candidate for governor on the liquor issue.

Defeats Reelection of Gov. Myron T. Herrick

Wheeler made a thorough study of the legal aspects of Prohibition legislation and of law enforcement, which became of great importance as dry victories increased. He led the fight to secure a county local-option law in Ohio, and, after that law was passed (1908), took part in campaigns in all parts of the State, which resulted in making 58 of the 88 counties dry in the next two years. He also assisted in Prohibition campaigns in many other States. He argued many cases before the courts of Ohio, having the unparalleled record of being concerned in more than 2,000 cases regarding temperance in the State, besides having drafted hundreds of municipal ordinances. He was compelled to follow a large number of cases through all the courts of Ohio, from the lowest to the highest, and he argued several important causes before the United States Supreme Court. He came to be known in Ohio as "the Man whom the Brewers fear," and one of the "wettest papers in one of the wettest cities of Ohio" once wrote of him as follows:

"The Man Whom The Brewers Fear"

> Even Wayne B. Wheeler's enemies admit his ability; indefatigable and shrewd, he works with the zeal of a Savonarola and the craft of a Machiavelli. Under his direction the temperance movement has received greater legislative recognition than ever before. There are certain enthusiastic opponents that liken Wheeler to his satanic majesty, but even they must give him his due, which is the tribute to a man who never loses his urbanity and his sense of direction as to his goal.

When he became general counsel of the National League Wheeler removed his headquarters to Washington, D. C., and upon his election as legislative superintendent in 1919 he directed the national political activities as well as the legal affairs of the organization. These activities concerned Congressional legislation bearing on Prohibition and the appointment and conduct of officials having to do with enforcement of Prohibition laws. After the enactment of the Webb-Kenyon Law, which prohibited the shipment of liquors in interstate commerce when such liquors were intended to be used for illegal purposes, he successfully led the argument in defense of its constitutionality before the United States Supreme Court. He assisted in drafting the Eighteenth Amendment to the Federal Constitution, as well as the Volstead Act and other measures for enforcement of the Amendment.

In addition to his regular duties Wheeler was much in demand for temperance addresses; and he was particularly successful in campaigns for raising money for League work, in which he spoke in all parts of the country. During a visit to Europe in 1924 he made temperance addresses in England and Scotland. He contributed numerous articles on Prohibition to the press and periodicals, and was the author of many pamphlets on the subject and of a book entitled "The Federal and State Laws Relating to the Liquor Traffic," which ran through three editions (1918-1921).

Visits Europe

The method used by Wheeler for dealing with Congress and other branches of the Government was the "card-index system" of keeping tab on public officials and of rallying supporters when needed for arousing his constituents on important issues. His office faced on the Capitol grounds, where he was always on call for the cause of Prohibition. According to the *Columbus Citizen* of Sept. 7, 1927, he had lookouts in the House and Senate galleries at all times, and whenever any question regarding Prohibition came up unexpectedly a telephone call to Wheeler's office brought him hurrying to the Capitol. A quick conference with his friends among the legislators enabled him always to follow up at once with a counter-attack. The same newspaper summed up his success as follows:

> It was this eternal vigilance, quick seizing of opportunities, the ability to instantly take advantage of any opening and drive back a counter-attack that enabled Mr. Wheeler to put thru a Congress, full of men who drank, the drastic Volstead Act and the antibeer bills and other supplementary enforcement measures.
>
> Mr. Wheeler's bitterest enemies, and they are numerous, paid him a tribute as the most masterly legislative agent who ever sought to bend Congress to his will.
>
> Yet he was the opposite of the typical fanatic. He was rather the attorney at large for prohibition. He was cold and calculating in his strategy. He slashed into opponents with stinging invective, but only when that mode of attack best served his end. More often Mr. Wheeler won over opponents, and pulled wavering congressmen off the fence by good humor and suave argument. He could put his arm around the most flagrant wet and talk to him like a father. He never lost his temper when he fought. His results are a monument to his ability as an attorney for prohibition.
>
> Mr. Wheeler was a lawyer of ability and had he put his talents to work for himself rather than for prohibition he would have died a rich man. . .

Mr. Wheeler's power came from the influence of the Anti-Saloon League which he dominated. His organization, constituted largely from the Protestant Churches with some Catholic representation, gave him a national organization with which to bring pressure on recalcitrant congressmen and senators.

Whenever a congressman in dry territory showed any signs of weakening, all Mr. Wheeler had to do was to send a telegram back to his representative in that congressman's district and within a few hours church people in the district would begin bombarding their congressmen. Few legislators resisted such pressure. Only senators and congressmen from extremely wet districts dared defy Wayne Wheeler. All of the denunciation of him in Congress came from these relatively few...

Wheeler had stanch friends as well as bitter enemies. His policy, popularly called "Wheelerism," was frequently attacked by personal enemies and by the liquor interests in an effort to force him to reveal the activities of the League and the names of his financial backers. During the senatorial primary investigation of 1926, which was an investigation of the expenditures in senatorial primaries, conducted by Senator Reed, a wet senator from Missouri, Wheeler was summoned to appear to give information regarding the activities of the League in such primaries. Reed, a bitter foe, had been quoted as intending to "grill" Wheeler when he appeared, and accordingly he exhausted all his resources in cross-examination in an effort to force from Wheeler admissions damaging to the prestige of the League. Although Wheeler was very ill at the time and scarcely able to attend, Justin Steuart, in "Wayne Wheeler, Dry Boss," says that "Whether by deliberately cruel purpose or not, Reed for many days required Wheeler's presence at the hearings, even when he was not testifying. The intervals between such appearances he spent in bed."

His Encounter with Senator Reed

As spokesman for the League Wheeler was faced with the alternative of standing on legal rights and refusing to testify or of making public all the facts, although not compelled to do so under the law. He decided on the latter course and answered all the questions propounded by Reed, making public the details of League policy, finances, etc., and, according to Steuart, making

a favorable impression on the press through his ready and courteous replies to the senatorial hectoring. Even the wet newspapers commented on the failure of Reed to show any wrong-doing of any sort, while he had exhibited the League as an organization that was alert, energetic and successful.

From that time Wheeler's health steadily declined, and in the summer of 1927 he retired to his summer home at Little Point Sable, Mich., to rest and endeavor to regain his health. A few weeks after his arrival in Michigan his wife was fatally burned by the explosion of a gasoline stove in her home; and her father, Robert Candy, who was suffering from heart trouble, in arising to assist her, dropped dead from shock. Wheeler, hearing his wife's screams, rushed into the room and extinguished the flames. Mrs. Wheeler died the following day, however, and Wheeler accompanied the bodies of Mrs. Wheeler and Mr. Candy to the Candy home at Columbus, Ohio, in which city the funeral was held on Aug. 16.

Last Days

At this time the National Board of Trustees of the Anti-Saloon League was in session at Winona Lake, Ind., in conjunction with the International Congress of the World League Against Alcoholism; and, after the funerals of Mrs. Wheeler and Mr. Candy, Wheeler went to Winona Lake, where he attended the meeting of the Executive Committee of the League and made his final address to the international convention. Although very weak from illness and the shock of his wife's death, he was able to give a brief summary of the principal points of the address he had prepared. On the following day he returned to Little Point Sable for a period of rest, and ten days' later, being taken suddenly ill, he was removed to Battle Creek Sanitarium, where he died, as stated above, on Sept. 5.

Wheeler's funeral was held three days later at the Central Methodist Church, Columbus, Ohio, where three weeks before he had been present at the funeral of his wife and father-in-law. It was attended by executives of the Anti-Saloon League from all parts of the country and by prominent politicians, clergymen, philanthropists, and friends of the deceased. In the funeral service tributes were rendered Wheeler by Dr. F. Scott McBride, general superintendent of the Anti-Saloon League, Dr. Ernest H. Cherrington, general secretary of the World League Against Alcoholism, and Dr. Howard H. Russell, founder and associate general superintendent of the Anti-Saloon League. In concluding his address Dr. Russell spoke at length on "Wheelerism," which he defined as follows:

"Wheelerism"

Let us think of this man as a Christian Patriot. Wayne B. Wheeler, watchman upon the wall, heroic manager of both legal and legislative departments at the National Capitol, has been since 1920 the central point of abusive onset by the cohorts and catapults of alcoholism. These friends of drink and enemies of prohibition have attempted to turn the tide of public sentiment backward by fierce personal attacks of bitter dishonor summed up together in the scornful epithet "Wheelerism." Today we thank our foes for this word "Wheelerism." It clearly defines the whole victorious movement of the Anti-Saloon League for sobriety and against the satanic liquor traffic.

In this solemn hour of personal honor and tribute to one of the greatest men of all history whose memory will grow yet more radiant and glorious, let us briefly ask and answer "What is Wheelerism?" In general terms it may be defined as the spirit of militant Christianity, the spirit of Jesus, the spirit of Peter and Paul, the spirit of Washington and Lincoln, the spirit of Jackson and Baker. "What is Wheelerism?" For this occasion, let us thus define it: " 'Wheelerism' is for the period of the last third of a century the embodiment in life and service of the Highest Possible Patriotism."

As a patriot, Wayne Bidwell Wheeler by his sacrificial and soldierly life-toil and strain almost to the point of martyrdom has supported the CONSTITUTION OF THESE UNITED STATES. . . "Wheelerism," as concreted in the Volstead Code, the first draft of which came from Wheeler's brain and hand, and as embodied in Amendment Eighteen itself, shall ever stand at our Capital and in our great organic law as a sublime and classic monument to Wheeler; and "Wheelerism" does, in the language of the climax of the sacred preamble, "SECURE THE BLESSINGS OF LIBERTY TO OURSELVES AND OUR POSTERITY."

When Wheeler began thirty-three years ago to promote "Wheelerism" there were 11,240 saloons in Wheeler's native State. These were then more law defiant and law breaking than ever before in their history. At that time there were in our whole nation 250,000 manufacturing and retailing outposts of hell. They were all the enemies of home, church, and state. They were the prolific sources of crime, poverty, licentiousness and disease. They corruptly controlled politics, political parties and the government itself, local, state, and national,

Against this entrenched, arrogant, and powerful army of corruption, the patriotism of "Wheelerism" set its face like a flint and strongly marshalled and mobilized the churches and other forces of right. While other patriots in two wars during League history have died for their country, Wheeler and "Wheelerism" have lived and toiled terribly for the same country. "Wheelerism" at last has triumphed. Prohibition has been enacted. That criminal infamy, the beverage liquor traffic, is a hunted outlaw. . . (*American Issue,* Ohio ed., Sept. 6, 1927.)

Tribute was also paid to Wheeler's life and work

by the newspapers of the country, and both those that had been friendly and those that had violently opposed him united in praising the qualities which made his life successful. Whether friendly or hostile, all paid tribute to his character, earnestness, and sincerity. There was never any intimation of any selfish motives in his actions, or that he had ever used his position for personal gain. Although in his long fight against the vested liquor interests he had made powerful enemies, yet even those engaged in the liquor industry acknowledged his ability and integrity. In an editorial on Wheeler the Washington *Post* said:

> Politicians matched wits with Wheeler and found him a master at their own game. . . No other private citizen of the United States has left such an impress upon national history.

The Cincinnati *Enquirer*, one of Wheeler's strongest opponents, said of him:

> He was the strongest political force of his day. No champion of the wet cause was ever found capable to contest with him any problem of prohibition. The wets hated and maligned him, but found him always to be invincible. . .

WHISKY or **WHISKEY.** An alcoholic beverage obtained by distillation. The term is derived from the Gaelic *uisge-beatha*, later shortened to *usquebaugh*, and meaning, like the Latin *aqua vitae* and the French *eau de vie*, "water of life."

Stanford, cited by Dr. B. W. Richardson, says *aqua vitae* "was used as a drink as early as the year 1260 of our present era," and that the Arabians taught the use of it to the Spaniards, and the Spaniards to the monks of Ireland. In Ireland, he adds, the drink is sometimes called "potheen or poteen," from the *poitin*, or still, from which the liquor was distilled.

Whisky is obtained from the fermented mash of varieties of grain, the name given it in medicine being *Spiritus frumenti* ("Spirits of grain"). The classification of the different varieties is based upon the grains used; thus *corn whisky*, chiefly from corn or maize; *rye whisky*, chiefly from rye, etc. Corn whisky, produced mainly in Kentucky, was often called *Bourbon*, from the county in which it was manufactured. The "New International Encyclopedia" says:

> But, while the chief constituent of whisky is alcohol, and a large quantity of factitious liquor is sold under this name, which is simply rectified alcohol, colored and flavored to resemble whisky, yet genuine whisky is very far from being merely a 50 per cent mixture of alcohol and water. The Pharmacopoeia definition is: "An alcoholic liquor obtained by the distillation of the mash of fermented grain (usually a mixture of corn, wheat, and rye), and *at least four years old.*"

Whisky is obtained from potatoes also.

The whiskies distilled in different countries have distinctive characteristics as to quality and flavor. Scotch whisky, usually made from barley, is peat-cured and has a smoky flavor; Irish whisky is sweet and has a full bouquet; American whisky has a more pungent flavor and greater body than either Scotch or Irish. The better varieties of British whisky are carefully selected blends.

As whisky is obtained largely from starchy products, such as cereals and potatoes, a preliminary process is required to transform the starch into sugar; the saccharin substance is then fermented, and the resulting product distilled. The diastase from malt, especially barley malt, is the agent usually employed in the process of transforming the starch into sugar, which is called "mashing." In the manufacture of whisky this is accomplished at a lower temperature than in the manufacture of beer. The resulting infusion, called "wort," is treated with yeast, which induces fermentation and converts the saccharin matter into alcohol. There are two different methods of fermentation, which produce sweet- and sour-mash whiskies. The period of fermentation for sweet-mash whisky is usually 72 hours; for sour-mash, 96 hours. The process of souring the mash frequently prevents the development of unfavorable bacteria. The alcoholic mixture obtained from fermentation, now called the "wash," is ready for the still. This is a copper vessel, provided with a close head terminating in a bent tube which passes, in the form of a spiral called the "worm," through a refrigerating chamber filled with cold water. Heat is applied, the spirit beginning to vaporize at about 176°. The vapor, passing through the worm, is condensed by the cold and drops into a receiver. Redistillation is required to produce strength and purity. Rectification and filtration through bone charcoal or wood are frequently employed. Modern manufacturing apparatus includes complicated pot- and patent-stills, which produce whiskies of different strengths and characteristics.

The process of aging is important, as newly distilled whisky is fiery and unpalatable. This is accomplished by casking the raw whisky and storing in cellars, where atmospheric conditions play an important part in determining the quality and character of the ultimate product. Seasoned oak casks, charred casks, or those impregnated with sherry are most frequently used. The period required is from four to twelve years.

Due to the length of time required before marketing, expense of suitable apparatus, and difficulty of detection, the practises of adulterating and misbranding whisky have been frequent and flagrant, particularly in the United States, where the evil reached such proportions as to become the subject of stringent legislation in the Pure Foods and Drugs Act of 1906. This Act was especially concerned with the transportation as an article of commerce of mislabeled whisky, composed of compounds, imitations, and blends. A lengthy controversy over misbranding, inaugurated by the distillers, centered around a definition of the terms "whisky," "neutral spirits," and "like substances," as employed in the Act.

In February, 1910, the United States Department of Agriculture, in Food Inspection Decision No. 113, superseding all previous decisions, ruled with regard to the classification and labeling of whiskies:

> Under the Food and Drugs Act of June 30, 1906, all unmixed distilled spirits from grain, colored and flavored with harmless color and flavor, in the customary ways, either by the charred barrel process, or by the addition of caramel and harmless flavor, if of potable strength and not less than 80° proof, are entitled to the name whisky without qualification. If the proof be less than 80°, i. e., if more water be added, the actual proof must be stated upon the label and this requirement applies as well to blends and compounds of whisky.
>
> Whiskies of the same or different kinds, i. e., straight whisky, rectified whisky, redistilled whisky and neutral spirits whisky or like substances and mixtures of such whiskies, with or without harmless color or flavor used for purposes of coloring and flavoring only, are blends under the law and must be so labeled. In labeling blends the Act requires two things to be stated upon the label to bring the blended product within the exception provided by the statute: First, the blend must be labeled, branded or tagged so as to plainly indicate that it is a blend, in other words that it is composed of two or more like substances, which in the case of whisky must each be of itself a whisky, and Second, the word "blend" must

be plainly stated upon the package in which the mixture is offered for sale. A mixture of whiskies, therefore, with or without harmless coloring or flavoring, used for coloring and flavoring only, is correctly labeled "Kerwan Whisky. A Blend of Whiskies."

With reference to mixtures of whisky with potable alcoholic distillates from sources other than grain, such as cane, fruit, or vegetables, the decision states that they are required to be labeled as compounds, as, for example, "Kerwan Whisky. A compound of whisky and cane distillate." When essence or oil is added to one variety of whisky with intent to simulate another, the imitation must be indicated, as for example, if rye essence were added to a highly rectified distillate of corn, the mixture would not be misbranded if labeled "Whisky—Imitation Rye."

Appeal was made from this interpretation, but in Decision No. 118, issued in May, 1910, the Department declined to modify its position. The Decision read:

At the instance of certain parties in interest we have considered the suggestion for a modification of the rules embodied in Food Inspection Decision No. 113. The suggestion was that mixtures of whiskey with a potable alcohol distillate from sources other than grain, such as cane, fruit, or vegetables, are not misbranded if labeled "a blend of whiskey and neutral spirit." After exhaustive consideration we have concluded that such a change would be in conflict with the controlling reason of the rule itself.

It has also been suggested that the term "blend" might be employed under the circumstances given if the neutral spirit disclosed its origin by the designation "neutral molasses spirit," or other like terms. While a modification in that form might protect the public against deception or misunderstanding, we are nevertheless of the opinion that such a modification would still be in conflict with the fundamental principle adopted in the President's opinion and in Food Inspection Decision No. 113. In our opinion such a combination, if it is to be designated according to the terms of the law, would be a compound, and not a blend, and if either term is to be employed, the former is the only one that is permissible.

Our conclusion accordingly is that we must decline to modify the decision heretofore adopted in this respect.

The opinion of the President (Taft) referred to, held:

After an examination of all the evidence it seems to me overwhelmingly established that for a hundred years the term "whisky" in the trade and among the customers has included all potable liquor distilled from grain; that the straight whisky is, as compared with the whisky made by rectification or redistillation and flavoring and coloring matter, a subsequent improvement, and that therefore it is a perversion of the pure-food act to attempt now to limit the meaning of the term "whisky" to that which modern manufacture and taste have made the most desirable variety.

It is undoubtedly true that the liquor trade has been disgracefully full of frauds upon the public by false labels, but these frauds did not consist in palming off something which was not whisky as whisky, but in palming off one kind of whisky as another and better kind of whisky. Whisky made of rectified or redistilled or neutral spirits and given a color and flavor by burnt sugar, made in a few days, was often branded as Bourbon or rye straight whisky. The way to remedy this evil is not to attempt to change the meaning and scope of the term "whisky," accorded to it for one hundred years, and narrow it to include only straight whisky; and there is nothing in the pure-food law that warrants the inference of such an intention by Congress.

In the case of an established product sold under a trade name, but composed of a mixture of two separate and distinct distillates of grain, such as "Canadian Club whisky," upon which the Department of Agriculture asked the opinion of Attorney-general Wickersham, the latter, in a Decision of Oct. 19, 1910, after a résumé of the case, declared:

. . . it appears to me clear that the name "Canadian Club whisky" is a distinctive name, so arbitrary and so fanciful as to clearly distinguish it from all other kinds of whisky or other things, and a name which, by common use, has come to mean a substance clearly distinguishable by the public from anything else. . .

In my opinion, therefore, it is not necessary that the label under which "Canadian Club whisky" is sold shall state that it is "a blend of whiskies."

The accompanying Tables I and II give the production of whisky in the United States in gallons, according to the reports of the Internal Revenue Department, from 1878 to 1920. Prior to July 1, 1877, no returns were made for spirits other than fruit brandy. A new classification of spirits from 1909 and 1910 combined the statistics on Bourbon and Rye whiskies.

TABLE I
PRODUCTION OF WHISKY IN THE U. S. A.

YEAR ENDING JUNE 30	BOURBON WHISKY (TAX GALS.)	RYE WHISKY (TAX GALS.)
1878	6,405,520	2,834,119
1879	8,587,081	4,001,048
1880	15,414,148	6,341,991
1881	33,632,615	9,931,609
1882	29,575,667	9,224,777
1883	8,662,245	4,784,654
1884	8,896,832	5,089,958
1885	12,277,750	5,328,043
1886	19,318,819	7,842,540
1887	17,015,034	7,313,640
1888	7,463,609	5,879,690
1889	21,960,784	8,749,768
1890	32,474,784	13,355,577
1891	29,931,415	14,345,389
1892	29,017,797	13,436,827
1893	40,835,873	16,702,240
1894	15,518,349	10,026,544
1895	18,717,153	12,321,543
1896	16,935,862	9,153,066
1897	6,113,726	4,269,220
1898	13,439,459	8,818,240
1899	17,256,331	10,792,565
1900	19,411,829	14,296,568
1901	26,209,804	18,263,709
1902	20,336,250	21,587,221
1903	26,068,555	22,407,053
1904	20,247,089	18,371,345
1905	26,742,168	20,410,422
1906	24,968,943	21,469,720
1907	33,090,791	23,550,196
1908	14,120,484	13,587,868

TABLE II
PRODUCTION OF WHISKY IN THE U. S. A.

YEAR ENDING JUNE 30	WHISKY (TAX GALS.)
1909	70,152,175
1910	82,463,894
1911	100,647,155
1912	98,209,574
1913	99,615,828
1914	88,698,797
1915	44,552,490
1916	59,240,672
1917	57,651,834
1918	17,383,511
1919	.....
1920	234,705

BIBLIOGRAPHY.—*Encyclopaedia Britannica,* 11th ed., xxv. 699-703, xxviii. 591; *International Cyclopaedia,* vol. 7, New York, 1900; *New International Encyclopaedia,* New York; *Statistical Abstract of the United States* for 1900 and 1920, Department of Commerce, Washington, D. C.; United States Department of Agriculture, Food Inspection Decisions 113, 118, 127, Washington, D. C., 1910.

WHISKY COCKTAIL. An iced mixture of whisky, gum sirup, and bitters, with Maraschino or absinth sometimes added.

WHISKY REBELLION. An insurrection in 1794 in Western Pennsylvania, U. S. A., against the Federal Government, occasioned by the attempted enforcement of an excise law on domestic spirits, enacted by Congress in March, 1791. The act laid a tax of eleven cents per gallon on spirits

distilled from foreign materials, such as molasses, and nine cents per gallon on those made from domestic materials, such as grain. The principle of excise was widely disputed as interfering with States' rights; and the collection of the tax was actively opposed in the four counties of Pennsylvania lying west of the Allegheny Mountains, where the farmers, due to distance from a market and difficulties of transportation, were accustomed to convert their cereal crops into potable spirits.

Although the need of the Federal Government for revenue was urgent, Alexander Hamilton, Secretary of the Treasury, had inaugurated the excise law partly for the purpose of testing the Constitutional powers of the central government, and when, after two years of resistance during which revenue officers were tarred and feathered, buildings burned, and other outrages committed, the Rebellion culminated in a mass-meeting of more than 7,000 persons at Parkinson's Ferry on Aug. 1, 1794, to protest the removal of prisoners to Philadelphia for trial, President Washington decided upon military measures. Upon the refusal of Governor Mifflin to call out the Pennsylvania militia, the President requisitioned the governors of Pennsylvania, New Jersey, Virginia, and Maryland for 15,000 militia, which he placed under the command of Gen. Henry Lee, of Virginia.

Meanwhile, in an effort at compromise, commissioners of the Government met with representatives of a committee of sixty appointed by the insurgents, and Albert Gallatin, whose seat in the National Senate had been annulled largely because of his support of legal resistance to the excise, now opposed the use of physical force against the Government; but the steady advance of the militia was the principal cause of the collapse of the Rebellion, which ended in complete submission to Federal authority at a final convention held at Parkinson's Ferry Oct. 24, 1794. Amnesty was granted, upon an oath of allegiance from the inhabitants, and troops to the number of 2,500 were stationed in the insurrectionary counties until order was restored. Leaders of the Rebellion, including Gallatin, David Bradford, the agitator, John Holcroft, the farmer, and Brackenridge, a Pittsburgh lawyer, escaped severe punishment. It cost the government $1,500,000 to quell the insurrection.

The Whisky Rebellion had no significance as a temperance issue, but it was politically important in that it helped to establish the authority of the newly organized Federal Government.

WHISKY TRUST. A combination of the leading whisky distillers of the northern section of the United States, organized in Chicago May 10, 1887, under the name "Distillers' and Cattle-Feeders' Trust," for the purposes of preventing overproduction and promoting the general prosperity of the trade. The northern distillers represented the great producers of grain alcohol and raw spirits, marketed as soon as produced and used chiefly for compounding, adulterating, blending, fortifying, and in other ways manipulating beverage spirits and wines. On the other hand, the high-priced beverage whisky of the southern distilleries required a protracted period of aging and a different system of marketing. The grain spirits of the North and South were, therefore, distinctive products of each section and subject to separate control.

The consolidation of the whisky interests had begun with the Internal Revenue Act of 1862, which taxed distilled liquors as well as beer. The heavy tax on whisky, together with the elaborate regulations prescribed for distilleries, had the effect of bringing large investors into the business and of substituting a group of aggressive manufacturers for the older unenterprising distillers. The manufacture of spirits for domestic consumption was increasing rapidly, and during 1878-81 a large export trade in American spirits developed; but in 1882 the German Government passed an act granting a bounty on all spirits exported by German distillers, and this measure ruined the American export trade. Northern distillers, suffering from overproduction and consequent depression, soon followed the lead of the southern distillers, who had already organized the Distilling Company of America to protect their branch of the industry.

At the formation of the Whisky Trust the various distilling properties were purchased outright by the holding company, certificates of stock in the Trust being given to the former owners, the Trust obtaining arbitrary control over each establishment, with power to dictate its production or to suspend it entirely. The president was J. B. Greenhut, of Peoria, Ill. Within a year's time the Trust had become powerful enough to control all but 10 or 15 per cent of the spirits, except Bourbon and rye, produced in the country. At that time its capital was $30,000,000. In 1890 the Trust was incorporated and the name changed to "Distilling and Cattle-Feeding Company," in order to protect the organization from antitrust legislation and judicial decisions. Its powers steadily increased, and it was able to control the manufacture, price, and sale of every gallon of grain spirits (excepting the so-called "fine" whisky) produced in the country.

The influence of the Whisky Trust was constantly exercised for political purposes. The Trust was always ready to fight any legislative restriction on its business or any candidate who opposed it, and it could compel enormous contributions from the individual distillers. These were obtained through annual assessments on its members, the amount depending on the amount of business done by each distiller; and additional sums were assessed when campaigns were on. Secrecy was an essential rule in the conduct of the operations of the Trust; but numerous investigations of bribery and corruption brought to light the expenditure of the enormous amounts expended in influencing legislative action, notably in campaigns in Nebraska and Pennsylvania.

In the Presidential campaign of 1888 it was imputed that the Whisky Trust contributed $200,000 to one of the political parties, because of a discrimination in favor of small distillers contained in a revenue bill advocated in Congress by the opposing party. The organization took part in all political campaigns by contributions to the party or candidate favored, and constantly fought against local option and Prohibition by sending paid lobbyists to State Legislatures and securing the election of influential representatives in both Houses of Congress. Extraordinary concessions were procured from the highest executive officers of the Government. By these means the progress of the temperance reform was made more difficult and the advent of Prohibition retarded for many years.

WHISTLE. A term signifying "the sound of air forced through a narrow aperture or against a thin

edge . . . also a mechanical device for producing such a sound" (Standard Dictionary," *s. v.*). It is derived from the Latin *fistula* and the Saxon *hwistle*, meaning a pipe; hence the "windpipe."

The word "whistle" occurs in a number of ancient phrases, of which Brewer gives several in his "Dictionary of Phrase and Fable": for example:

Champion of the whistle. The person who can hold out the longest in a drinking bout. A Dane, in the train of Anne of Denmark, had an ebony whistle placed on the table, and whoever of his guests was able to blow it when the rest of the company were too far gone for the purpose was called the champion. Sir Robert Laurie of Maxwelton, after a rouse [carouse] lasting three nights and three days, left the Dane under the table and blew his requiem on the whistle.

To wet one's whistle. To take a drink.

You must whistle for more. In the old whistling tankards, the whistle comes into play when the tankard is empty, to announce to the drawer that more liquor is wanted. Hence the expression, If a man wants liquor, *he must whistle for it.*

Worth the whistle. Worth calling, inviting, or notice. An old proverb ran: "It is a poor dog that is not worth the whistling." *Goneril,* in Shakespeare's "King Lear" (iv. 2), says: "I have been worth the whistle."

WHISTLING TANKARD. A German drinking-vessel produced by the silversmiths of Nuremburg and Augsburg in the sixteenth and seventeenth centuries. It derived its name from a whistle attached to the side, and always presented some grotesque design. One example, in Chambers's "Book of Days," shows a windmill surmounting an inverted vessel, which had to be reversed and held in the hand until filled and could not be set down until emptied. The drinker then blew the whistle, the air blown through which set the sails of the mill in motion, the force and number of gyrations being shown on a dial on the front of the mill. In drinking contests of those days he who was able to blow the whistle longest came off victor.

WHITE, CLARE. British army officer and temperance leader; born at Cirencester, Gloucestershire, in 1853; died in March, 1926. He was educated at the Grammar School and at St. Thomas's School in his native place. In 1871 he joined the King's Dragoon Guards; and in 1876 he was made a sergeant-major in the Irish Lancers. He served in various foreign fields and was awarded many medals. He married Maude J. Vincent, of Elstead, Surrey.

Throughout his army service White was unswervingly loyal to total-abstinence principles. He was a Good Templar, a member of the Military Lodge "Sons of Mars," of Westminster. His work for organized temperance began with the Soldiers' Friend Society, whose activities among the troops in foreign fields he managed for four years. He next spent nine years with the Church of England Temperance Society; two years in charge of the Army Division and seven years as superintendent of the Diocesan Section. In 1893 he was appointed general secretary of the ROYAL ARMY TEMPERANCE ASSOCIATION, and he served until June, 1918. In the course of his routine duties he traveled almost constantly throughout the British Empire, addressing soldiers and organizing temperance societies. Previous to the outbreak of the World War (1914), he had visited army barracks and camps in England, Canada, Gibraltar, Malta, India, Egypt, South Africa, and elsewhere, and had delivered more than 5,000 lectures. During the War his duties were multiplied; he raised large sums for the work of the Association, opened many recreation-huts, spoke in prison-camps, and repeatedly visited the front, where he addressed the troops over widely scattered areas. Overtaxing his strength, he was compelled to resign in June, 1918, but not before he had delivered 1,100 talks to troops, distributed 600,000 pledge-cards, and organized 420 branches of the Association.

Upon his retirement he was granted a pension by the Association, and membership in the Order of the British Empire was bestowed upon him by King George V.

WHITE, ELIZA. See WHITE, WILLIAM.

WHITE, HARRY B. British-American seaman, railroad employee, and temperance worker; born in London, England, Nov. 25, 1848; died in Buffalo, N. Y., U. S. A., in November, 1900. Following the death of his father and mother, he entered the employ of his uncle and became an expert bookkeeper. After several years in the British navy he emigrated to the United States (1873), and secured a position with the North Pennsylvania Railroad in Philadelphia. In 1877 he removed to Toledo, Ohio, where he resided for the remainder of his life.

In 1877 White affiliated with a temperance organization known as the "Red Ribbon Club," and shortly afterward joined the Blue Ribbon Club, another temperance group. In that same year he became a member of the Independent Order of Good Templars, and in 1879 he was commissioned State Deputy Templar of Ohio. At the Grand Lodge session in 1882 he was elected Grand Chief Templar of Ohio, to which post he was reelected six times; after one year as Past G.C.T. he was again chosen G.C.T., serving altogether for nine years. Under his leadership the Good Templar Order reached a membership of 10,000 in Ohio.

Early in 1888, as Grand Chief Templar, White cooperated with Howard H. Russell, then a student at Oberlin Seminary, who as agent of the Oberlin Temperance Alliance organized a temporary State Local Option League and secured the enactment of Ohio's first local-option law for townships. Through the Good Templars, White brought much pressure upon the legislature, especially from the rural counties. White's appeals also brought in generous gifts of cash for the campaign.

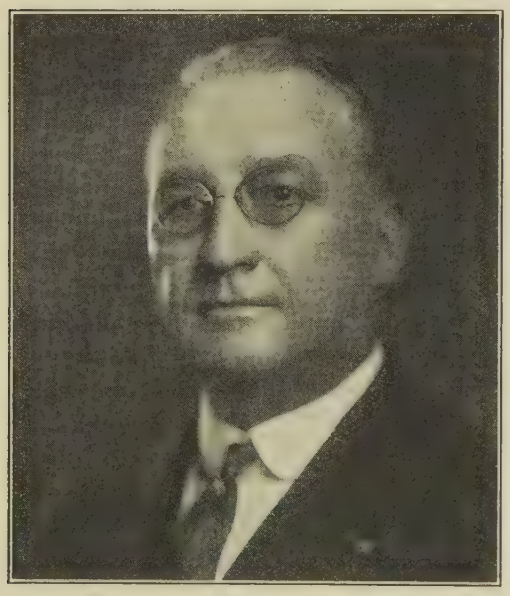
About 1890 he was licensed to preach by the Baptist Association of Toledo. In October of the same year, after several clergymen had declined calls to assist Howard H. Russell in starting the Ohio Anti-Saloon League, Marion Lawrence recommended White to Mr. Russell and he was elected first District Superintendent of the League in the northern district of ten counties. White's acquaintance with the temperance people and local conditions in all parts of Ohio made him a valuable ally to Russell in the early years.

He assisted also in the organization of the National Anti-Saloon League of America at Washington, D. C., in 1895, and until his death was active in its work, serving for five years as an official. During the year just preceding his death he was employed as a lecturer in the Buffalo District by the New York League.

WHITE, JAMES. An Irish rail-maker and co-founder of the Skibbereen Total Abstinence Society; born at Skibbereen, County Cork, Ireland; died about 1862. He was one of the group of men, said to be twelve in number, who formed the Skibbereen Total Abstinence Society in 1817. This or-

ganization is believed to have been the first total-abstinence society established in Ireland. There were beneficial features connected with the organization, and it attained to a membership of 500. A disastrous fire in 1854 consumed the building occupied by the Society, together with the records; but the memoranda of the original members make it clear that the total-abstinence feature of the pledge was never modified and that the Society continued to do effective work until it was merged in the Father Mathew movement.

WHITE, JAMES ALEXANDER. An American attorney and Anti-Saloon League official; born at Bloomfield, Muskingum County, Ohio, Oct. 13, 1872; educated in the Ohio public schools, at Muskingum College (B. Pd. 1898; B. S. 1905; M. S. 1906), and at Ohio Northern University (LL. B. 1906). In 1922 Ohio Northern University and Muskingum College conferred upon him the honorary degree of LL. D. On Dec. 1, 1917, he married Miss Myrtle Grow, of Williamstown, W. Va.



JAMES ALEXANDER WHITE

White taught a country school for seven years. He was for eight years (1898-1906) mayor of Barnesville, O., where he was also justice of the peace and member of the board of education. In 1900 he commenced to practise law at Barnesville. As mayor he led an attack with axes upon "blind tigers" and participated in the movement which later placed Ohio in the dry column. From 1906 to 1914 White was an attorney for the Ohio Anti-Saloon League, which organization he served as superintendent from 1915 to 1923. In this latter capacity he was leader in five State-wide campaigns to vote Ohio dry. He prosecuted about 250 saloon cases annually for ten years up to 1919. In 1929 he was one of the trustees-at-large of the Ohio League.

White was three times a lay delegate to the General Conference of the Methodist Episcopal Church. At the present time (1930) he is successfully practising law in Columbus, O. He is a thirty-second degree Mason.

WHITE, MARY. Scottish temperance pioneer; born in Scotland in 1828; died in Glasgow Sept. 29, 1903. Miss White devoted the greater portion of her life to temperance and welfare work She began with work for children in the slums of Glasgow and East London. In 1871 she assisted in taking a party of 90 children to Canada. On her return she became associated with the establishment of an emigration home for Glasgow waifs, which developed ultimately into the Orphan Homes of Scotland. In 1873 she again crossed the Atlantic with an emigrant party, remaining in America for a year. She was also interested in prison work among women, and in 1878 assisted in the establishment of the Prison Gate Mission, later known as the "Whitevale Shelter."

This was the period of the Woman's Crusade; and, when the movement spread to Glasgow, Miss White joined the Women's Temperance Prayer Meeting, organized in 1874. The visit of Mother Stewart to Scotland led to the formation of Scottish branches of the British Women's Temperance Association (1877), later known as the "Scottish Christian Union." Miss White was active in the work of the Association, serving for ten years as president and for seventeen years as secretary of the Glasgow branch. She was also treasurer of the South-West Christian Temperance Society.

Miss White published her autobiography under the title, "Recollections of My Temperance Work."

WHITE, PHILIP S. American lawyer; born at Frankfort, Ky., in 1807; died in 1868. He was educated at the universities of Virginia and Harvard. In 1829 he settled in Florida, and in the following year he visited Cuba to collect documentary evidence in a case in which he was interested. On his return to the United States he finished his legal studies with Judge Monroe, of Kentucky. He participated in the Seminole War (1835-45), as a result of which his health became impaired; and he then made a tour with his family through Europe, extending over nearly four years. In 1839 he was appointed district attorney of Wisconsin.

In 1841 White located in Philadelphia, in which city he signed the pledge and entered upon a considerable period of temperance work. He was one of the first to join the Order of the Sons of Temperance and was initiated in the Grand Division April 26, 1844. He became the first Grand Worthy Patriarch of Pennsylvania (1844), the first Most Worthy Treasurer, and the second Most Worthy Patriarch of the National Division. At the first National Jubilee of the Order in the city of New York he addressed an outdoor audience of about 40,000 persons.

From the first White took a firm stand against the liquor traffic. He arranged with the Pennsylvania State Temperance Society to prosecute all violators of the license law in Philadelphia in 1842-43, and he prepared a number of appeals to the medical faculty in relation to the liquor question. He was an impressive speaker, and did valiant service to the temperance cause both on the platform and by his pen. Among his temperance writings were: "The Maniac"; "The Indian Payment"; "Vindication of the Order of the Sons of Temperance"; and "The War of 4,000 Years," a history of intemperance, together with an account of the various temperance organizations.

White lived at a time when the total-abstinence movement was practically in its beginning. It re-

quired no small degree of moral courage for him to break away from the convivialities of his associates and to live up to the obligations of his membership in the Sons of Temperance. In 1857 it was reported that he had violated his pledge and had consequently ceased to be a member of the Order. It is to be regretted that he failed to accept reobligation.

PHILIP S. WHITE

WHITE, ROBERT GUEST. British total-abstinence advocate; born in Ireland about 1776; died in Liverpool, England, April 18, 1839. Practically his entire life was spent in the city of Dublin, where he served as sheriff and where he ardently advocated the adoption of temperance principles. Late in the thirties he removed to Liverpool, where he was in business for himself for about two years prior to his death.

White's conversion to the cause of teetotalism came about through his having to appear before a committee of the House of Commons to give evidence concerning the evils of intemperance. While he was in London he met Joseph Livesey, of Preston, and John Finch, of Liverpool, who had been summoned to that city on the same errand. These two men acquainted him with the history of the Lancashire total-abstinence societies, and he determined to visit Preston and witness for himself the workings of the new organizations. As a result, White signed the teetotal pledge and soon became one of the stanchest supporters of the movement. Upon the formation of the BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE (Oct. 6, 1835) he was elected its first president, and he continued to serve in that capacity until his death. In addition to his services as president of the Association, he very materially aided the early missionaries in the total-abstinence movement.

WHITE, WILLIAM. British Wesleyan missionary and temperance pioneer; born at Inglewood, Durham County, England, in 1798; died Nov. 25, 1875. He was educated in the village schools and married in 1829.

Emigrating to New Zealand, White was made chairman of the Wesleyan Mission there during the years 1830-35. The Protestant missionaries working among the natives were especially desirous of saving the Maoris from the evil influence of alcohol. White and his wife, **Mrs. Eliza White**, were zealous in this work, and on Sept. 21, 1835, held a temperance meeting in the Wesleyan Mission Chapel at Mangungu, on the Hokianga River, which resulted in the formation of a native temperance society. One of the resolutions passed at this early temperance gathering requested the cessation of the importation of spirits into the district and urged the smashing of liquor casks then stored in the village. This latter decision was immediately acted upon. The British Resident, Captain M'Donnell, had previously smashed a cask of rum in the presence of Maoris and Europeans. The native chiefs of the neighborhood were eager to prevent the introduction of additional quantities of spirits, according to Dr. Dawson Burns ("Temp. Hist." p. 101), and all opposition to the destruction of the liquor proceeded from the more worthless class of whites.

WHITE CROSS. See SOCIÉTÉ ANTIALCOOLIQUE FRANÇAISE DE LA CROIX-BLANCHE.

WHITING, EDITH GRACE. American schoolteacher and temperance reformer; born at Vermillionville, La Salle County, Illinois, Sept. 13, 1867; educated in the Illinois public schools and at the Chicago Free Kindergarten Association. She was for many years a teacher in the public schools of Iowa, Wisconsin, North Dakota, and Washington. As a teacher she trained many pupils in temperance medal contests. She became affiliated with the Woman's Christian Temperance Union and in 1920 was elected State corresponding secretary of the East Washington W. C. T. U. She also served as president of the East Washington Union, 1923-28.

WHITMAN, CHARLES SEYMOUR. American governor, lawyer, and Prohibition advocate; born at Hanover, Conn., Aug. 28, 1868; educated at Amherst (Mass.) College (A. B. 1890), and at New York (N. Y.) University (LL.B. 1894). He also received honorary degrees as follows: Williams (Mass.) College (M.A. 1904; LL.D. 1914); Amherst (LL.D. 1913); New York University (LL.D. 1913); Hamilton (N. Y.) College (LL.D. 1918). From 1901 to to 1903 he was an assistant corporation counsel in New York city. He married Olive Hitchcock, of New York city, Dec. 22, 1908.

His public career began in 1904 with his appointment to the board of magistrates of New York city. He served on this board until 1907, part of the time as president, and was instrumental in originating the city's Night Court. In 1907 Governor Hughes appointed him to fill a vacancy in the Court of General Sessions. In 1909 he was elected district attorney of New York on a Fusion ticket, serving from 1910 until 1914. During his incumbency he was aggressive in the prosecution, not only of criminals, but of corrupt municipal officials, securing the conviction of a New York police lieutenant for murder and of four police inspectors for bribery. He was elected governor of New York in 1914 on the Republican ticket and reelected in 1916. In 1919 he resumed the practise of law in New York city. He was chairman of the

New York delegation at the Republican National Convention held in Chicago in 1916, and presented the nomination of Charles Evans Hughes for President.

Governor Whitman was an outspoken friend of temperance, irrespective of any possible influence of his Prohibition sentiments upon his political career. After testing him for two gubernatorial terms, a prominent New York Prohibition leader said, "Charles S. Whitman is the first Prohibition governor New York ever had." The same authority went on to state that when, in the 1915 session of the Legislature, a deal was entered into by friends of the liquor traffic whereby the traffic was mulcted for a 25-per-cent increase in the liquor tax as the price of killing city local option, the Governor immediately gave explicit assurance that he was not a party to the arrangement and openly declared himself for city local option.

Upon the attempt of the liquor interests to secure a bogus referendum on ratification of the National Prohibition Amendment, Governor Whitman admonished the Legislature that the proposed referendum could have no legal bearing on the question, since "the Federal Constitution provides the method by which the people of the State may act, and the only method by which they may legally ratify such a proposed amendment, namely, action by the Legislature," and exposed the hypocrisy of those who so loudly insisted that the people be consulted, noting that "many of the supporters of this so-called referendum were, only a year ago, in open opposition to the submission of an honest referendum to the people on the subject of a Prohibition amendment to the State Constitution and were bitter in their opposition to the present local-option law of the State with its provision for an effective referendum in every city."

WHITNEY, MARY SOPHRONIA (RICE). An American and Hawaiian temperance worker; born in Cleveland, Ohio, Nov. 29, 1837; died in Honolulu, Hawaii, Feb. 22, 1925. She was educated at Oberlin (O.) College (1859). In 1869 Miss Rice married Dr. John Morgan Whitney at Oberlin and at once left with him for Honolulu, Hawaii, where she made her home for the rest of her life.

When the Woman's Christian Temperance Union was organized in Hawaii in 1884 by Mrs. Mary C. Leavitt, Mrs. Whitney was elected president. For many years, together with Miss Mary Green, she led the temperance movement in the Islands. The Anti-Saloon League was introduced into Hawaii in 1901, and thereafter the Union worked in close cooperation with the League. From 1916 to 1923 Mrs. Whitney served as a vice-president of the Hawaiian League, and in 1924 was made an honorary vice-president.

WHITSUN-ALE. In olden times a CHURCH-ALE, held at Whitsuntide, in rural England. It was the principal, and also the most popular, festival of its kind in the entire year. The antiquary Francis Douce (1757-1834) thus describes it:

> At present the Whitsun ales are conducted in the following manner. Two persons are chosen, previously to the meeting, to be lord and lady of the ale, who dress, as suitably as they can, to the characters they assume. A large empty barn, or some such building is provided for the lord's hall, and fitted up with seats to accommodate the company. Here they assemble to dance and regale in the best manner their circumstances and the place will afford; and each young fellow treats his girl with a riband or favour. The lord and lady honour the hall with their presence, attended by a steward, sword-bearer, purse-bearer, and mace-bearer with their several badges or ensigns of office. They have likewise a train-bearer or page, and a fool or jester, drest in a party-coloured jacket, whose ribaldry and gesticulation contribute not a little to the entertainment of some part of the company. The lord's music, consisting of a pipe and tabor is employed to conduct the dance. . .
>
> —Quoted by Frederick W. Hackwood in "Inns, Ales, and Drinking Customs of Old England," p. 52.

How the ale was provided for the feast and how the afternoon was spent is thus explained by Richard Carew (1555-1620) in his "Survey of Cornwall":

> For the church-ale, two young men of the parish are yerely chosen by their last foregoers to be wardens, who, dividing the task make collection among the parishioners, of whatsoever provision it pleaseth them voluntarily to bestow. This they employ in brewing, baking, and other acates [purchased provisions], against Whitsuntide, upon which holidays the neighbours met at the church house, and there merily feed on their owne victuals, each contributing some petty portion to the stock, which, by many smalls, groweth to a meetly greatness; for there is entertayned a kind of emulation between these wardens, who, by his graciousness in gathering, and good husbandry in expending, can best advance the churche's profit. Besides, the neighbour parishes at those times lovingly visit one another, and frankly spend their money together. The afternoons are consumed in such exercises as olde and yonge folk (having leysure) doe accustomably weare out the time withall. When the feast is ended, the wardens yeeld in their accounts to the parishioners; and such money as exceedeth the disbursement is layd up in store, to defray any extraordinary charges arising in the parish, or imposed on them for the good of the countrey or the prince's service; neither of which commonly gripe so much, but that somewhat stil remayneth to cover the purse's bottom.
>
> —Hackwood, *l. c.*, p. 51.

The "exercises" referred to included "hocking," "riffeling," and "pigeon-holes" (a game similar to the modern bagatelle). There frequently was morris-dancing, and theatrical performances were occasionally given. The gatherings, however, afforded opportunity for the introduction of less innocent sports. William Kethe preached a sermon at Blandford, Dorset, in 1570, in which he denounced Whitsun-ales, complaining that the "holy day the multitude call their revelyng day, which day is spent in bul-beatings, beare-beatings, bowlings, dicyng, cardyng, daunsynges, and drunkenness."

According to a Stratford legend, Shakespeare participated in a Whitsun-ale at Bidford that developed into a drinking contest at which the men of Stratford were worsted. Urged by his companions to renew the contest, Shakespeare refused. "I have had enough," he said;

> I have drunk with
> Piping Pebworth, dancing Marston,
> Haunted Hillbro, Hungry Grafton,
> Dodging Exhall, papist Wixford,
> Beggarly Broom, and drunken Bidford.

See illustration on next page.

BIBLIOGRAPHY.—Richard Valpy French, *Nineteen Centuries of Drink in England*, London, n. d.; manuscript material courteously supplied by the late William Andrews, Curator of the Royal Institution, Hull, England.

WHITTAKER, THOMAS. English temperance pioneer; born near the dividing line between the counties of Yorkshire and Lancashire Aug. 22, 1813; died at Scarborough Nov. 20, 1899. His early days were spent in Lancashire where he worked in a cotton-mill at Blackburn, and, against his better nature, became a victim of drink. On April 13, 1835, he attended the first meeting of the Blackburn Teetotal Society and signed the pledge. He immediately became a local temperance advocate, developing a trenchant platform power. His initial efforts afield (1835-36), financed by Joseph Livesey, of Preston, were in the northern counties of England, where

he was the first to preach total abstinence in many districts.

Whittaker was one of the first traveling agents of the British Association for the Promotion of Temperance, setting out in May, 1836. Most of his itinerary was accomplished on foot. Although in many places he met with indignities, his speeches in general were received with enthusiasm. When the town crier would not announce his meetings, he announced them himself with a rattle which he carried. He distributed many tracts, and later claimed to have converted Sir Wilfrid Lawson to teetotalism. He was popular in Somerset, where he acquired the sobriquet of "bishop of the diocese."

In the course of his travels he arrived in London on May 20, 1837, and three days later addressed the first anniversary session of the New British and Foreign Temperance Society. He made a favorable impression and spent the entire year of 1838 as a traveling agent of the Society. For many years thereafter, under various auspices, he continued in the field in the interests of abstinence. In 1874 he became an agent of the National Temperance Society; in 1860-61 he lectured independently; in 1867 he made a temperance tour of Scotland; and in 1875 he lectured for the Scottish Temperance League; in the latter year, also, during a visit to America, he delivered many temperance addresses.

Meanwhile he had settled in Scarborough and became an agent of the United Kingdom Temperance and General Provident Institution, serving for several years in this capacity. In 1880 he was elected mayor of Scarborough and was later made a justice of the peace. Reminiscences of his long career were published in the *Gazette* in 1897. He was author of two autobiographical works, "Life's Battles in Temperance Armour" and "Out of Darkest England."

Several members of Whittaker's family have been prominently identified with the temperance movement. His elder brother, **William Whittaker,** of Blackburn and Salford, joined him in taking the pledge and for 53 years was a loyal supporter of the cause. Thomas Whittaker was thrice married, and his second wife, **Mrs. Louisa Palmer Whittaker,** of East Harling, Norfolk, who signed the pledge at one of his London meetings and to whom he was wedded on Aug. 6, 1838, was his able assistant during the most active period of his temperance career. His son, Sir THOMAS PALMER WHITTAKER, Member of Parliament and president of the United Kingdom Alliance, became the most prominent British exponent of State purchase as a means of abolishing the liquor traffic. Another son, **Meredith Thompson Whittaker,** J. P. (b. Aug. 26, 1841), has been a lifelong abstainer enjoying excellent health, and a worker for temperance from boyhood.

WHITSUN-ALE: A WHITSUN MORRIS-DANCE

WHITTAKER, Sir THOMAS PALMER. English Member of Parliament, life-insurance director, and temperance advocate; born at Scarborough Jan. 7, 1850; died at Eastbourne Nov. 9, 1919. He was educated at Huddersfield College. He engaged in the hardware and iron trade (1866-82), and later was a newspaper editor (1882-92). He then entered life insurance and subsequently became chairman and managing director of the Life Assurance Institution. He was a Member of Parliament from the Spen Valley Division, Yorkshire, from 1892 until his death. He was knighted in 1906 and was made a privy councilor in 1908. In 1874 he married Emma Mary Theedam, of Scarborough.

The son of the well-known temperance pioneer, THOMAS WHITTAKER, he early adopted the principle of abstinence and became active in a number of temperance organizations, serving as president of several, including the United Kingdom Alliance. As a Member of Parliament he, for several years, supported the restrictive measures sponsored by the Alliance and other temperance organizations; in the latter part of his career, however, he advocated State purchase of the alcohol industry as the best means of eventually doing away with the liquor traffic. While this policy alienated him from many conservative temperance workers, his sincerity was never questioned. He was a member of the Royal Commission on Licensing (1896-99).

Whittaker was especially concerned over the economic effects of the use of alcohol, and he addressed the British Medical Association at Oxford in 1904 on "Drink in Relation to Poverty and Public Health." On April 25, 1902, he delivered the third of the Lees and Raper Memorial Lectures, on "The Economic Aspect of the Drink Problem." At the Twelfth International Congress on Alcoholism, held in London in 1909, he spoke on "The Economic Effects of the Production and Consumption of Alcohol."

WHITTEMORE, (MRS.) E. M. See DOOR OF HOPE.

WHYTE, JAMES. British author and temperance leader; born near Crieff, Perthshire, Scotland, March 3, 1835; died at Urmston, Lancashire, England, Jan. 13, 1906. The son of a tenant farmer, he was successively employed as a draper at Stirling, Airdrie, and Glasgow. Upon removing to Newcastle-on-Tyne, he went into business for himself. Whyte was twice married: (1) In 1859 to Miss Marion Thompson, of Perth, Scotland; and (2) in November, 1901, to Miss Dickson, of Urmston.

Soon after settling at Newcastle-on-Tyne Whyte began to read the *Alliance News*. This periodical, together with John Stuart Mill's "Liberty," made him an ardent champion of Prohibition, and he became a total abstainer. He joined the Newcastle Lodge of the Independent Order of Good Templars and held different offices in the local Order. In June, 1873, he became an organizing superintendent for the United Kingdom Alliance, with headquarters at Manchester. In this capacity he conducted numerous speaking-tours throughout Lancashire. In 1884 he was made secretary of the Alliance, serving until ill health compelled him to retire in 1894. As consulting secretary, he maintained an active connection with the Alliance until his death.

Whyte was an expert temperance statistician and a keen newspaper controversialist. He was the author of a number of works of fiction, which include the following on temperance themes: "How Mick Maloney Became a Good Templar"; "Agnes Gray: A Tale of Street Rescue"; and "Arthur Douglas." In 1880 he published "The Alcohol Controversy" and "Dialogues on Doctors and Drinking," the latter being an excellent treatise on the physiological aspect of the temperance problem. He wrote, also, several works on economic subjects.

WHYTE, JOHN ALEXANDER. British temperance worker; born at Rathven, Banffshire, Scotland, Sept. 19, 1876; educated in the Clydebank public schools. He married Christina Sanderson, of Peebles, on Aug. 30, 1907.

For many years (1899-1916) Whyte was organizing secretary and agent for the Independent Order of Good Templars, Grand Lodge of Scotland. In 1924-25 he was Grand Marshal of the Grand Lodge of England and United Services, I. O. G. T. From 1916 to 1928 he was secretary of the Kent (England) County Temperance Federation. He also held a number of offices in the Kent branch of the Independent Order of Rechabites, including that of Provincial Chief Ruler of the Metropolitan Province (1926-28). In 1928 he returned to Scotland to become general organizing and financial secretary of the Scottish Brotherhood Union.

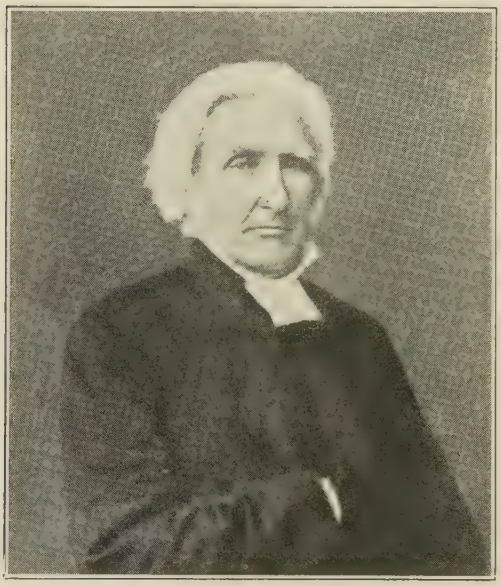
JOHN ALEXANDER WHYTE

WIDDING, JOHAN LUDVIG. A Norwegian banker and temperance leader; born at Borge, in the province of Smaalene, June 25, 1878. He removed to Christiania (Oslo) in 1895 and became active in the business life of the capital. In 1899 he was made president and manager of the Widding Bureau, a banking concern which he helped to organize. He has also been prominent in local political life, as a member of the Community Board and of the County Board of Administration. In politics he has been a Social Democrat, with an active interest in economic reform.

Widding joined the International Order of Good Templars on Dec. 23, 1903; took the District Degree in 1904; and has since served in nearly every responsible capacity in the Order. When only 35 years of age he became Chief Templar of the Grand Lodge of Norway. During his incumbency (1913-17) he was most successful in his efforts to extend and strengthen the Order.

WIDOW'S PORT. A name given in England to a mixture of potato spirits and inferior wine, referring to the idea that, as a widow retains her husband's name after he has been taken from her, so does the widow's port after the port has been taken from it: a confused analogy, since genuine port wine at no time forms a part of the mixture.

WIESELGREN, PETER. Swedish temperance reformer; born at Spånhult, Vislanda, Kronoberg, Sweden, Oct. 1, 1800; died there Oct. 10, 1877. He was educated at Växjö High School and at the University of Lund (Ph.D. 1823). He became interested in total abstinence through the fate of a prisoner in the jail at Växjö, who was sentenced to death for the murder of his wife, committed while he was intoxicated. Wieselgren determined to bcome an



REV. PETER WIESELGREN

abstainer. On April 24, 1819, with a number of friends, he signed a document promising to "abstain from the use of spirituous liquors; that are of no benefit to health and which, by force of habit, may prove injurious," and these principles were adhered to by Wieselgren and most of his companions throughout their lives.

After graduating from the University of Lund Wieselgren was appointed lecturer in literature. From 1823 to 1828 he was tutor in the homes of a number of men in Stockholm, after which he became deputy librarian and professor of esthetics at the University of Lund. Here he carried on a crusade against drunkenness and other moral evils, which excited much indignation among those who felt the sting of his words; and, there being on this account little hope for further promotion, in 1833 he accepted the rectorship of Vesterstad.

Though not of robust health, Wieselgren at once began the task of extricating his parish from the miserable position to which it had fallen from drink, and after some years it came to be acknowledged as a pattern for others.

At first Wieselgren directed his crusade chiefly against drunkenness. At that time corn brandy, a powerful intoxicant, was produced in a large number of distilleries (about 173,000), located in all parts of the country; it was used by every one, and was regarded as a kind of elixir. Everywhere in Sweden the results of this drink were the same, so that the change in Vesterstad excited great attention. From every quarter appeals were made to the man who had accomplished this improvement; and, in spite of weak health and limited means, Wieselgren undertook what he deemed to be his duty, traveling throughout his native land during ing 1838-46, entreating the people to enter the fight against the intoxicant that was ruining the country. He urged that Sweden could not be saved if it retained even the moderate use of spirits, but that it must renounce and totally abstain from all consumption of intoxicating liquors.

This appeal, which was made to all, even to those who were moderate users of drink, awakened opposition and indignation, while jeers and abuse were heaped upon the undaunted reformer. However, the number of his adherents steadily increased. He organized the first temperance association in Sweden at Vesterstad Dec. 1, 1836. Others followed, and the membership soon numbered 3,000.

Wieselgren started an agitation for legislation to restrict the sale of liquors, and circulated petitions among all classes in its behalf, as a result of which a liquor law was passed by the Diet of 1853-54 and approved by the King in 1855. This law was generally approved except in the southern provinces, where it deprived the people of the right of distilling, and, so great was their discontent, a riot was apprehended. Wieselgren was sent by the King's command to deal with the threatened danger; and in meetings with the discontented at Bleking and Gothaland, in the summer of 1855, he convinced them of the benefits of the law and reconciled them to the new régime.

In 1844 Wieselgren had been made Doctor of Theology, in 1847 rector of Helsingborg, and in 1857 dean of Goteborg; and in these positions he constantly fought for the demands of piety and a moral life. He was a prolific author, publishing many

GRAVE OF THE REV. PETER WIESELGREN

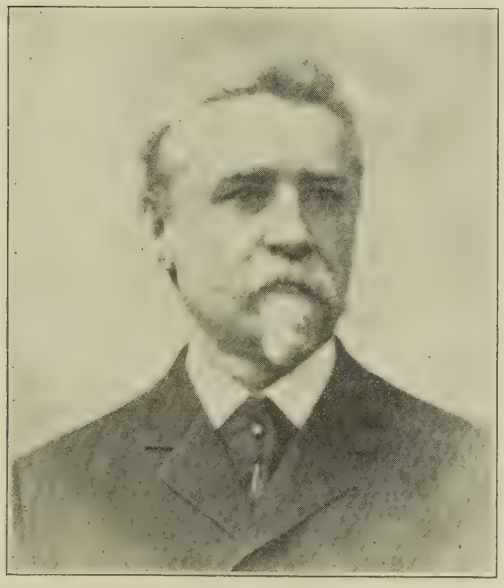
works on historical, literary, biographical, and scientific subjects, as well as on temperance, which paved the way for his work as a temperance reformer, of which one of the most important was

his "History of the Swedish Liquor Laws for 200 Years." His address at the great meeting held in the Hall of Exchange, Stockholm, Aug. 17, 1840, has been reprinted several times, as have also many of his other temperance publications.

The honor in which Wieselgren is held in Sweden proves the benefits of the work he accomplished. Monuments have been erected in his honor at his grave and at his birthplace. At the centenary of his birth, the Swedish nation, the King, and the most eminent men assembled at the call of the six most important temperance organizations to honor his memory, and meetings were held throughout the country, at which time the "Father of the Swedish temperance movement," who had so long been decried and discredited, was made the subject of the heartiest expressions of respect, love, and gratitude.

His son, PER SIGFRID WIESELGREN, Swedish author and statesman, ably carried on his father's work as a temperance leader.

WIESELGREN, PER SIGFRID. A Swedish statesman, author, and temperance leader; born in the parish of Vesterstad, Skåne, Nov. 26, 1843; died in Goteborg (Gothenburg) Oct. 11, 1910. He



PER SIGFRID WIESELGREN

was educated in the leading institutions of Stockholm, receiving the degree of doctor of philosophy in 1869. In 1872 he entered the civil service at Goteborg; in 1875 he was elected to the Lower House of the Swedish Parliament; in 1884 he became a member of the Urban Court of Justice at Goteborg; in 1885 he was appointed director-general of his Majesty's prisons; in 1887 he was elected to the Upper House of Parliament; and was reelected in 1896.

Wieselgren was the son of the Rev. PETER WIESELGREN, Swedish temperance pioneer, and early in life became imbued with his father's abstinence sentiments, which he championed in the *Riksdag*. Public attention was first drawn to him when he accused the association formed for carrying out the monopoly on the sale of Spirits established by the Gothenburg System of forgetting the moral aims of the System and of seeking solely to make money for the State. The answer of the association was to make him a member of its board; and in this position he labored to secure a better enforcement of the law and to encourage the opening of reading- and lunch-rooms where no liquor was served. From 1893 until his death he was president of the Swedish Temperance Society *(Svenska Nykterhetssällskapet)*.

Wieselgren was the author of: a "History of His Majesty's Prisons"; a biography of his father; an epitome of Swedish liquor laws from 1855 to 1877; and numerous pamphlets and monographs on criminology and on the Gothenburg System.

WIGHAM, HENRY. British religious and temperance reformer; born in Edinburgh in 1822; died in Dublin Nov. 19, 1897. He resided in England for about nine years and then returned to Edinburgh, where he participated in the movement for the abolition of slavery in America. Wigham served as honorary secretary of the Edinburgh Peace Society, which organization he represented at peace congresses in Paris (1849) and London (1851). He also sponsored the Peace Conference in Edinburgh in 1852.

Interested in the abolition of capital punishment and in religious reform movements, Wigham was also a student of the temperance question and, after removing to Dublin in 1856, participated in the movement in Ireland. Endorsing the policy of the United Kingdom Alliance, he became one of the early members of its Dublin auxiliary. Upon the formation of the Irish Sunday Closing Association, in 1866, he was made honorary secretary. He served as treasurer of the Irish Permissive Bill Association and as an honorary secretary of the Irish Association for the Prevention of Intemperance into which it was later merged. He was also president of the Hibernian Band of Hope Union. His brother, **John R. Wigham**, was also a stanch supporter of the temperance movement in Dublin.

WIGHTMAN, JULIA BAINBRIDGE (JAMES). English temperance apostle and author; born in India Jan. 23, 1815; died at Shrewsbury, Shropshire, England, Jan. 14, 1898. She married the Rev. Charles Wightman Dec. 1, 1842; and they spent more than 50 years in Shrewsbury, Shropshire, where Mr. Wightman was vicar of St. Alkmond's.

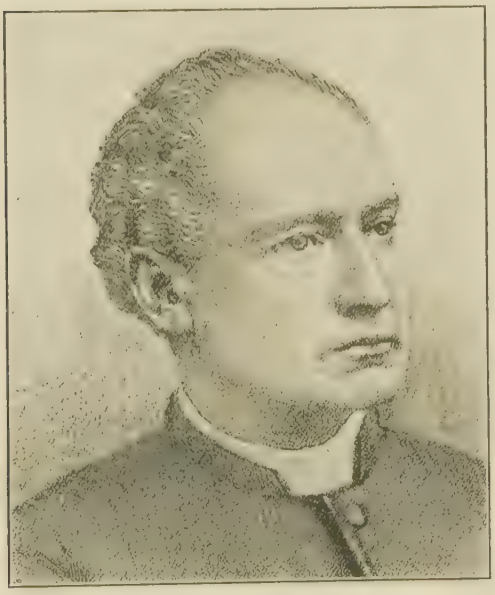
Converted to total abstinence March 23, 1858, when she signed the pledge, Mrs. Wightman's temperance work began in her husband's parish, where she visited the homes of working men, and induced them and their wives to attend small temperance meetings, securing thousands of total-abstinence pledges. She raised more than £6,000 ($30,000), with which she erected a working men's Temperance Hall, in which opportunities were afforded for recreation and sociability without the accompaniment of alcoholic drinks. So successful was she in this work that, at the request of many friends, she related her experiences in a small book entitled "Haste to the Rescue; or, Work While it is Day" (London, 1860). The success of the little volume was remarkable, and its influence extended far beyond England. It was through reading this book that WILLIAM S. CAINE decided to sign a total-abstinence pledge and to enter temperance work.

Other temperance works by Mrs. Wightman include: "Annals of the Rescued" (English and American editions, 1860); "An Account of the Origin and Progress of the Work of Shrewsbury Working Men's Hall" (1864); "Ten Years' Experience of Total Abstinence" (1868, 1871); and "Arrest the Destroyer's March" (1877).

See HASTE TO THE RESCUE; OR, WORK WHILE IT IS DAY.

WILBERFORCE, ALBERT BASIL ORME. An English divine and Prohibition advocate; born at Winchester, Hampshire, Feb. 14, 1841; died in London May 13, 1916. He was educated at Eton and at Exeter College, Oxford (B.A. 1865; M.A. 1867; D.D.). He married Miss Charlotte Langford.

In 1866 he was ordained as chaplain to his father, the Bishop of Oxford, and subsequently served curacies at Cuddesdon, Oxfordshire, and at Seaton, Devonshire. In 1869 he became curate of St. Jude's, Southsea, and in 1871 was nominated to the important rectory of St. Mary's, Southampton. He



CANON A. B. O. WILBERFORCE

became residentiary canon of Westminster in 1894, chaplain of the House of Commons in 1896, and archdeacon of Westminster in 1900.

When Wilberforce went to Southampton, temperance sentiment was at low ebb in the district. An old temperance society was in existence, and occasional meetings were held, but little interest was manifested. The new rector had never expressed any particular sympathy for the temperance movement, and members of the local Good Templar Order were surprized when he not only donated St. Mary's Mission Hall for the organization of a new Lodge, but also gave them rent, light, and heat free for a period of twelve months. Wilberforce consented to preside over the first temperance meeting held in the Hall and publicly took the pledge of total abstinence as an example to his parishioners. On Nov. 23, 1873, he founded the St. Mary's Church of England Total Abstinence Society with a membership of 90, which number grew to over 1,500 during the following five years. Henceforth he held fortnightly temperance meetings, at which he administered the pledge to many thousands of men and women.

In October, 1875, he read a paper at the Church Congress at Stoke-upon-Trent on "The Best Means to Counteract Drunkenness," which created a deep impression upon those present and was the means of bringing a considerable number of his fellow clergymen into the ranks of the temperance reformers. His famous sermon, "Sound an Alarm," was widely distributed throughout the United Kingdom. It is said that the late Samuel Morley sent a copy to every minister in England, many of them reading it from their pulpits. Canon Wilberforce adopted the principles and policy of the United Kingdom Alliance and was widely known as one of the most eloquent exponents of Prohibition and advanced teetotalism in Great Britain.

He published a number of volumes of his sermons, among them being "The Power that Worketh in Us" (1910).

WILBUR, HENRY WATSON. American editor and Prohibition advocate; born at Easton, N. Y., May 15, 1851; died at Saratoga Spring, N. Y., Sept. 5, 1914. He was educated in the public schools of Greenwich, N. Y., and Vineland, N. J. He married Eliza M. Sowle at Vineland Oct. 21, 1880. He was a "recommended minister" of the Society of Friends.

From 1876 to 1884 Wilbur was editor of the *Independent* at Vineland, where he organized a total-abstinence society known as the "Reform Club." Later he was active in the Independent Order of Good Templars and at one time was Grand Chief Templar of New Jersey. In May, 1886, he was a member of the New Jersey Anti-Saloon Republican Conference. In 1886 he was editor of the *Bulletin* at Millville, N. J., but, having changed his politics from Republican to Prohibition party, he changed the name of his paper to the *Prohibitionist* and published it in Vineland and Bridgeton until 1889, when he became editor of the *Mirror*, an independent local paper at Hammonton, N. J. In 1892 he was called to the editorship of the *Outlook*, a new Prohibition paper, at Vineland. In 1896 he became a member of the editorial staff of the *Voice*, Prohibition weekly of New York city. Later he had editorial charge of *True Reform*.

He was Prohibition party candidate for governor in New Jersey in 1895 and for secretary of State in New York in 1898.

WILCOX, ELLA WHEELER. American author and temperance advocate; born at Johnstown Centre, Wis., in 1855; died at Short Beach, Conn., Oct. 30, 1919. She was educated in the public schools of Windsor, Wis., and at the University of Wisconsin. At an early age she began to write and by the time she was sixteen she was contributing poems and articles to newspapers and periodicals. In 1884 Miss Wheeler married Robert M. Wilcox of Meriden, Conn., later removing to New York city. For many years she was a regular contributor to the *New York Journal* and the *Chicago American*, in which papers many of her poems were first published. She also wrote several novels and contributed articles to various newspaper syndicates. She toured Europe during 1918 as special representative of the Red Star.

Mrs. Wilcox early became interested in the temperance cause and especially in the work of the Good Templars, attending, at the age of eighteen, the International Session of that Order held at Madison, Wis., in 1872, at which time her poem "Welcome to Good Templars" was read, and thenceforth she became a powerful advocate of the movement. Her interest was greatly concerned with the young people and she saw in strong drink one of the greatest enemies of youth.

Her first volume of verse, "Drops of Water," published in 1872, was on the subject of total abstinence and contains an excellent selection of temperance poems, one of which, "The Two Glasses," reads as follows:

There sat two glasses, filled to the brim,
On a rich man's table, rim to rim.
One was ruddy and red as blood,
And one was as clear as the crystal flood.

Said the glass of wine to his paler brother:
"Let us tell tales of the past to each other.
I can tell of banquet, and revel, and mirth,
Where I was king, for I ruled in might;
And the proudest and grandest souls on earth
Fell under my touch, as though struck with blight.
From the head of kings I have torn the crown;
From the heights of fame I have hurled men down;
I have blasted many an honoured name;
I have taken virtue and given shame;

I have tempted the youth, with a sip, a taste,
That has made his future a barren waste.
Far greater than any king am I,
Or than any army under the sky.
I have made the arm of the driver fail,
And sent the train from its iron rail.
I have made good ships go down at sea,
And the shrieks of the lost were sweet to me.
Fame, strength, wealth, genius, before me fall,
And my might and power are over all.
Ho! ho! pale brother," laughed the wine,
"Can you boast of deeds as great as mine?"

Said the glass of water: "I cannot boast
Of a king dethroned or a murdered host;
But I can tell of hearts that were sad,
By my crystal drops made light and glad;
Of thirsts I have quenched, and brows I have laved;
Of hands I have cooled and souls I have saved.
I have leaped through the valley and dashed down the mountain;
Slept in the sunshine and dripped from the fountain.
I have burst my cloud-fetters and dropped from the sky,
And everywhere gladdened the landscape and eye.

I have eased the hot forehead of fever and pain;
I have made the parched meadows grow fertile with grain;
I can tell of the powerful wheel o' the mill,
That ground out the flour and turned at my will;
I can tell of manhood debased by you,
That I have uplifted and crowned anew.
I cheer, I help, I strengthen and aid.
I gladden the heart of man and maid;
I set the chained wine-captive free,
And all are better for knowing me."

These are the tales they told each other,
The glass of wine and its paler brother,
As they sat together, filled to the brim,
On the rich man's table, rim to rim.

Mrs. Wilcox has often been called "the People's Poet." Some of her best known works include: "Poems of Passion" (1883), "Poems of Pleasure" (1888), and "The World and I" (Autobiography, 1918).

WILD, JOSEPH. English town councilor and temperance worker; born at Huddersfield, Yorkshire, in 1824; died May 19, 1891. He signed the pledge at eleven and became known as the "boy reciter." At eighteen he was chosen a member of the executive committee of the Huddersfield Temperance Society, later serving for ten years as its secretary. In 1840 he helped to organize the Huddersfield Band of Hope Union, of which he was for many years president. At one time he was District Chief Templar of the Independent Order of Good Templars for West Riding. He was also interested in civic affairs and served as town councilor and member of the board of guardians. His father, **John Wild** (1796—1869), was one of the temperance pioneers of Huddersfield.

WILEY, HARVEY WASHINGTON. American chemist and Prohibition advocate; born on a farm near Kent, Indiana, Oct. 18, 1844; educated in the country schools near his home, at Hanover College, Ind. (A. B. 1867; A. M. 1870), Indiana Medical College (M. D. 1871), Harvard University (B. S. 1873), and at Berlin University. He received the honorary degrees of Ph. D. (1876) and LL. D. (1898) from Hanover College, LL. D. (1911) from the University of Vermont, D. Sc. (1912) from Lafayette College, and A. M. from Hahnnemann Medical College. After leaving college he became associated with Butler College, Indianapolis, first as professor of Latin and Greek (1868-70) and later as professor of chemistry (1871-74). He then became professor of chemistry at Purdue University and State chemist of Indiana (1874-83). In 1883 he was appointed chief chemist of the United States Department of Agriculture, which position he held for 29 years; since 1899 he has served as professor of agricultural chemistry at George Washington University. On Feb. 27, 1911, he married Anna Campbell Kelton, of Washington, D. C.

While he was chief chemist of the Department of Agriculture Dr. Wiley conducted a campaign against the adulteration of food products which made his name famous throughout America and caused the enactment by Congress of the Pure Foods and Drugs Act of 1906. The results of his laboratory analyses were universally feared by manufacturers of patent medicines and impure food products. He has been a member of many professional and scientific societies and was a member of the Pharmacopœial Convention's committee on revision, which eliminated whisky and brandy from the Pharmacopœia of the United States on the ground that they were no longer used as medicine in sufficient quantities to warrant their retention. Since 1912 he has been an advocate of Prohibition and since 1925 he has served as one of the vice-presidents of the District of Columbia Anti-Saloon League. Concerning the use of alcohol, Dr. Wiley said in 1914:

. . . In my opinion the great weight of scientific evidence and the force of scientific opinion at the present time lead to the conclusion that alcohol in its various forms is an unmitigated evil.

Personally I would be glad to see nation-wide and world-wide prohibition. While I am not a teetotaler, I am a prohibitionist. I am firmly convinced that the evils produced by alcohol so far outweigh any of its supposed advantages as to lead logically to but one conclusion, namely, the absolute prohibition of the use of alcohol for any but industrial purposes.

Dr. Wiley appeared at a hearing before the New Jersey Legislature March 1, 1920, and answered a series of questions presented by Dr. Wayne B. Wheeler on the subject of intoxication, among which were the following:

Question. Is 2.75 per cent beer intoxicating?

Answer. In my opinion I have no doubt of that fact. It may even, as I have seen in my own experience, produce the third state of intoxication, namely, drunkenness.

Q. Is one-half of one per cent a safe standard?

A. My own personal opinion is that the Congress of the United States might have very properly fixed a low-

er standard than one-half of one per cent. For all practical purposes, however, I am strongly of the opinion that one-half of one per cent is as high a toleration of an intoxicating substance in a beverage as Congress should have allowed.

In reply to an article by Corey Ford, published in *Vanity Fair* in 1930, in which Mr. Ford declared that he would "like to call on every free-thinking American to drink what you please, when you please," and "urge others to drink," Dr. Wiley said:

Personally, I am an ardent prohibitionist; I believe thoroughly in the full and free and complete enforcement of the Volstead Act. I do not know anything from a mere money point of view or industrial point of view which has brought benefit to the country as the Volstead Act and I do not know any clause of the Constitution which promotes the public welfare to such an extent as does this act. Prompt and vigorous action should be taken against literature of this kind, which is nothing less than a second "Whisky Rebellion."

Dr. Wiley has been contributing editor of *Good Housekeeping* since 1912. He is the author of "Songs of Agricultural Chemists" (1892), "Principles and Practice of Agricultural Chemistry" (3 vols., 1894-97), "Foods and their Adulterations" (1907-11), "1001 Tests" (1914), "The Lure of the Land," and "Not By Bread Alone" (1915), "Beverages and their Adulteration" (1919), "Health Readers for Schools" (1919), and of many Government bulletins and scientific papers.

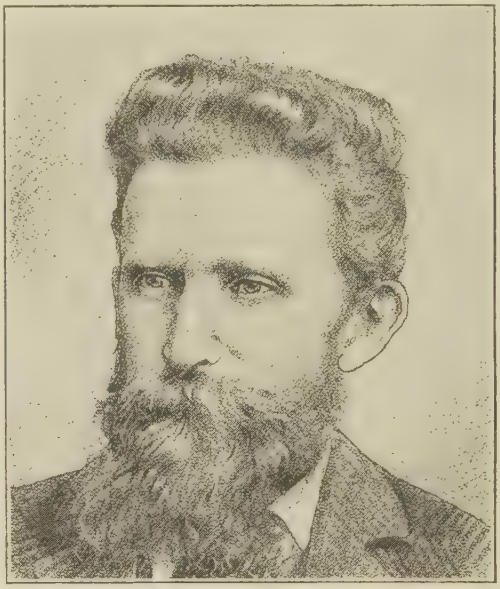
At the time of printing it is learned that Dr. Wiley died in Washington, D. C., June 30, 1930.

WILKINSON, SAMUEL. A British Wesleyan Methodist clergyman and pioneer temperance worker; born at Bishop Auckland, Durham, England, in 1814; died in Sydney, Australia, in 1899. He entered the Wesleyan ministry in England in 1836, and after two years was sent to Australia as a missionary. He was first appointed to Windsor, New South Wales, and in 1841 he went to Port Phillip, near Melbourne, being the first Methodist missionary stationed there, though not the first to visit that settlement. His subsequent appointments covered the leading circuits in New South Wales and Queensland. He was also the pioneer missionary on the Turon gold-fields. In 1875 he was made president of the Methodist Conference in recognition of his faithful service in many different spheres. In 1885 he became chaplain to the naval and military forces, a post which he retained until his death.

Throughout his long career Wilkinson was an earnest worker in the temperance cause. He took the pledge of abstinence in England in 1832. He was a foundation member of the New South Wales Total Abstinence Society, organized in 1838; and he was one of the first members of the New South Wales Alliance, which he served as a vice-president for many years.

WILKINSON, WILLIAM. Irish temperance worker; born in Belfast Feb. 10, 1842; died there Feb. 26, 1921. He was educated in the National School, Moneyshanare, County Derry, and in Samuel Bullick's Academy, Belfast. He married (1) Elizabeth Hoey, in 1860; and (2) Emmeline Timpson in 1919. He spent his early business career in the service of the municipality, later devoting all his time to the temperance cause. From his youth he was an active member of the Band of Hope, and he was made a member of the executive of the Irish Temperance League in 1872. Two years later he became associated with the United Kingdom Alliance as district superintendent for Oxfordshire. He was secretary of the Oxfordshire Band of Hope Union from 1874 to 1880. During this time he secured the adhesion of Sir William Harcourt to the principle of direct local control of the liquor traffic.

Wilkinson's exceptional ability as an orator and organizer attracted the attention of the Irish Temperance League, which secured him as secretary in 1880, a position in which he continued until March, 1916. He launched a vigorous campaign in the Ulster constituencies to secure the endorsement of the Parliamentary candidates to the policies of the League, including Sunday closing and the local veto. He was a frequent visitor in the lobby of the House of Commons, especially when measures affecting the liquor-licensing laws were under discussion. He supervised the publication of the League's monthly organ, the *Irish Temperance League Journal.*



WILLIAM WILKINSON

WILLARD, FRANCES ELIZABETH. American educator and temperance reformer; born at Churchville, N. Y., Sept. 28, 1839; died in New York city Feb. 17, 1898. The Willard family removed, in 1841, to Oberlin, Ohio, and, in 1846, to Janesville, Wis., where Frances was educated at home and in a local school, later attending Milwaukee Female College (1857), and Northwestern Female College, Evanston, Ill. (1858-59). She began teaching in the local school at Janesville in the vacation of 1858, after which she removed with her family to Evanston, Ill. In 1860-61 she taught in Harlem and Kankakee, Ill. For the next several years, she had a successful career as an educator

As Educator

at Northwestern College (1863-64), at Pittsburgh Female College (1864-65), at Genesee Wesleyan Seminary, Lima, N. Y. (1866), and at other institutions. During 1869-70 she traveled abroad in company with Miss Kate Jackson, studying in Paris at the Collège de France and at the Sorbonne. In 1871 she was made president of Northwestern Female

College, the first woman to hold such a title; and later, at the merger of that College with Northwestern University, she was made dean of the Woman's College and professor of Esthetics. She resigned this position owing to differences with the college officials. She worked continually for the advancement of women, becoming a pioneer in the fight for their higher education.

Miss Willard was reared in a religious and temperance family, and as a child signed a total-abstinence pledge in the family Bible, which read:

A pledge we make, no wine to take,
Nor brandy red that turns the head,
Nor fiery rum that ruins home,
Nor whisky hot that makes the sot,
Nor brewers' beer, for that we fear,
And cider, too, will never do;
To quench our thirst we'll always bring
Cold water from the well or spring.
So here we pledge perpetual hate
To all that can intoxicate.

Her mother, **Mrs. Mary T. Hill Willard**, was a school-teacher, and at one time Gen. A. W. RILEY visited her school, at Churchville, N. Y., made a temperance speech, and she and the pupils signed the pledge.

Miss Willard became further interested in the public temperance movement after hearing reports of the WOMAN'S TEMPERANCE CRUSADE in Ohio, and made her first temperance addresses in support of that movement. After leaving Northwestern University she went east, to study the temperance situation and to confer with temperance leaders in New York, Boston, and Portland, Me. She visited the slums of New York and saw the mission temperance work, learning at first hand the physical and mental misery arising from intemperance. At Old Orchard, Me., she learned about the Maine Law from Neal Dow.

In her decision to enter the temperance field, she was influenced by Mrs. Mary A. Livermore, a prominent temperance leader, who predicted a successful career for her in that work, although many other temperance leaders and friends counseled against it and urged her to remain in the educational field. Refusing an attractive offer to be principal of a school for young women in New York, she instead accepted the presidency of the newly organized Woman's Christian Temperance Union of Chicago, at the invitation of Mrs. LOUISE S. ROUNDS, secretary of that body. She at once began her work of organizing the women of Chicago for temperance. She held daily Gospel Temperance meetings in Farwell Hall for the intemperate, and in these gatherings many drunkards were reformed. At first refusing to accept a salary, she suffered many hardships and even hunger, due to the scarcity of funds, many times having to walk to her meetings because of lack of carfare. As a result of these hardships she became ill, and on recovery was induced to accept a modest salary. In 1874 she was made corresponding secretary of the Illinois W. C. T. U. and was a delegate from Illinois to the National Convention at Cleveland, O., Nov. 18-20, of that year, held for the purpose of organizing a National Union. At this gathering she was made a member of the Committee on Resolutions, in which capacity she wrote the famous Resolution which has since guided the Union. At the election of national officers she was made corresponding secretary, having refused a proposed nomination for the presidency, preferring to learn the work from the veterans of the temperance cause than to assume such responsibility for herself.

Becomes Interested in Temperance

As national corresponding secretary of the W. C. T. U. she went to Boston, in 1877, on the invitation of Dwight L. Moody, to conduct daily meetings for women in connection with his revival services, and for three months she conducted Gospel Temperance meetings in the Moody Tabernacle. In March of the following year, at the death of her brother Oliver, editor of the *Chicago Evening Mail* (later the *Evening Post)* she undertook to carry on the paper with her brother's wife, Mrs. Mary B. Willard.

Joins National W. C. T. U.

At the W. C. T. U. Convention held at Indianapolis in 1879 Miss Willard was elected president of the National Union; and she was reelected every year thereafter until her death, devoting the last nineteen years of her life entirely to the work of that organization. In the first five years of her presidency she traveled over most of the United States, organizing Unions in many States. She also visited every province in Canada, assisting in organizing the temperance forces of that country. In 1881 she visited the South, accompanied by Miss Anna A. Gordon, her secretary, where she met the leading women and was able to overcome the prevailing conservative prejudice and sectional opposition, organizing Unions in many places, and afterward making many trips to extend the work in that region. In 1883 she delivered temperance addresses in the capital cities of all the States and Territories except Idaho and Arizona. For a dozen years she averaged one meeting a day.

Becomes National President

During these years she participated in campaigns to secure constitutional Prohibition amendments in various States, assisted in the International Council of Women, wrote six books in addition to her autobiography, edited the *Union Signal*, the organ of the W. C. T. U., and helped in the campaign to erect the National W. C. T. U. Temple and the National Temperance Hospital in Chicago. Believing science and morality united in declaring alcohol an evil, she worked for the establishment of the Hospital in order to demonstrate the practicability of the successful treatment of disease without the use of alcoholic liquor. The institution now bears the name, "Frances Willard Temperance Hospital."

Miss Willard purposed to make the influence of womanhood an appreciable power in the world, realizing that, with proper leadership, the army of women fighting the saloon could likewise be arrayed against every other evil threatening the home and striking at civilization. In her appeal to women for union she often said: "Alone we can do little. Separated, we are the units of weakness; but aggregated we become batteries of power. Agitate, educate, organize—these are the deathless watchwords of success. . ." And her conception of the necessary correlation of reform forces and her influence in allying so many other moral forces with the original purpose of the Crusade has made of the Woman's Christian Temperance Union the most broadly comprehensive organization the world has ever known. She originated the motto of the Union: "For God and Home and Native Land," and she established several departments of work in

the National Union to cover the many reforms in which the Union was interested. Her "Do Everything" policy is thus defined:

> The "Do Everything Policy" was not of our choosing, but is an evolution, as inevitable as any traced by the naturalist, or described by the historian. Woman's genius for details, and her patient steadfastness in following the enemies of those she loves "through every lane of life," have led her to antagonize the alcohol habit, and the liquor traffic, just where they are, wherever that may be. If she does this, since they are everywhere, her policy will be, "Do Everything."

In her fight for temperance Miss Willard became convinced as early as 1876 of the necessity of the vote in the hands of women to put a stop to the liquor traffic, and she decided to become the public advocate of woman suffrage. She asked permission to speak on the subject at the National W. C. T. U. Convention held at Newark, N. J., in 1879, but her request was refused. Repeated attempts to bring the question before the National Conventions were unsuccessful; but in 1883, at the Convention in Detroit, she succeeded in having the W. C. T. U. declare for woman suffrage as a temperance measure. From that time she led the fight for suffrage within the Union, campaigning for the movement in addresses given at Chautauquas and other gatherings.

Advocate of Woman Suffrage

When the agitation for the formation of a national Prohibition party started Miss Willard was in sympathy with the movement, but, as she had always been a Republican, she did not wish to relinquish the old party until an effort had been made to secure the adoption by it of the Prohibition principle. She was appointed to present a memorial to the nominating conventions of both parties in 1884, asking for a Prohibition plank in the party platforms and, when the demand was refused, she decided to proceed with the organization of the Home Protection party. It was first launched at Chicago in 1882, but Miss Willard joined the movement at the Pittsburgh Convention in 1884, when the name was changed to "Prohibition party," and she seconded the nomination of John P. St. John for President on that ticket. The Prohibition memorial was adopted by the Prohibition party, and the W. C. T. U. worked for the election of the candidates of that party in the election of that year.

In 1883 Miss Willard founded the World's W. C. T. U., to include Christian women of every country. She had been advocating the movement for some years, but the idea did not take form until, as a result of a visit to San Francisco in 1883, she learned of the vice conditions among the Chinese, particularly the traffic in opium and Chinese girls.

The first step in the formation of the World's W. C. T. U. was the appointment of a committee, consisting of the five general officers of the National Union, to investigate the existing situation. In 1883 Mrs. Mary Clement Leavitt, of Boston, a national organizer, was sent on a trip around the world to carry the message of the W. C. T. U. everywhere. To aid in the work Miss Willard at this time wrote the POLYGLOT PETITION against the liquor traffic and the opium trade, addressing it "To the Governments of the World (Collectively and Severally)," and asking that the statutes of the world be lifted to the level of Christian morals by prohibiting the traffic in liquor and opium. The Petition was presented to the International Antialcohol Congress at Antwerp, Belgium, in September, 1885; and at the first Convention of the World's W. C. T. U., held at Faneuil Hall, Boston, in 1891, its folds draped the Hall. In 1884 Mrs. Margaret Bright Lucas had been made president and Miss Willard vice-president of the World's W. C. T. U. Because of Mrs. Lucas's advanced age Miss Willard served as acting president for several years, and was officially named to that office in 1888. In 1891 she was elected president being successively reelected until her death in 1898.

Writes the Polyglot Petition

Miss Willard made great use of petitions in her temperance campaigns. One of the first she wrote was during her presidency of the Illinois Union, at which time she circulated a "Home Protection" petition asking for Prohibition in Illinois, which in 90 days received over 200,000 signatures. Later she circulated a "Purity" petition, which became the basis of the White Cross and White Shield work of the National Union, of which she was the director. This petition was presented to the Legislatures of nearly every State in the republic with good results. Other petitions circulated by Miss Willard included requests for the legal protection of women and children, as a result of which the age of consent was raised in many States. She was also instrumental in having scientific temperance instruction laws passed in many States.

Makes Wide Use of Petitions

Miss Willard frequently visited Europe, and did a vast amount of public speaking in England and Scotland. She traveled abroad with Lady HENRY SOMERSET, the president of the British W. C. T. U., and it was on one of these visits, in 1896, that she learned of the Armenian massacres of that year. She immediately began a campaign to arouse the Christians of the world to assist the Armenian refugees; she opened a hospital and home for them in France, appealing to America for help, to which appeal she received a great response; and she also took many of the refugees to America.

Besides her work for the temperance reform Miss Willard was active in many other women's organizations. For some years she was president of the Woman's National Council, and after 1890 she served as vice-president. She was appointed director of the women's temperance meetings at the World's Fair, Chicago, in 1893, and she served in a similar capacity at other expositions. From 1892 she was editor of the *Union Signal*, and she contributed hundreds of articles to papers and journals throughout the country. Her annual addresses, many of which have been published, would fill volumes. She was also the author of a number of books and pamphlets, of which the best known are: "Nineteen Beautiful Years" (1868), "Hints and Helps in Temperance Work," "Woman and Temperance" (1883), "How to Win" (1886), "Woman in the Pulpit" (1888), "Glimpses of Fifty Years" her autobiography (1889), and "Do Everything" (1895).

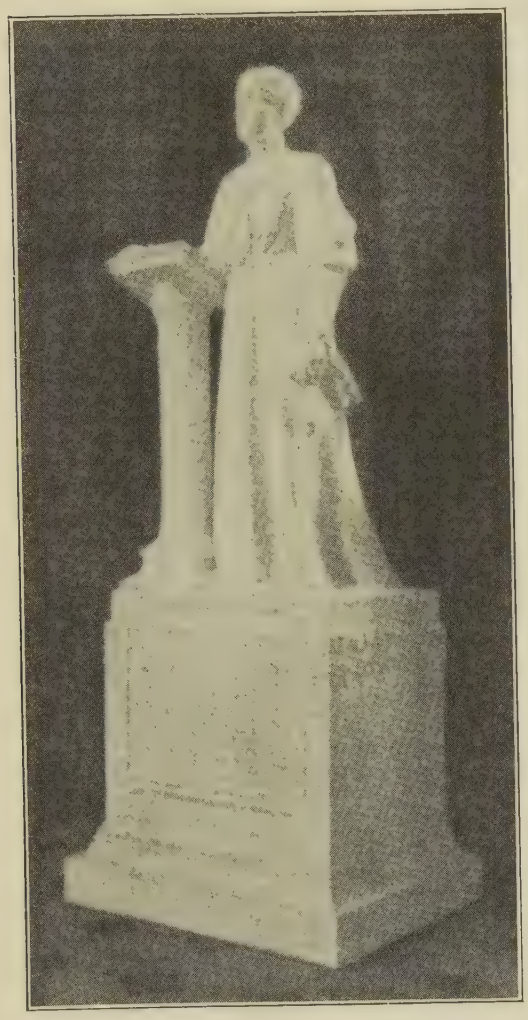
Miss Willard was an effective public speaker and preeminently an organizer. She has been called "the most widely known and best beloved woman in America." Her life-work may best be summed up in the lines written by the poet Whittier for the marble bust of Miss Willard, presented to Willard Hall by Lady Henry Somerset:

> She knew the power of banded ill,
> But felt that love was stronger still,
> And organized for doing good,
> The world's united womanhood.

MISS WILLARD IN HER DEN, AT REST COTTAGE, ILL., 1890

As an evidence of the universal admiration and esteem in which she was held by the people of the United States, in 1905 a marble statue of Miss Willard was placed in the Hall of Fame in the Capitol building at Washington, D. C. The statue, of white marble, designed by Helen Farnsworth Mears, a pupil of St. Gaudens, was a gift of the Illinois Legislature to the United States, and it was accepted by Congress Feb. 17, 1905, on which day, for the first time in history, the legislative wheels of the Federal Government were stilled for a time to pay tribute to a woman's memory. Eloquent addresses, eulogizing Miss Willard, were delivered in both the House and Senate. Representative Franklin E. Brooks, of Colorado, in paying the tribute of Colorado to Miss Willard, said in part:

Statue of Her in Capitol at Washington



STATUE OF FRANCES E. WILLARD IN STATUARY HALL, WASHINGTON, D. C.

To-day the nation joins in welcoming this newest addition to our Hall of Fame. It recognizes and pays glad tribute to her intellectual ability, her self-sacrificing work for her race, and the grandeur of her moral worth. It takes her into full fellowship with her heroes of war and peace, her great lawmakers and administrators, as one of those who have done great things for their native land.

The inscription on the pedestal of the statue contains Frances Willard's own words:

Ah! it is women who have given the costliest hostages to fortune! Out into the battle of life they have sent their best beloved with fearful odds against them. Oh, by the dangers they have dared; by the hours of patient watching over beds where helpless children lay; by the incense of ten thousand prayers wafted from their gentle lips to heaven, I charge you give them power to protect along life's treacherous highway those whom they have so loved.

Miss Willard was also honored by admission to the Hall of Fame established by the city of New York in 1910, and to that of New York University, where a bronze tablet was unveiled to her memory in 1921, and, in 1923, a bust of Miss Willard, designed by Lorado Taft, was placed in its gallery. In 1929 a tablet to Miss Willard's memory was unveiled in the State Capitol at Indianapolis.

Many other memorials have been dedicated to Miss Willard and her humanitarian work; many fountains have been erected in her honor; hundreds of local Unions bear her name; while the Frances E. Willard Settlement in Boston has made articulate and successful one of her cherished ideals. A number of volumes have been written about her, notably "The Beautiful Life of Frances E. Willard," by Anna A. Gordon, and many poems have been composed in her honor, one of which, written by Katherine Lent Stevenson at the time of Miss Willard's admission to the National Hall of Fame, reads in part:

How great she stands!
A mountain-peak, her soul;
An ocean wide; a river sweeping on with full, free tide;
A sacred shrine where holiest things abide;
How great she stands!

Stand, radiant soul!
Here, in the center of our nation's heart;
Forever of its best life thou'rt a part;
Here thou shalt draw thy land to what thou art;
Stand, radiant soul!

WILLARD, MARY BANNISTER. An American editor, educator, and temperance worker; born at Fairfield, N. Y., Sept. 18, 1841; died in New York city July 7, 1912. She was educated at Cazenovia Seminary, New York city, and at Northwestern (Ill.) Female College (1859).

In 1860 she went to Tennessee as a teacher, but her professional career there was cut short by the Civil War. On July 3, 1862, Miss Bannister married Oliver A. Willard, only brother of FRANCES E. WILLARD, and went with her husband to his first pastorate at Edgerton, Wis. In 1863 the Willards removed to Denver, Colo., and two years later to Evanston, Ill., where they remained for several years.

Mrs. Willard was a gifted writer. Upon the death of her husband in 1878, she took his place as editor of the *Chicago Evening Mail* (later the *Evening Post*), with the assistance of her sister-in-law, Miss Frances E. Willard. But the financial burden proved too heavy and it was finally relinquished. Soon afterward Mrs. Willard was chosen editor of the *Signal*, organ of the Illinois Woman's Christian Temperance Union, and when the *Signal* was merged with *Our Union* in January, 1883, to form the *Union Signal*, she was made its first managing editor.

In 1881 Mrs. Willard visited Europe, where she studied temperance work among women. Returning to America she resumed her activities on the *Union Signal*, pursuing them so arduously that her health was impaired and she was obliged to relinquish the editorship. In 1885 she made a second trip to Europe, remaining for several years in Berlin. While in Europe she attended the International Temperance Congress at Antwerp, Belgium (1885), where she presented for the first time the W. C. T. U.'s famous Polyglot Petition, with its roster of over seven million names. In 1887 she opened an American school for girls in Berlin; but failing health forced her to return to the United States in January, 1888. For some time she made her home in Chicago. In March, 1888, she was a delegate to the International Council of Women at Washington, D. C.

MRS. MARY BANNISTER WILLARD

Mrs. Willard was known in W. C. T. U. circles throughout America and Europe as a successful temperance editor, an able platform lecturer, and an energetic organizer. The later years of her life were spent with her daughters in New York city.

WILLEMSE, ARIE HERMANUS. Dutch railway employee, publisher, and temperance advovate; born in Utrecht, Holland, Jan. 21, 1875; educated in the elementary and second-grade schools of Utrecht. He married Geertruida Roosen, of The Hague. From 1891 to 1913 he was a clerk in the employ of the Dutch State Railways and since 1913 he has been manager of J. B. Wolters, Publishers.

From 1903 to 1928 Willemse was a member of the executive committee of the Dutch Society for the Abolition of Alcoholic Liquors *(Nederlandsche Vereeniging tot Afschaffing van Alcoholhoudende Dranken)*. He was secretary of the Thirteenth International Congress Against Alcoholism at The Hague in September, 1911, and since 1913 has been a member of the Permanent Committee of the International Congresses. Willemse has been a member of the National Committee Against Alcoholism *(Nationale Commissie tegen het Alcoholisme)* since its organization. He is a popular and eloquent platform speaker and has delivered more than 3,000 temperance addresses, many of them illustrated with lantern slides.

WILLIAM II (FRIEDRICH WILHELM VICTOR ALBERT). Former emperor of Germany and king of Prussia; born in Berlin Jan. 27, 1859; educated privately and at the gymnasium at Cassel and the University of Bonn. The eldest son of Frederick III, his early training was militaristic and its influence dominated his entire life. He was twice married: (1) To Princess Auguste Victoria, of Schleswig-Holstein-Augustenburg, Feb. 27, 1881 (d. 1921); and (2) to Princess Hermine, of Reuss, Nov. 5, 1922.

Succeeding his father on June 15, 1888, he immediately took an aggressive interest in social questions, and the strong initiative he assumed in political affairs caused the retirement of Bismarck, the German chancellor, in 1890. He traveled considerably during the earlier years of his reign and annually visited his grandmother, Queen Victoria, of England. In 1896, however, British hostility was aroused by his congratulatory telegram to President Kruger of the South-African Republic upon the occasion of Dr. Jameson's defeat. Relations between England and Germany were again strained in 1908 by the submission of British naval plans on the part of the Secretary of State to the Emperor before they were brought up in the House of Commons.

The later years of the Emperor's reign were characterized by an aggressive program of German colonization, commercial expansion, and military efficiency. The assassination of Archduke Franz Ferdinand at Sarajevo was the turning-point in the Emperor's military policy. Urging Austria to punish Serbia, he promised aid in case of Russian intervention. He declared war on Russia Aug. 1, 1914, and on France Aug. 3. England immediately entered the war because of the violation of Belgium's neutrality by Germany, and the Emperor found himself confronted by France, Belgium, England, and Russia. He took no active part in the hostilities of the World War (1914-18), and, with the collapse of Germany in November, 1918, sought asylum at Doorn, Holland, where he still (1930) resides.

While not a total abstainer, William II uses alcoholic liquors with great moderation, and early in his reign severely censured the drinking habits prevalent in German academic circles. In this stand he was no doubt influenced by Admiral Von Muller of the navy. On several occasions he made public profession of his temperance sentiments, notably in 1910 in his famous address to the naval cadets at the opening of the naval academy at Murwick, and again in 1911 in his remarks to the graduating class of the gymnasium at Cassel. In the Murwick address, of which 128,000 copies were circulated throughout the empire, the Emperor said:

> Another little admonition I will give you upon a question which lies heavily upon my heart for my nation. It is the question of alcohol and drink. I know very well that the pleasure of drinking is an old heritage of the Germans. We must henceforth, however, through self-discipline, free ourselves from this evil in every connection. . .
>
> Entirely apart from the [personal] consequences which I need not further portray, I desire to apprize you on one point for your future career in the first line. As you your-

selves will observe during the course of your term of service on board, the training in my navy has reached such a height of strenuousness as you can hardly surpass. To endure these enormous peace exertions without exhaustion and to be fresh on the event of real seriousness depends upon you. The next war and the next sea battle demand sound nerves of you. Nerves will decide. These become undermined through alcohol, and from youth up by the use of alcohol endangered. . . That nation which consumes the least quantity of alcohol wins. And that you should be, my gentlemen! And through you an example should be given the crews. . .

There are being organized in my navy Good Templar lodges and Blue Cross societies. Individual officers and several hundred men have joined. I hope you will do all you can to induce crews to join. I need merely to refer to the typical example of the English navy, where 20,000 men and officers have already joined, to the great advantage of that navy.

It is a question of the future for our navy and for our people. If you educate the people to abstain from alcohol I shall gain healthy and sensible subjects.

WILLIAMS, ALVINA AGNES HALCRO GERICKE (Mrs. AGNES WILLIAMS). Australian temperance leader; born at Brisbane, Queensland, Jan. 17, 1857; educated in the public schools of Queensland and at a private high school. On Dec. 8, 1875, Miss Gericke married the Rev. JAMES WILLIAMS, a minister of the Primitive Methodist Church and a temperance leader in Queensland. Together with her husband she engaged in temperance work in the various communities in which he served as pastor.

As early as 1873 she affiliated with the Independent Order of Good Templars and filled every official position in the local branch of the Order at Monkland, Gympie. She was a foundation member of the first Womans' Christian Temperance Union formed in Queensland by Mrs. Mary Clement Leavitt, World Missionary of the W. C. T. U., and first secretary of the Queensland State Union, in which she later held the following offices: Superintendent of Prison Work (1892-1900); president (1903-22); superintendent of Legislation (1920—); and vice-president (1922-25 and 1929—). She was for 21 years president of her local Union.

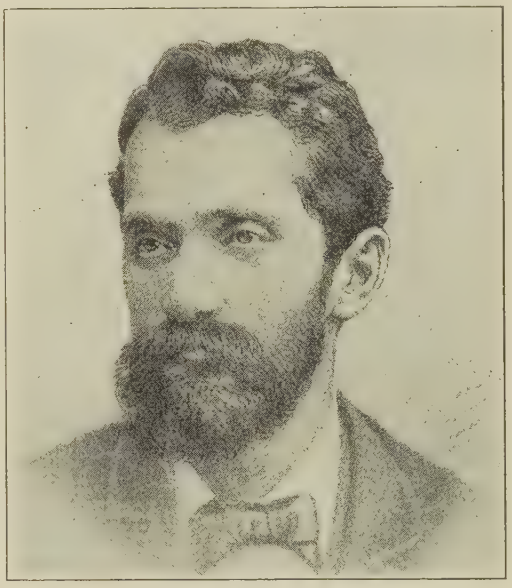
Mrs. Williams has also served as vice-president of the Queensland Temperance Alliance and of the Queensland Prohibition League. Representing the Y. W. C. A., she has served as president and vice-president for Queensland of the National Council of Women.

She at present (1930) resides in South Brisbane, and, despite her advanced age, maintains an active interest in the work.

WILLIAMS, HENRY JONES ("PLENYDD"). Welsh farmer, merchant, and temperance leader; born at Fourcrosses, Carnarvonshire, Wales, July 27, 1844; died at Hafodlow in 1926. He was educated at Plasgwyn and Llanarmon elementary schools, and at the Treborth and Holt academies. He went on the temperance platform at the age of fourteen, and at seventeen was elected a deacon of the Fourcrosses Calvinistic Methodist Church, discharging his duties faithfully for 65 years. An ardent lover of music and literature, he frequently conducted eisteddfodau, where he was generally known by his bardic name, "Plenydd," under which he also contributed to Welsh newspapers and temperance periodicals. On June 21, 1867, he married Miss Elizabeth Alice Owen, of Portmadoc, North Wales.

His active temperance endeavors commenced in 1861 with a speech in a local church. Upon the introduction of the Good Templar Order into Wales in the early seventies, "Plenydd" was one of the first to affiliate and in 1878 was elected Grand Chief Templar for Wales, in which capacity he served for twelve years. In his history of Good Templary in the British Isles, Joseph Malins maintains that Williams was the most notable official in the Welsh Order. In 1884 he was appointed by the United Kingdom Alliance to act as superintendent for Wales and the Welsh in English towns, particularly Liverpool, and he served in that capacity for more than 40 years. Prior to a nervous breakdown which lasted from 1890 to 1894, he had been holding temperance meetings for fourteen years at the rate of 260 a year. He was a member of the general council of the National Temperance Congress, held at Liverpool in June, 1884.

"Plenydd" claimed credit for the "discovery" of David Lloyd George. About 1880, at which time the youthful Lloyd George was a lawyer's clerk at Criccieth, "Plenydd" secured an engagement for him



H. J. ("PLENYDD") WILLIAMS

as speaker for a temperance meeting at Machynlleth, in Montgomeryshire. During the course of this address, which was his maiden speech, he said:

We must have Local Option. Our enemies say it would be morally wrong. Why, we now have the power to decide in what close proximity a pig-stye should be allowed to our dwellings, because it is a nuisance. The same argument holds good with the public houses—they too are nuisances.

Williams's two sons, **Robert Owen Williams** and **Francis Goronwy Williams,** have followed in his footsteps as temperance advocates and members of the United Kingdom Alliance.

WILLIAMS, JAMES. An Australian Primitive Methodist clergyman and temperance advocate; born at Ebbw Vale, Monmouthshire, Wales, Jan. 11, 1848; died at Adelaide, South Australia, April 4, 1914. He was educated in the public schools and at Camden College, Sydney, New South Wales. In Australia he entered the ministry of the Primitive Methodist Church in 1872, before the union of the Methodist churches. He served numerous pastorates in New South Wales and Queensland until

1911. On Dec. 8, 1875, he married Miss Alvina Agnes H. Gericke, of Brisbane, who became a prominent Woman's Christian Temperance Union official and temperance leader in Queensland.

Throughout his ministerial career Williams was actively associated with the work of the Australian temperance societies. He served as convener of the Temperance Committee of the Methodist Church in Queensland. In 1911 he was released from pastoral work to become secretary of the Queensland Temperance Alliance. He was also editor of its official organ, the *Alliance News,* from its inception until his death, except for a brief period during which he was absent from Brisbane. He died in Adelaide soon after attending an Australian Prohibition Conference held in that city.

See WILLIAMS, ALVINA AGNES.

WILLIAMS, MAMIE EMMA (WOOD). American teacher and temperance reformer; born on a farm in Washington County, Georgia, Aug. 31, 1874; educated at Talmadge (Ga.) Institute and at Wesleyan (Ga.) College (A. B. 1891). In 1892-93 she taught school in Florida and in 1895-96 at Grantville, Ga. On Dec. 29, 1897, Miss Wood married the Rev. Marvin Williams, a Methodist minister.

Mrs. Williams has served for many years in the Georgia State Woman's Christian Temperance Union, her first official capacity being that of director of Literature (1908-15). For eleven years (1915-26) she served as vice-president at large, and since October, 1926, she has been State president. She resides (1929) at Barnesville, Ga.

WILLIAMS, WAYNE CULLEN. An American lawyer and Prohibition advocate; born on a farm near Indianola, Ill., Sept. 20, 1878; educated in the public schools of Decatur, Ill., and in the University of Denver, Colo. (LL. B. 1906). He became a reporter and editorial writer on Denver newspapers; in 1906 he was admitted to the Colorado bar; and he has practised law in Denver since that date. He married Lena B. Day, of Columbus, Ind., in 1909. In 1913-14 he served as assistant district attorney of Denver; in 1915-16 he was a member of the Industrial Commission of Colorado; and he has since served as attorney-general of the State, his term ending in January, 1925.

Williams, who has long been an active advocate of Prohibition principles, has served as a member of the Board of Trustees of the Colorado Anti-Saloon League since 1906, and of the Board of Trustees of the National Anti-Saloon League for many years. He was chairman of the Dry Denver Campaign committee which made the first fight for Prohibition in Denver (1910). In 1913, as acting district attorney of Denver, he closed on Sundays the saloons and wine-rooms which had been open on the plea that if they served a meal (consisting of one sandwich) with a drink, they were not wine-rooms but cafés and could not be disturbed. An attempt was made by a committee of business men to have this action rescinded; but it was sustained by District Judge C. C. Butler, and later by the State Supreme Court. Williams was a member of the Dry Colorado Federated Committee which managed the campaign that made Colorado dry in 1914, and is a member of the Legislative Committee of the State Anti-Saloon League. He is also a member of the Board of Trustees of the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church.

WILLIAMS, WILLIAM. English temperance worker; born at Southampton May 30, 1855; died there Nov. 18, 1925. He was educated in the local schools and in 1879 he married Miss J. M. Lovelock of Southampton. He was a total abstainer and practically his entire life was devoted to the temperance cause.

At the age of five he joined a Band of Hope and soon became an active worker. He assisted in the formation of the Southampton Band of Hope Union in 1882 and was for many years a member of its executive. He arranged many temperance jubilees and entertainments for children, notably the jubilee of the Southampton Temperance Society in 1885, at which 6,000 children were entertained, and the Queen's Jubilee for 10,000 children in 1887.

Williams was vice-president of the Southampton Temperance Society for a number of years and was a member of the executive of the Church of England Temperance Society for the diocese of Winchester. He was associated with the first Temperance Mission held in Southampton (1875) and participated in almost all of the 50 succeeding Missions held there.

His connection with the Independent Order of Good Templars began in the South Hampshire District, where he held many offices in the Order and was for 27 years a member of the District executive. Elected to the Grand Lodge of England, he served as Grand Secretary and Grand Treasurer. In 1889 he represented the Grand Lodge of England at the Grand Lodge session held in Chicago. While in America he delivered many temperance addresses and was the guest of Neal Dow. He again represented the English Grand Lodge at the Grand Lodge session in Stockholm in 1902.

Williams had a long and honorable connection with the United Kingdom Alliance, which he served as district superintendent for the South of England from 1884 to 1902. In the latter year he became traveling and bazaar secretary, and in 1903 he was made national secretary. He served until 1909, when he retired from official connection with the Alliance, although he continued active in its interests. One of his last services in the cause was a tour of South Africa under Alliance auspices, from which he returned shortly before his death.

Upon the formation of the Southampton and District Temperance Council in 1895, Williams became honorary secretary and served for 20 years, a monument to his labors being a Temperance Institute acquired at a cost of £4,000 ($20,000). His work in later years centered about the Southampton Temperance Council, for which, as secretary, he organized annually a special Mission participated in by prominent temperance leaders.

WILLIAMS, WILLIAM JAMES. British Wesleyan Methodist clergyman and temperance advocate; born in the parish of Redruth, Cornwall, England, April 12, 1847; educated in Camborne School and at Wesleyan Theological College, Richmond. While at college he was employed in special Sunday work in the Lambeth Circuit, where he gained an insight into the poverty and misery caused by drink in the London slums. In 1870 he emigrated to New Zealand and was first appointed to church work in the gold-fields of Coromandel. For over 50 years he labored in various circuits in that country, holding charges in three out of the four chief cities and serving one term as president of the Wesleyan Conference.

As a life abstainer Williams has always taken a keen interest in temperance work, having been president of various Bands of Hope and Prohibition leagues. In Auckland he was particularly effective in his championship of the Prohibition cause in the daily press. He was the recognized leader of the Prohibition forces in that city. For many years he served as vice-president of the New Zealand Alliance and for nine years he was the editor of the *Vanguard*, its official organ. For 20 years he was editor of the *New Zealand Methodist* (later the *New Zealand Methodist Times)*, in which capacity he continually worked for the advancement of the cause.

Since 1922 his temperance activity has been almost wholly confined to newspaper correspondence. He has retired from the ministry and at present (1930) resides in Christchurch.

WILLIAMSON, HUGH. American physician, statesman, and temperance advocate; born at West Nottingham, Pa., Dec. 5, 1735; died in New York city May 22, 1819. He was educated at the College of Philadelphia (1757), studied theology, and was licensed to preach in Connecticut (1759). He held a pastorate for two years in Philadelphia, but, owing to ill health, was never ordained. Professor of Mathematics in the College of Philadelphia in 1760-63, he studied medicine in Edinburgh and Utrecht, and returned to practise in Philadelphia. He visited England in 1773-76. In 1774 he was examined by the privy council as to the "Boston tea party" and other colonial political affairs.

Returning to America he served as surgeon in the Revolutionary army. Afterward he engaged in mercantile pursuits in South Carolina, subsequently practising medicine at Edenton, N. C. A member of the North Carolina Legislature in 1782, he was elected to the Continental Congresses of 1784, 1785, and 1786; was a delegate to the U. S. Constitutional Convention in 1787; and served on the N. C. State convention to act on the Constitution in 1789. Williamson was a Federalist member of the First and Second Congresses (1789-93). He was interested in many philanthropic, literary, and scientific institutions in New York city, where he spent his later years. He contributed extensively to American and foreign scientific periodicals.

Dr. Williamson's advanced views on temperance were ahead of the sentiment of the times and did much to attract favorable attention to the cause. In his "History of North Carolina," he says:

> In Europe and America the fatal art is fully understood, and the inhabitants claim the privilege of drinking, provided they do not exceed the bounds of moderation. Yes, moderation is the rule by which every man is guided in the use of strong drink. I have seen a man contend for this virtue, who was usually intoxicated seven times in the week. The most habitual sot is not intemperate in his own estimation for he does not exceed the bounds of his own desires. The vitiated love of strong drink appears to be one of the most common infirmities of human nature. To the savage it is a deadly passion; for he is not restrained by education, or the precepts of morality. The Indians of America, who have cultivated an acquaintance with ardent spirits, have been consumed by it, as grass or straw are consumed by fire. . . What have the white inhabitants of America to expect from a beverage, that has confessedly destroyed the Indian natives? Our bodies are not formed of different materials.

With regard to the economic effects of alcohol, he asks:

> Is it not to be feared that our fellow citizens will destroy themselves with ardent spirits, in proportion to the ease with which they may be purchased? Where is the man so inattentive as not to have discovered the increase of drunkenness within the last ten years? For in that time, the price of labor and the means of obtaining rum have greatly increased. Has the laborer become more wealthy by his increase of wages? Are his wife and children better fed, better clothed or better instructed?
>
> I think they are not. His debts have increased, for his increased wages are expended in rum or brandy, those parents of idleness and vice. In this happy country, where employment of every kind is to be had, and where every man if he pleases may cultivate his own soil, there are few instances of extreme poverty that may not be traced to strong drink. By a culpable neglect of duty on the part of civil magistrates; by a contempt of law, and a shameful prostitution of morals on the part of small traders; our stores for drygoods in the country are converted into tippling houses; and our grocery stores are converted into grog shops and beggar makers. Thus it is, that our fellow citizens are tempted to destroy the energy of body and mind; to sink themselves into idleness, and death.

WILLING, JENNIE (FOWLER). An American educator, editor, and temperance leader; born in Buford, Canada, Jan. 22, 1834; died in New York city Oct. 6, 1916. When she was eight years old her

MRS. JENNIE (FOWLER) WILLING

parents removed to a farm in Illinois. She was largely self-educated, and began to write for the press when she was sixteen. She received the honorary degree of A. M. from the Evanston (Ill.) College for Ladies (later a part of Northwestern University), of which institution Mrs. Willing was for fourteen years a trustee. At nineteen she married the Rev. W. C. Willing of the Genesee (N. Y.) Conference of the Methodist Episcopal Church.

When the Woman's Foreign Missionary Society of the Methodist Episcopal Church was organized, she was made secretary of the Northwestern Branch in care of the four States around Chicago. For fourteen years she traveled and spoke constantly for foreign missions. She then served for several years as organizing secretary of the Woman's Home Missionary Society. In 1873 she was licensed as a local preacher. In 1874 she became professor of English language and literature in the Illinois Wesleyan University at Bloomington, the first woman of modern times to fill a full university professorship on a faculty with men.

When the Woman's Crusade movement reached Bloomington the women organized a temperance league, of which Mrs. Willing was elected president. A few months later (October, 1874), at a State convention, they formed a State league (the Illinois Woman's Christian Temperance Union), of which she was also president. At the spring elections the temperance women, under Mrs. Willing's leadership, carried Bloomington for "No License." It was then the largest town in the United States to be voted dry by the Crusade movement.

When the Chautauqua Assembly grounds were opened in 1874, Dr. John H. Vincent invited Mrs. Willing to make one of the dedicatory addresses. Her lecture on "Women and Temperance" was followed by several meetings of temperance women, at all of which she presided. Mrs. Emily Huntington Miller acted as secretary. It was decided to call a convention for the autumn in Cleveland, Ohio, at which a national temperance organization should be formed. Mrs. Willing was appointed to prepare the call, and Mrs. Miller to publish it. In November the women came together and organized the National Woman's Christian Temperance Union (see WOMAN'S CHRISTIAN TEMPERANCE UNION), Mrs. Willing presiding during the three days of the convention. Other duties prevented her from accepting office in the new organization; but when the society established an official journal (1874) she served as its editor during the first year. This paper, originally known as the *Woman's Temperance Union,* was finally united with the *Signal,* and became the present *Union Signal.*

In 1889 Mrs. Willing removed to New York city. In 1895 she went to London to the World's W. C. T. U. Convention. A department of Evangelistic Training was instituted, and she was made its superintendent. She came home and opened the New York Evangelistic Training School at 463 West Thirty-second Street, New York city, her students doing "settlement work" as a part of their training. She was for a long time principal of the school. At the time of her death she was president of the Frances Willard W. C. T. U. of New York city and organizer for the New York State W. C. T. U.

Mrs. Willing preached and lectured in all the large cities of the North, and in many of the South, and in Europe. She wrote several books of essays and fiction on religious themes and was a frequent contributor to the religious press. She also edited and published a pocket magazine, the *Open Door.*

WILLIS, FRANK BARTLETTE. An American statesman, educator, and Prohibition advocate; born on a farm near Lewis Center, Ohio, Dec. 28, 1871; died at Delaware, Ohio, March 30, 1928. He was educated in the public schools of Delaware County, at Ohio Northern University (A. B. 1893; A. M. 1904), and at Ohio Wesleyan University. In 1906 he received the honorary degree of LL. B. from Ohio Wesleyan University, Miami (O.) University, and Ohio University. Before entering college he taught in the Ohio public schools. He was professor of literature and economics in Ohio Northern University in 1894-1906; after being admitted to the bar in 1906, he became professor of law in the same institution. He married Allie Dustin, of Galena, O., July 19, 1894.

Entering politics as a Republican, he served two terms in the Ohio House of Representatives (1900-04); was a member from the 8th Ohio District of the 62d and 63d Congresses (1911-15); served as governor of Ohio (1915-17); and was returned to Congress in 1921 as senator from Ohio, serving until death. He was a Republican candidate for President in the primaries of April, 1928, and, when about to address an audience during the pre-primary campaign, was suddenly stricken with death.

Willis was always an abstainer and an earnest supporter of the temperance cause. In his campaigns for political office he made Prohibition an issue and he held to that principle unequivocally throughout his public career. In 1913 he was one of the leading supporters of the Webb-Kenyon Act in the House, which stopped inter-State commerce in contraband liquor. As U. S. Senator he introduced the Willis-Campbell Act, which defeated the plan of the brewers to flood the country with beer and ale under the pretense that it was for medicinal use. When he became Presidential candidate he reaffirmed his allegiance to the principle of Prohibition and its enforcement. In his untimely death the Prohibition cause lost one of its most able defenders.

WILLIS, NATHANIEL PARKER. American author and editor; born at Portland, Me., Jan. 20, 1806; died near Cornwall-on-the Hudson, N. Y., Jan. 20, 1867. He was educated at the Boston Grammar School, at Andover (Mass.) Academy, and at Yale University (1827). He was twice married: (1) To Mary Stace, of Woolwich, England; and (2) to Cornelia Grinnell, of New Bedford, Mass.

Upon leaving college Willis engaged for a time in writing for periodicals and in 1829 he founded the *American Monthly Magazine.* In 1831 this periodical was merged with the *New York Mirror,* in whose interest Willis went to Europe as foreign editor and correspondent. He returned in 1837 and settled near Oswego, N. Y., where he resided until 1842. Together with George P. Morris he established a New York newspaper, the *Evening Mirror;* later he founded the *National Press* (later the *Home Journal).*

Willis's literary output was varied. He wrote many poems and travel sketches, two dramas, and a novel. His style was ornate and pleasing; but he was criticized for the betrayal of private confidences in his published works.

Willis was one of the first of American poets to evince an interest in temperance and the following lines, under the title, "Look Not Upon The Wine When It Is Red," were widely read at the time of their publication:

Look not upon the wine when it
  Is red within the cup;
Stay not pleasure when she fills
  Her tempting beaker up;
Though clear its depths and rich its glow,
A spell of madness lurks below.

They say 'tis pleasant on the lip,
  And merry on the brain;
They say it stirs the sluggish blood,
  And dulls the tooth of pain.
Ay, but within its gloomy deeps,
A stinging serpent unseen sleeps.

Its rosy lights will turn to fire,
  Its coolness change to thirst;
And by its mirth within the brim,
  A sleepless worm is nursed.
There's not a bubble at the brim
That does not carry food to him.

Then dash the burning cup aside,
  And spill its purple wine;
Take not its madness to thy lip—
  Let not its curse be thine.
'Tis red and rich, but grief and wo
Are hid those rosy depths below.

Among his most prominent works are: "Fugitive Poetry" (1829); "Pencillings by the Way" (1835); "Inklings of Adventure" (1836); "Bianca Visconti" (1839); "Life Here and There" (1850); and "Paul Fane" (1857).

WILLS, EDITH MAY (Mrs. FREDERICK W. HAMILTON). American teacher and temperance worker; born at Tunbridge, Orange County, Vt., April 6, 1870; educated at Royalton (Vt.) Academy, at Montpelier (Vt.) Seminary, and at the Emerson (Mass.) School of Oratory (1905). Between 1887 and 1902 Miss Wills taught in the schools of Vermont, New York, and Kansas. On May 20, 1925, she married Frederick W. Hamilton, of St. Louis, Mo.

At ten years of age she joined the Band of Hope organized by her mother, who was one of the earliest members of the Vermont Woman's Christian Temperance Union. Later she joined the Young Woman's Branch of the W. C. T. U. and still later the adult body, in which her gift of ready speech made her a prominent member. She also joined the Vermont Lodge of Good Templars, acting for several years as State Deputy.

In 1905 Miss Wills became associated with Mrs. Mary H. Hunt as assistant editor of the *School Physiology Journal* (now the *Scientific Temperance Journal*), and served in that capacity for about twelve years. Part of this time she also directed the scientific temperance instruction work in her home county and State. In 1911 she went abroad to attend the session of the International Lodge of Good Templars in Hamburg, Germany, and the Scottish Grand Lodge, at Perth, Scotland. While in Europe she traveled extensively, studying conditions with regard to the alcohol problem. In 1912 she assisted Miss Cora F. Stoddard in assembling an exhibit of models and posters representing statistical and other facts on alcoholism for the International Congress on Hygiene and Demography, held in Washington, D. C.

This demonstration, assembled under the auspices of the SCIENTIFIC TEMPERANCE FEDERATION, attracted wide-spread interest and was shown as a traveling exhibit at many similar meetings in the United States and Canada. Miss Wills was engaged by the Anti-Saloon League and other organizations for continuous showings of her exhibit in large cities, at State fairs, and at important congresses and conventions. It was shown at the Panama-Pacific Exposition in San Francisco in 1915. Its influence was incalculable in calling the attention of the public to the effects of alcohol. In addition to these demonstrations, Miss Wills addressed many schools, colleges, religious meetings, women's clubs, and other community gatherings. She held individual and group conferences with temperance workers, both national and international. Altogether she was engaged in this work for almost eight years.

During the World War she assisted Miss Stoddard in the preparation of slides shown as a part of the educational work of the United Committee on Temperance and War Activities in the Army and Navy. With the advent of National Prohibition, she terminated her connection with the Scientific Temperance Federation, and took up private interests. She at present (1930) resides in Mt. Vernon, Mo.

WILLS, T. JOHN. New Zealand minister and temperance advocate; born in New Zealand in 1855; died at Ormondville, N. Z., in 1902. As a child he decided to be a total abstainer and at an early age he affiliated with the Independent Order of Good Templars. In 1881 he entered the Wesleyan Methodist ministry and was appointed to a charge at Wairoa North. A deputation from the Auckland Gospel Temperance Association visited the district, and Wills became an enthusiastic worker in their campaign, in a few months persuading more than 300 persons to sign the pledge.

Several years later he entered the ministry of the Church of England and was sent to Opotiki, where the liquor traffic was strongly entrenched. Without outside aid he established a gospel temperance mission and within one year had enrolled 250 members. Not content with work among Europeans, he went along the coast with a Maori missionary and within two months had enrolled about 400 of the natives. The opposition of the liquor interests was aroused to such an extent that a liquor defense committee was organized and for a time Wills' life was endangered. Eventually he was obliged to ask for a transfer, largely due to the worry he was causing his family. In 1892 he went to Ormondville, where he remained for the rest of his life.

During the latter part of his life Wills published three books: "The Church and the Liquor Traffic"; "The Work of Two Anglican Synods Reviewed"; and "Bishop Neville's Mistake." In these volumes he forcefully and exhaustively recounted the arguments for Prohibition, and their wide circulation in New Zealand made many converts to the temperance cause.

WILSON, ALONZO EDES. American journalist, Chautauqua manager, and Prohibitionist; born in Madison, Wis., Feb. 5, 1868; educated in the public schools and at a business college in Chicago, Ill. In early manhood he entered upon a journalistic career. In 1886-90 he was assistant editor of the St. Paul (Minn.) *Times*; in 1890-95 he was on the editorial staff of the Chicago (Ill.) *Lever*; and in 1896 he became assistant telegraph editor of the Chicago *Record*. Later he was conected with various papers as correspondent and writer. On June 14, 1897, he married Anna Marie Nelson, of Rockford, Ill.

Wilson has devoted nearly half a century to furthering the cause of temperance and Prohibition. For many years he was active in the affairs of the Prohibition party, serving as secretary of six State and three national conventions of that party. His interest in the work of abolishing the saloon began with the National convention of the Prohibition party at Pittsburgh, Pa., in July, 1884. He was made chairman of the Chicago Central Prohibition Committee in 1889, and in 1890 was elected to the Prohibition State Committee, on which he served as secretary and treasurer from 1891 to 1902. For nine years (1902-11) he was State chairman of Illinois. He was a member of the National Prohibition Party Committee from 1908 to 1916 and in the latter year was the Prohibition candidate for United States Senator from Illinois. **Mrs. Wilson** was a member of the National Committee in 1920-24.

In 1903-05 Wilson was secretary and manager of the United Prohibition Press. He was elected a member of the Illinois House of Representatives in 1904. In 1912 he was president of the Prohibition Trust Fund Association of Illinois. In 1910-18 he was president of the Lincoln Temperance Press and manager of the Lincoln Temperance Chautauqua System, organized primarily to carry on

propaganda for temperance and Prohibition and operating in sixteen States. From 1904 to 1911 he was treasurer of the Temperance Society of the Methodist Episcopal Church. He was a member of that Society (now the Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church) for sixteen years.

For several years he was vice-president of the World's Prohibition Confederation. In 1919-29 he was national field director of the Near East Relief movement, and since 1929 he has been national secretary of the Golden Rule Foundation. At the present time (1930) Wilson is associated with Charles R. Jones, formerly treasurer of the National Lincoln Chautauqua System, in the American Business Men's Prohibition Foundation, formed for the purpose of collecting and disseminating facts on the effects of the Prohibition law on American business and commerce. He is also a member of the Joint Committee for the Enforcement of the Eighteenth Amendment.

Wilson is the author of the "Prohibition Hand Book" (1900) and the "American Prohibition Year Book" (1901-10). He resides at Evanston, Ill.

WILSON, ANDREW. American attorney and Anti-Saloon League official; born in Fountain County, Ind., Jan. 4, 1865; educated in the public schools, at Kansas Normal School and Business Institute, Kansas Normal College (B. S. 1885; B. A. 1886; M. A. 1890), Georgetown University (LL. M. 1891), Yale University (LL. M. 1892; D. C. L. 1893), and George Washington University (Ph. D. 1904). He was admitted to the bar in 1891 and since 1893 has been engaged in the practise of law in Washington, D. C. He married Margaret DeVan, of Washington, D. C., Oct. 30, 1891.

ANDREW WILSON

Wilson lived in Kansas from 1879 to 1888 and became interested in the Prohibition movement there. In 1888, while an employee of the War Department at Washington, D. C., he entered into active temperance work. In the fall of 1893 he became a member of the executive committee of the newly-organized Anti-Saloon League of the District of Columbia and since that time he has been associated with the work of that body. In 1908 he drew and filed the certificate incorporating the District League, of which he served as president, 1908-09, as secretary, 1909-10, and again as president from 1910 to the present time (1930). He was one of the signers of the call for the convention held in Washington in December, 1895, at which the Anti-Saloon League of America was organized, and he is a member of the board of directors of that organization. He is Washington representative of the American Temperance Board of the Disciples of Christ, and is identified with the National Legislative Conference and other Prohibition organizations.

As attorney and president of the District of Columbia League, Wilson has been officially connected with almost all the important temperance legislation presented to Congress since 1893. He was a member of the consulting group of attorneys that passed upon the Littlefield bill and upon the constitutionality of the Webb-Kenyon bill in its final draft. He was chairman of the committees of the allied temperance organizations which procured the present Sheppard Prohibition law in the District of Columbia, and the Jones-Works Excise Law. He was also largely responsible for the investigation of the Excise Board by a committee of the Senate in 1915, in which the Board was found to have violated the law in every instance charged by the Anti-Saloon League. In 1915 he was a member of the National Constitutional Prohibition Amendment Commission (Commission of Nineteen), and the National Prohibition Law was planned and outlined in his office, in collaboration with Albert E. Shoemaker, attorney, and Edwin C. Dinwiddie, legislative superintendent, of the National League.

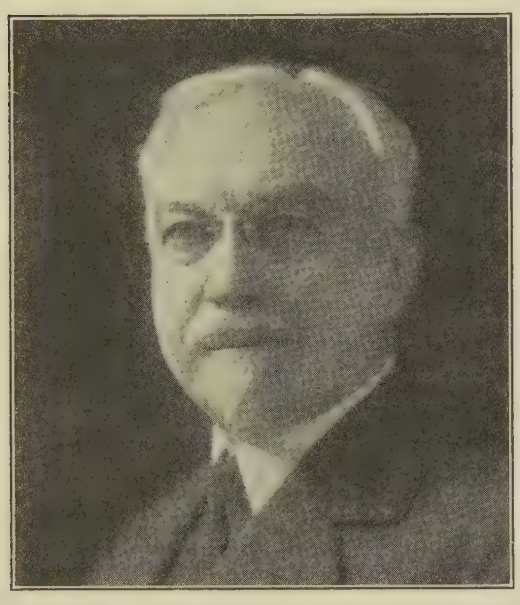
During 1924-25, at the request of the Department of Justice and the Treasury Department, Wilson represented Secretary Mellon, the Commissioner of Internal Revenue, and the Prohibition Commissioner in numerous suits brought against them in the Supreme Court of the District, under the Prohibition law, winning 26 of the 31 cases tried. At his suggestion the Treasury Department adopted the policy of requiring advance proof of the use to which denatured alcohol was to be put before permitting withdrawals.

Wilson has been threatened, boycotted, and condemned by the liquor interests and also offered lucrative employment by them. He has been both denounced and commended in Congress and from the pulpit and press. His loyalty, however, has always been unquestioned, and his work for Prohibition has been entirely without monetary consideration.

Wilson is an occasional contributor to periodical literature and is a lecturer on legal problems at Howard (D. C.) University Law School.

WILSON, CLARENCE TRUE. American Methodist Episcopal clergyman and Prohibitionist; born at Milton, Del., April 24, 1872; educated in the high school at Princess Anne, Md., at Wilmington (Del.) Conference Academy, St. John's (Md.) College, University of California (A.B. 1894), and McClay (Cal.) College of Theology (B. D. 1895). He has received the following honorary degrees: Ph. D. from San Joaquin Valley (Cal.) College in 1897; D.D. from St. John's College in 1900; and

LL.D. from Washington (Md.) College in 1900. He entered the ministry of the Methodist Episcopal Church, being ordained deacon in 1890 and elder in 1892, and held the following pastorates: Seaford, Del. (1890-92); Seacliff, N. Y. (1892-94); in California at Pasadena (1894-97), Santa Monica (1897-98), and San Diego (1898-1902); and Portland, Ore. (1902-10). He married Maude Akin, of Portland, Ore., in 1900.



REV. CLARENCE TRUE WILSON

Wilson's father was the Rev. John A. B. Wilson, Methodist minister, organizer of the Prohibition party in Delaware, and noted temperance pioneer. Clarence True Wilson entered temperance work at the age of sixteen, when he was appointed lecturer and organizer for the Good Templar Order in Delaware. Two years later he became secretary of the Prohibition party committee of that State. In 1896, while pastor at Pasadena, Cal., he was nominated for Congress in the First California District. During his pastorate at Portland, Ore., he was made president of the Oregon Anti-Saloon League, and he promoted a local-option law in an active campaign. In his various pastorates he devoted the first Sunday evening in each month to a discussion of temperance and civic reform.

He is a popular platform speaker, and for many years he took part in Prohibition campaigns in every section of the country. In 1910 he was made general secretary of the Methodist Church Temperance Society, which developed under his leadership into a highly efficient organization. In 1916 the name of the Society was changed to the Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church, and Wilson was retained as secretary, which position he still (1930) holds. He is, also, joint editor with Deets Pickett, of the *Voice*, organ of the Board, and of the *Clip Sheet*. In 1928 he was made vice-president of the National Conference of Organizations Supporting the Eighteenth Amendment, and in 1929 he became vice-president of the International Reform Federation. He was the originator of the project for the Methodist Building in Washington, D. C., as headquarters for temperance forces.

Wilson is the author of numerous temperance pamphlets and books, among which are: "The Things That Are To Be" (1899); "Prohibition Versus High License" (1911); "A World Vision of the Temperance Reform" (1911); "Dry or Die; The Anglo-Saxon Dilemma" (1913); "The Case for Prohibition"; and, in collaboration with Deets Pickett and Ernest Dailey Smith, of the "Cyclopaedia of Temperance, Prohibition, and Public Morals" (1915).

WILSON, FRANCIS. Australian business man, musician, and temperance leader; born at Sydney, New South Wales, Feb. 10, 1879; educated in the State schools of his native city. For a number of years he was an organist, choirmaster, and conductor of choral societies; later he engaged in commercial pursuits. On April 14, 1906, he married Florence Hudson.

Wilson was early interested in the temperance movement, joining a Band of Hope at the age of ten. He became a member of the New South Wales Alliance in 1910 and was leader of its Speakers' Team in 1914. He was president of the Burwood No-Licence League in 1913 and of the Concord No-Licence League in 1915. In March, 1917, at the request of his Prohibition associates, he relinquished his position as general manager of a successful business enterprise to become secretary and manager of the Victorian Alliance, and editor of its official organ, the *Advance*. These positions he filled ably until the Alliance was absorbed into the Victorian Anti-Liquor League in 1920.

WILSON, GEORGE BAILEY. English statistician, editor, and temperance official; born at Kendal, Westmoreland, Sept. 21, 1863; educated at the Friends' School (Kendal), at Oliver's Mount School (Scarborough), and at London University (B.A.

GEORGE BAILEY WILSON

1882). He was also Clifford's Inn and Daniel Reardon Prizeman in 1887, and Howard Medalist of the Royal Statistical Society in 1911. In 1887 he passed his final examination for solicitor, and for the next 22 years he practised that profession in London and Birmingham. He married Miss Margaret Whitridge Davies, of Oswestry, Shropshire, in 1904.

Since 1900 Wilson has been active in the promotion of the cause of temperance and Prohibition in the British Isles. In that year he became a member of the United Kingdom Alliance at Birmingham, rendering yeoman service to that organization by conducting the Floodgate Street inquiry before the local licensing justices. He assisted in the campaign for Mr. Asquith's Licensing bill in 1908, and in May, 1909, was appointed secretary of the U. K. Alliance. In 1919 he was made political and literary secretary of the Alliance, and also became a member of the Executive Committee of the World League Against Alcoholism. Wilson has served for many years as editor of the annual "Alliance Year Book and Temperance Reformers' Handbook," and has annually furnished statistics of the Kingdom's Drink Bill, which have been published in the *Alliance News* and in the London *Times*. He has participated actively in numerous national and international temperance gatherings, acting as delegate to the International Congresses Against Alcoholism in 1909, 1911, and 1921. He prepared an important paper on "The Relation of Drink to Pauperism," which was read by Dr. Robert Hercod at the Eighteenth Congress at Tartu in 1926. He is a member of the Permanent Committee of the International Congresses. His present address is 1 Victoria Street, Westminster, London, S. W. 1.

WILSON, HENRY. A Vice-President of the United States; born at Farmington, N. H., Feb. 16, 1812; died in Washington, D. C., Nov. 22, 1875. He was born Jeremiah Jones Colbaith, but changed his name to Henry Wilson when he became of age. Wilson had practically no early schooling. He took up the shoemaker's business at Natick, Mass., where in two years he earned enough to return to New Hampshire and study in the academies at Stafford, Wolfeboro, and Concord. Upon his introduction into politics he was known as the "Natick cobbler."

He became an Abolitionist in 1835, campaigned for Harrison in 1840, and in 1841-42 served (as a Whig) in the Massachusetts House of Representatives. Commencing in 1844, he served three terms in the State Senate, where he vigorously condemned slavery and the extension of the liquor traffic. For two years he edited the *Boston Republican*, and made it a Free-soil party organ. He was State chairman of the Free-soil party (1849-52), and again a member of the Massachusetts Senate (1850-53). In 1853 he attended the Massachusetts constitutional convention and was defeated as the Free-soil candidate for governor. He was sent to the United States Senate in 1855 and remained in that body until 1873. During the Civil War he served as chairman of the Committee on Military Affairs. He was elected to the Vice-Presidency under Grant. Inaugurated in 1873, he was stricken with paralysis and died without completing his term. He was the author of a number of works on the slavery question.

Vice-President Wilson believed firmly in total abstinence, and aggressively opposed the extension of the liquor traffic. In 1867, with regard to the proposed repeal of the Massachusetts prohibitory law, he said that he would rather vote to repeal the constitutional amendment making slavery forever impossible in America than vote to repeal the Massachusetts prohibitory law and pass a license law instead. In that same year he aided in the reconstruction of the CONGRESSIONAL TEMPERANCE SOCIETY, of which organization he served as president for a term.

As a United States Senator, in a speech made before Congress on May 27, 1862, opposing the liquor-license bill, he said:

> My reason for making this motion is that I do not think any man in this country should have a license from the Federal Government to sell intoxicating liquors. I look upon the liquor trade as grossly immoral, causing more evil than anything else in this country, and I think the Federal Government ought not to derive a revenue from the retail of intoxicating drinks. I think if this section remains in the bill, it will have a most demoralizing influence upon the country, for it will lift into a kind of respectability the retail traffic in liquors. The man who has paid the Federal government twenty dollars for a license to retail ardent spirits will feel that he is acting under the authority of the Federal government, and that any regulations, state or municipal, interfering with him, are mere temporary or local arrangements, that should yield to the authority of the Federal government.

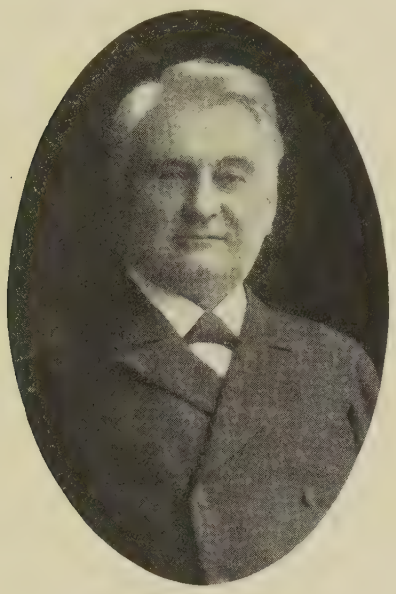
WILSON, HENRY JOSEPH. English Member of Parliament and temperance advocate; born in the Radford district of Nottingham, April 14, 1833; died June 29, 1914. He was educated at London University and became prominent in the commercial life of Sheffield, where he resided for a number of years. In 1859 he married Charlotte Cowan, of Edinburgh. For over 50 years Wilson devoted the greater part of his time and means to politics and social reform. He was prominent in the Liberal party in Sheffield and was a Liberal Member of Parliament for the Holmfirth Division of Yorkshire from 1885 to 1912. He was a member of the Departmental Committee on Regulation of Prostitution in India in 1893-95, and of the Royal Commission on Opium in India in 1893. In 1871 he attained prominence as a supporter of the work of Mrs. Josephine Butler, who lectured in Sheffield on the Contagious Diseases Act. Afterward he visited America on behalf of the Federation for the Abolition of the State Regulation of Vice.

Wilson was a lifelong abstainer, and delivered many addresses before temperance organizations in and around Sheffield. He supported temperance legislation in Parliament and was a great friend of Sir Wilfrid Lawson. He was for many years a vice-president of the United Kingdom Alliance, and subscribed generously to the cause. In 1898 he created considerable consternation in conservative temperance circles by opposing a measure to prohibit sale of liquor to children on the ground that it was the lesser evil to sell to a child who would return home with a pail of beer than to a parent who would remain in the public house and become intoxicated.

Mrs. Wilson was one of the promoters of the Sheffield Woman's Christian Temperance Association in 1874, and from 1894 to 1896 was president of the Women's Total Abstinence Union.

WILSON, JOHN (ALFRED BANUM). American Methodist Episcopal clergyman and temperance pioneer; born at Milton, Del., Sept. 30, 1848; died at Grass Valley, Cal., April 30, 1905. His father, John P. Wilson, was a sea captain, and the

son was a sailor before the mast from his twelfth year. He studied Greek and Latin in the forecastle, and at seventeen was a mate. At eighteen he was converted and two years later became a Methodist circuit preacher in Sussex County, Delaware. He married Mary Jefferson in 1871.



REV. JOHN A. B. WILSON

He served circuits in Delaware and Maryland and was for nine years a presiding elder, after which he held the following pastorates: Eighteenth St. Church, New York city (1892-96); First Church, Los Angeles, Cal. (1896-98); Howard St. Church, San Francisco, Cal. (1898-1905).

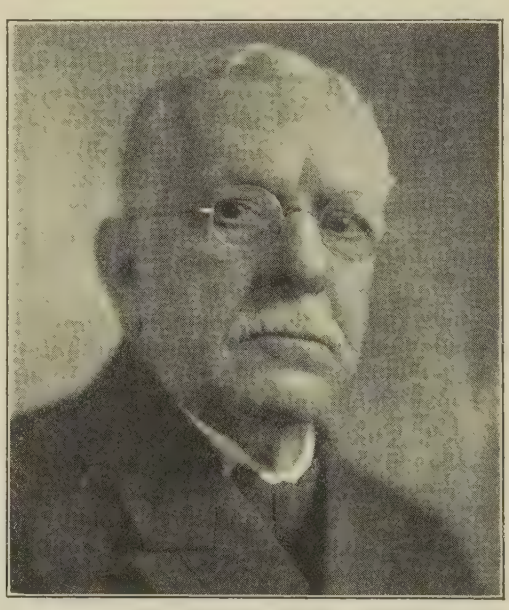
Wilson was an abstainer, even in his sailor days, and advocated uncompromising Prohibition from his pulpit, conducting temperance campaigns wherever he preached. He helped to organize the Prohibition party in both Maryland and Delaware. He was one of the first of the temperance pioneers to receive bodily injury. In 1874, while conducting a campaign against the saloons in Leipsic, Del., he entered a barroom with an officer and was struck on the head with a ten-pound weight, causing a nervous injury from which he never fully recovered.

His son, Clarence True Wilson, also a Methodist Episcopal minister, and a leader of the Prohibition cause to-day, has ably carried on his father's tradition in the Methodist Church, the Anti-Saloon League, and the temperance press.

WILSON, LUTHER BARTON. An American bishop of the Methodist Episcopal Church and president of the Anti-Saloon League of America; born in Baltimore, Md., Nov. 14, 1856; died there June 4, 1928. He was educated in the public schools of Baltimore, at Dickinson College (A.B. 1875; A.M. 1878), and at the University of Maryland Medical School (M.D. 1877). He was the recipient of the following honorary degrees: From Dickinson College (D.D. 1892; LL.D. 1904); Syracuse University (L.H.D. 1912); and Wesleyan (Conn.) University (LL.D. 1913).

For a time he engaged in the practise of medicine with his father in Baltimore but gave it up to enter the ministry. In March, 1878, he was admitted to the Baltimore Conference of the Methodist Episcopal Church and assigned to the Hancock circuit in Western Maryland. His ability led to rapid promotion and he was successively appointed to important churches in Woodberry and Baltimore, Md., and in Washington, D. C. He married Louisa J. Turner of Baltimore, Md., Feb. 17, 1881. In 1894 he was made presiding elder in the Washington district, serving for six years, afterward serving for three years as pastor of Foundry Church in Washington. In 1903 he was made presiding elder in the Baltimore district. In May, 1904, he was elected bishop at the General Conference held at Los Angeles, Cal., and served successively in the districts of Chattanooga, Tenn., Philadelphia, Pa., and New York city.

Always interested in temperance reform, Wilson was one of the leaders in the movement that led to the founding of the Anti-Saloon League of America. He was active in the formation of the District of Columbia League, in June, 1893, and served as its second president. On the subject of a National League he held various conferences with the Rev. A. J. Kynett, D.D., then head of the temperance forces in the Methodist Church, Archbishop Ireland, of the Roman Catholic Church, and other temperance leaders. Upon the formation of the Anti-Saloon League of America in Washington, Dec. 18, 1895, he was made one of the original vice-presidents and served in that capacity until 1901, when he became president. He remained in this office until December, 1921, when he resigned on account of other pressing duties. Elevated to the episcopacy in 1904, Bishop Wilson brought to the League not only the prestige of his ecclesiastical position, but a far-reaching vision and sound judgment, that won innumerable friends for the cause to which he devoted himself.



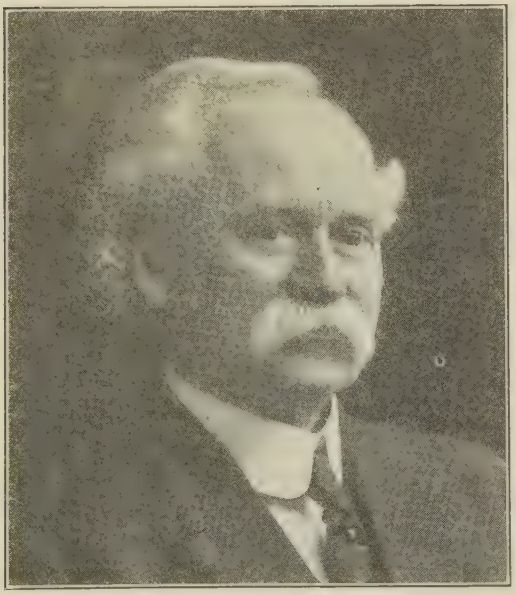
BISHOP LUTHER B. WILSON

WILSON, MARY BRACE. American teacher and Prohibition leader; born at Millstone, N. J., June 29, 1860; educated in the public schools and at the State Normal School, Trenton, N. J. She taught for two years at Bellewood Seminary, Anchorage, Ky. (1879-80); and in New Jersey at Atlantic City (1880-82), Long Branch (1882-83), Blackwood (1885-86), and New Brunswick (1886-87). Miss Brace married Edgar C. Wilson, of Grenloch, N. J., Sept. 26, 1888.

She began temperance work when she affiliated with the Woman's Christian Temperance Union in Hartford, Conn., serving during 1904-05 as president of the Hartford Union. In 1906 she removed to Philadelphia, Pa., where she joined the Southwest Philadelphia W. C. T. U., serving from 1906 to 1908 as recording secretary and from 1908 to 1912 as president. From 1911 to 1915 she was also vice-president of the Philadelphia County Union, and during 1906-1914 she was National W. C. T. U. superintendent of the Department of Work Among Foreigners. She developed this work, securing the cooperation of various foreign-language periodicals in publishing articles on the drink evil.

Mrs. Wilson later returned to Connecticut and again took an active part in W. C. T. U. work in that State, raising the Jubilee Fund and an extra State fund in 1919. In the same year she was made president of the Connecticut Union, serving until 1924, when she was named vice-president at large. In 1928 she again served as president of the State Union, and in that position helped to defeat efforts to repeal the State Prohibition enforcement code. She has also taken a deep interest in the work of the World's W. C. T. U., and has attended several of its conventions.

WILSON, SAMUEL. American business man, editor, and temperance advocate; born at Geneva, Ill., March 1, 1850; died at Jersey City, N. J., Oct. 16, 1927. He was educated in the public schools of Geneva, and obtained employment in a Chicago printing-office. He was a partner in a business enterprise which was destroyed by the Chicago fire of 1871. In that year he married Mary Jones, of Geneva. In 1874 he entered the employ of the Pullman Company where he remained for 31 years, advancing to an important official position. The later years of his life were devoted to the cause of temperance.



SAMUEL WILSON

Wilson was an abstainer from early youth, and for 25 years was an active adherent of the Prohibition party. In 1906 he organized a Civic Righteousness Federation in Hudson County, New Jersey, for the purpose of compelling respect for the law on the part of the 2,300 dram-shops of Jersey City, Hoboken, and Bayonne. The campaign that ensued made his name a terror to the law-breaking saloon-keepers of the State.

In 1910 he became convinced that non-partizan methods were the most effective in securing Prohibition and he entered the service of the Anti-Saloon League as assistant State superintendent for New Jersey and editor of the New Jersey edition of the *American Issue*. Editorially able, he was also zealous and shrewd, and became the bane both of the saloon-keeper and of the easy-going public official who winked at liquor-law violations. Among his notable achievements, which were accomplished largely through the press, were his exposure of a liquor ring in Newark and his work in 1918 for the New Jersey local-option law.

WILSON, (THOMAS) WOODROW. Twenty-eighth President of the United States; born at Staunton, Va., Dec. 28, 1856; died at Washington, D. C., Feb. 3, 1924. His father, the Rev. Thomas Wilson, a Presbyterian minister, removed with his family to Atlanta, Ga., in 1858; in 1870, to Columbia, S. C., and in 1874 to Wilmington, N. C. Woodrow was educated in the local schools, at Davidson College, N. C., at Princeton University (A.B. 1879), and in the Law School of the University of Virginia (1879-80). In 1882-83 he practised law at Atlanta, Ga., and then studied jurisprudence, history, and political science at Johns Hopkins University (Ph.D. 1886). In 1885 he became associate professor of history and political science at Bryn Mawr College, and in 1888 he was appointed to a similar position at Wesleyan University. In 1890 he became professor of jurisprudence and politics at Princeton University, of which institution he was elected president on Aug. 1, 1902.

While associated with Princeton Wilson displayed great interest in the political questions of the day. He took a prominent part in Democratic politics in New Jersey, and in 1910 was nominated for the governorship of the State. He was elected on a reform platform, and then resigned the presidency of Princeton. As governor he successfully carried through a series of reform measures, which increased his popularity and brought about his nomination as Democratic candidate for the Presidency of the United States at the National Convention held in Baltimore, Md., in 1912. Owing to a split in the Republican party and the consequent division of votes, Wilson was elected President in November of that year, and inaugurated March 4, 1913. As President, Wilson was supported by a Democratic majority in Congress and was thus able to carry through legislation he had advocated in his campaign.

Elected President of the United States

President Wilson's foreign policy was not so fully supported as his program for domestic social reform. He succeeded in inducing Congress to repeal the act exempting American coastwise shipping from the payment of Panama Canal tolls (1914). His policy in the Philippines was much criticized, as was also his action in taking over the Custom-house in Nicaragua and Haiti, establishing over the latter a virtual protectorate in 1915, in the landing of marines in San Domingo in 1916, and his policy with regard to Mexico.

During the revolution against Madero in Mexico (1913) Wilson was opposed to formal intervention, which was urged by both American and foreign commercial interests. He refused to recognize Huerta as president of Mexico on the ground that he had obtained his office through usurpation and assassination, but would not interfere, adopting instead a policy of "watchful waiting" for the Mexicans to settle their own troubles. He was finally forced to occupy Vera Cruz, however, in retaliation for affronts offered to American sailors in Tampico, and, in the taking of the city, a number of American troops were killed. After the withdrawal of Huerta, Wilson recognized Carranza as president of Mexico (1915) and renewed diplomatic relations with that country. Later, raids of Mexican revolutionists under Pancho Villa into American territory caused President Wilson to authorize a punitive expedition against Villa which was unsuccessful, but American troops patrolled the border for many months thereafter.

His Attitude toward Mexico

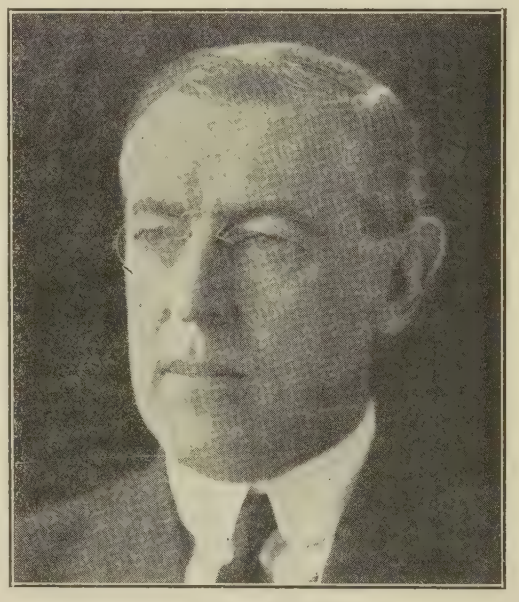
At the outbreak of the World War (1914) President Wilson issued a proclamation of strict neutrality, and later appealed to the people to be impartial in thought and action, insisting that the United States was in no way concerned. He also opposed any change in military policy when members of Congress attempted to secure the adoption of a program of "preparedness." American interests soon became involved, however, with both sides of the belligerents, and a serious diplomatic controversy arose with Germany regarding the submarine warfare launched by that nation.

The proclamation of a "war zone" around the British Isles, in which Germany threatened to torpedo merchant vessels, with consequent danger to the lives of neutrals, led President Wilson to send a note to Germany that she would "be held to strict accountability" for the lawless acts of submarine commanders in sinking American ships and causing the loss of American lives. The negotiations were followed by a series of submarine attacks which culminated in the sinking of the "Lusitania" (May 7, 1915), with the loss of more than 100 American lives. Public indignation was aroused by this outrage, and a large part of the American public demanded that America enter the war against Germany; but President Wilson reiterated his pacific determination, stating that a man might be "too proud to fight."

Wilson's patience with the evasions of the German Government and the continued sinking of American ships by submarines led to bitter attacks on his policy of conciliation, which was stigmatized as cowardly. He persevered, however, and obtained from Germany a promise (Sept. 1, 1915) that no more ships should be sunk without warning, meanwhile continuing his efforts to induce Germany to abandon her submarine campaign entirely. The sinking of the "Sussex" (March 24, 1916) brought the issue with Germany to a head. The President waited three weeks and then sent an ultimatum to Germany to the effect that, unless the submarine campaign was dispensed with, the United States would sever diplomatic relations. As a result Germany virtually agreed not to sink ships without warning.

With this diplomatic victory Wilson fought his second Presidential campaign on the slogan "He kept us out of war," and thereby won reelection (1916), although the Republicans criticized his whole foreign policy.

On Dec. 18, 1916, Wilson sent identical notes to the belligerents asking them to state their terms of peace. The German reply was evasive, while the Allies refused to consider peace until Germany should offer complete restitution, full reparation, and effectual guarantees. He then (Jan. 22, 1917)



WOODROW WILSON
—Copyright Baker Art Gallery, Columbus, O.

expounded his basis for enduring peace, namely, the League of Nations, limitation of armaments, and peace without victory; but the plan was frustrated by the renewal of the German submarine war. On Jan. 31, 1917, the German Ambassador, Von Bernstorff, announced to the President Germany's intention to renew the war, and four days later Wilson gave him his passports. The President did not break with Germany, but asked the country for armed neutrality, to permit the arming of merchant vessels. This was frustrated by a filibuster in Congress. The sinking of American ships was renewed, and on April 2 the President asked Congress to declare a state of war with Germany. The war measure was passed by the Senate on April 4 and by the House on April 6. The President reorganized the army, appointing General Pershing as head of the American ex-

Asks Congress to declare War on Germany

peditionary forces. He secured the establishment of the Food and Fuel Administration for the control of these necessities, the War Industries and various other boards, and brought the railroads, telegraphs, telephones, and other lines of business under Government control. He also enumerated "fourteen points" which he considered necessary for a just and lasting peace (Jan. 8, 1918). These, with his later recommendations, were ultimately accepted as the basis of peace. The chiefs of the Allies hesitated to accept the "Fourteen Points," fearing that the advantages of victory might be thrown away. They finally yielded to the diplomacy of Colonel House, who represented President Wilson at Paris; and it was on the understanding that the "Fourteen Points" (reservation made of "freedom of the seas" and inclusion of Germany's promise to make full reparation) should be the basis of peace that the Armistice was granted to Germany.

His Fourteen Points

President Wilson decided to go to Paris, feeling that his presence there was necessary if the Peace Conference was not to be dominated by old-style diplomatic practises. He sailed from New York on the "George Washington" Dec. 4, 1918, arriving in Paris Dec. 15. He was received in Paris, London, and Rome with great enthusiasm, and for the moment was the popular hero, both in the Allied and the enemy countries. He won an early victory when Congress adopted the principle of the League of Nations as a basis of peace, and later won unanimous approval for the preliminary draft of the Covenant. He returned to America in February, and was much disappointed to find opposition to the League in the Senate and public opinion apathetic on the subject.

Attends Peace Conference in Paris

Wilson returned to Paris in March, and then secured insertion in the Covenant of an amendment required by American sentiment and the approval of the Conference to the final draft of the Covenant. The treaty was signed June 29, and on the next day Wilson sailed for home.

Wilson's physical strength was much weakened by the strain of the Peace Conference. The Foreign Relations Committee would not recommend ratification without reservations and, in the hope of winning popular support, Wilson started on a lecture-tour of the West to explain the treaty. He traveled 8,000 miles, in 17 States, making 40 addresses in 22 days, and aroused much interest in the treaty in the West; but the effort overtaxed his strength, and at Wichita, Kan., he was taken ill and forced to abandon the rest of the trip. He returned to Washington, where he suffered a complete nervous collapse, and for many months thereafter he was confined to his bed. On Nov. 13 the Senate adopted the reservations which Wilson had declared would nullify the treaty. The President then urged the Democratic members to oppose ratification with reservations, and this was done, the treaty being defeated Nov. 19. Subsequently efforts were made to arrange a compromise, and Wilson agreed to accept mild reservations on Art. X. of the Covenant, while the Republicans agreed to soften the language of the reservations. Neither side would yield enough, however, and on March 19, 1920, the final vote was taken on the ratifying resolution, with strong reservations on Art. X. Wilson again urged the Democratic members to defeat it, and it failed of the necesary two-thirds majority, the vote being 57 to 37.

Health Breaks down on Speaking-tour

In the Presidential election of 1920 illness prevented Wilson from taking active part in the campaign, and the Republicans won an overwhelming victory in the election of Warren G. Harding for President and Calvin Coolidge for Vice-President. During the year Wilson was granted the Nobel Peace Prize for his efforts in ending the World War. He left the White House March 4, 1921, and after his retirement lived quietly in Washington, refraining from all political action. He never regained his health, growing gradually weaker until his death (1924). He was twice married: (1) On June 24, 1885, to Ellen Louise Axson (d. 1914), of Savannah, Ga.; (2) On Dec. 18, 1915, to Mrs. Edith Bolling Galt, of Washington, D. C.

President Wilson's views regarding temperance and Prohibition have been the subject of much controversy. Of Scotch ancestry, and, as stated above, the son of a Presbyterian minister, Wilson was brought up in a religious and temperate atmosphere, and while not always a total abstainer, he was moderate in the use of alcoholic liquors. After he entered political life a number of attempts were made to secure an expression of opinion on the subject from him, Joseph P. Tumulty, secretary to Wilson, in "Woodrow Wilson as I Know Him" (pp. 410-411), quotes the following letter from Governor Wilson to Thomas P. Shannon, State superintendent of the Anti-Saloon League of New Jersey:

His Views on Prohibition

Executive Office,
Trenton, New Jersey.

I am in favor of local option. I am a thorough believer in local self-government and believe that every self-governing community which constitutes a social unit should have the right to control the matter of the regulation or of the withholding of licenses.

But the questions involved are social and moral, not political, and are not susceptible of being made parts of a party programme. Whenever they have been made the subject matter of party contest they have cut the lines of party organization and party action athwart, to the utter confusion of political action in every other field. They have thrown every other question, however important, into the background and have made conservative party action impossible for long years together.

So far as I am myself concerned therefore I can never consent to have the question of local option made an issue between political parties in this state. My judgment is very clear in this matter. I do not believe that party programmes of the highest consequence to the political life of the state and of the nation ought to be thrust on one side and hopelessly embarrassed for long periods together by making a political issue of a great question which is essentially non-political, non-partisan, moral and social in its nature.

This Declaration in support of local option was highly applauded by the liquor interests, and it was used in a number of State campaigns to show that Wilson favored local action as opposed to State-wide Prohibition. During campaigns in Maine and Texas in 1911 for State-wide Prohibition the Wilson statement was published widely, to influence voters against Prohibition; and dry advocates in those States, fearing it would injure their cause, wrote Wilson for his opinion on the subject. In reply, Governor Wilson wrote E. W. Grogan, of Byers, Texas, as follows:

STATE OF NEW JERSEY
Executive Department

July 6, 1911.

My Dear Mr. Grogan:

You mistook me if you thought that I was treating

your first letter as a communication of a politician, or if you supposed that I was trying to avoid the important question you put to me. The reply I made was made in all sincerity. I believe that for some states state-wide prohibition is possible and desirable, because of their relative homogeneity, while for others I think that state-wide prohibition is not practicable. I have no reason to doubt from what I know of the circumstances that state-wide prohibition is both practicable and desirable for Texas. In my reply to you I was only trying to state what I think must be always kept in mind, the wide divergence of conditions which make it impossible to reply to any single question like those of prohibition in terms which would fit the whole country.

With much respect, cordially and sincerely yours,
(Signed) WOODROW WILSON.

Mr. E. W. Grogan, Byers, Texas.

In the Maine campaign the Rev. Henry N. Pringle, of Waterville, Me., wrote Governor Wilson, under date of Aug. 11, 1911, asking for a statement in favor of State-wide Prohibition, to counteract the effect of wet use of the former statement favoring local option. Wilson's reply was in part as follows:

I thank you for your friendly and candid letter of August eleventh and regret very much to say in reply that I do not believe in the state wide prohibition. . .

Although regarded as favorable to temperance, Wilson was not a Prohibitionist. After his election to the Presidency and shortly before his inauguration Wilson's attitude on the drink problem was explained by Dudley Field Malone at a dinner of the American Wine Growers' Association at the Waldorf-Astoria, New York, Feb. 27, 1913. Malone was a close personal friend of Wilson and had spoken in his behalf on some of his campaign trips throughout the country. According to the Chicago *Examiner* of Feb. 27, Malone's statement was as follows:

I feel that I know Mr. Wilson's views on the temperance question intimately. The President-elect is a temperance advocate. but he is not a prohibitionist. He does not believe in a man taking too many drinks. He does not object if a man takes light drinks moderately.

In his car at Denver after his appearance there during the campaign, Mr. Wilson partook of a Scotch whisky with seltzer. Later, in Milwaukee, a city where beer is drunk and where the proportion of drunkenness is lower than in any other American city, Mr. Wilson went to a cafe with some of those accompanying him on the trip. There Mr. Wilson drank a highball and a couple of glasses of beer.

In spite of these wet statements, shortly after President Wilson's inauguration a report was sent from Washington that the Wilson régime would be dry. However, in the beginning of the Wilson administration, the White House was not entirely dry, as press reports predicted, although at one of the first State dinners, given by Secretary Bryan in honor of Mr. James Bryce, Ambassador from Great Britain, no wine was served. According to Mrs. Elizabeth Jaffrey, housekeeper at the White House during the Wilson administration, wine was used in the White House at all official functions, previous to Prohibition.

His Personal Abstemiousness

Of President Wilson, however, she records that "he drank very little, and then only at formal dinners when it was almost impossible for the President of the United States not to touch his champagne." After Prohibition, however, she writes that:

With the coming of national prohibition in the fall of 1919, the custom of serving wine at State dinners was of course abolished. From the day of the amendment no liquor was served at the White House at official or semi-official or even private dinners. . .

While President Wilson was attending the Peace Conference, he was the guest at an official luncheon at which, in responding to a toast of the President of France, he raised a glass of water. He drank no wine at the function. Explaining his action to the French, Dr. Cary Grayson, the President's physician, said that Mr. Wilson never drank wine or alcoholic liquor of any kind. The comment of the European press was very favorable regarding the President's action, commending his observance of the Prohibition that his people had imposed upon their soldiers. The *Croix Bleue* ("Blue Cross"), a Swiss paper, called it a historic moment, a "sign of the new time coming when the welfare of the people will prevail over private interests."

Regarding President Wilson's attitude on the adoption of Prohibition, Tumulty, in his book "Woodrow Wilson As I Know Him," says that during the discussion of the Prohibition Amendment in Congress the President maintained toward it an attitude of absolute neutrality; and he denies that Wilson was in any way interested in its introduction.

The Lever Food bill, containing a clause for War-time Prohibition, passed the House, but was blocked in the Senate by the brewing influences. There were sufficient dry votes in the Senate to pass the measure if it could be brought to a vote, but this was prevented by a filibuster carried on by wet Senators. It was imperative that the Food bill be passed at once, and it soon became evident that the measure would be delayed indefinitely unless the Prohibition clauses were eliminated. Accordingly President Wilson wrote a letter to the leaders of the Anti-Saloon League, requesting them to withdraw the Prohibition clauses. The President's request was heeded and War-time Prohibition was defeated (June, 1917).

Irving Fisher, in "Prohibition at its Worst," p. 10, states that it was as an indirect result of the defeat of War-time Prohibition that Constitutional Prohibition came about.

Wilson was opposed to the enactment of War-time Prohibition. Regarding this, Tumulty (*id.* pp. 412-413) writes as follows:

He deeply resented and strenuously opposed the passage of war-time prohibition as uncalled for and unnecessary. In his opinion, it was not a food-conservation measure, but an out-and-out attempt by the anti-saloon forces to use the war emergency to declare the country "dry" by Congressional action. There was another reason for his attitude of opposition to war-time prohibition. He believed with an embargo placed upon beer, the consumption of whisky, of which there were large stocks in the country, would be stimulated and increased to a certain extent. In this opinion he was supported by Mr. Herbert Hoover, Food Administrator. . .

War-time prohibition was ingeniously made part of the Agricultural Appropriation Bill, which contained many items necessary for the effective prosecution of the war. So strongly did the President feel about the matter, that I am frank to say that if war-time prohibition had stood alone and was disconnected from any other bill, I believe it would have been vetoed.

War-time Prohibition

After the Armistice, agitation at once began, inspired by the "dry" advocates throughout the country, to prolong war-time prohibition, but the President felt that the object and purpose of war-time prohibition, if any ever existed, having been served, it was only right, proper, and fair that there should be an immediate repeal of it, and that only resentment and restlessness throughout the country would follow the attempt to prolong war-time prohibition beyond the time provided in the statute which created it. . .

In contradiction to the statement of Tumulty that President Wilson was opposed to War-time Prohibition the "Alliance War Almanack for 1918" (p. 14) cites a letter of the President, acknowledging the receipt of Prohibition resolutions passed by the First Presbyterian Church of Chicago, in which he wrote: "It gives me great pleasure to ac-

knowledge the receipt of your resolutions. Such attitude cheers my heart in times like the present. I hope Congress will respond to your desire."

After the Armistice and the return of many of the American troops from overseas a clamor arose from the liquor interests for the abolition of War-time Prohibition. Great pressure was brought to bear on President Wilson to raise the ban on wine and beer before the Federal Prohibition Amendment should go into operation, in order to give liquor-dealers an opportunity to dispose of their stocks. On May 9, 1919, Tumulty relates that he sent a cable to President Wilson, who was then in Paris, advising him to raise the embargo on beer. In reply, Tumulty received (May 12, 1919) the following cable:

Paris.
Tumulty, White House.
Washington.

Please ask Attorney General to advise me what action I can take with regard to removing the ban from the manufacture of drink and as to the form the action should take.

WOODROW WILSON.

Tumulty consulted the Attorney-general, and on the same day sent the following reply to the President:

White House, Washington
May 12, 1919

The President of the United States,
Paris, France.

Have consulted Attorney General with regard to removing ban upon manufacture of alcoholic liquor. Am in receipt of a letter from him in which he says: *Quote* The only action you can take until demobilization may be determined and proclaimed, will be to issue a public statement or send a message to Congress declaring that since the purpose of the Act has been entirely satisfied, nothing prevents your lifting the ban on the manufacture and sale of beer, wine, or other intoxicating malt or vinous liquors except the limitations imposed by the Act which maintains it in force until demobilization is terminated after the conclusion of war. *End Quote.*

TUMULTY.

Advocates Restoration of Wine and Beer

Eight days later, May 20, 1919, in a cabled message to Congress President Wilson embodied these suggestions in his recommendation for the removal of War-time Prohibition so far as it applied to wine and beer only. In recommending that the beer and wine feature of the War Prohibition act be repealed the President did not enter into any discussion of the Prohibition issue. His recommendation was as follows:

The demobilization of the military forces of the country has progressed to such a point that it seems to me entirely safe now to remove the restrictions upon the manufacture of wines and beers, but I am advised that without further legislation I have not the legal authority to remove the present restrictions. I, therefore, recommend that the act approved November 21, 1918, entitled "an act to enable the secretary of Agriculture to carry out, during the fiscal year ending June 30, 1919, the purpose of the act entitled 'an act to provide further for the national security and defense by stimulating and facilitating the distribution of agricultural products' " and for other purposes be amended or repealed insofar as it applies to wines and beers.

The President's recommendation created a sensation among all ranks although it was not an entire surprize, as an announcement had been made a short time before by Samuel Gompers, president of the American Federation of Labor, on his return from a visit to President Wilson in Paris, that the President would act for relief of the brewers from War-time Prohibition.

As a result of this recommendation for the repeal of War-time Prohibition, resolutions of protest were adopted by many religious, civic, and temperance bodies and sent to President Wilson and petitions were sent asking Congress to retain War-time Prohibition and provide for strict enforcement of the law.

Wilson was unsuccessful in securing the repeal of War-time Prohibition. Measures were introduced in both the House and Senate in accord with his recommendation; the Senate went on record by vote of 55 to 11 against repeal, and in the House the Judiciary Committee refused by vote of 10 to 2 to adopt a motion to recommend repeal of the act. In spite of the refusal of Congress to act, the liquor interests believed that Wilson would lift the ban on beer and wine; and on June 22, 1919 (according to the *American Issue* of July 5), Congressman L. C. Dyer, of Missouri, informed the House Judiciary Committee that he was certain that the President would rescind the beer and wine provision. Tumulty relates (pp. 418-419) that he cabled the President, urging him to lift the ban on beer and wine before July 1, but was unsuccessful. He then urged him to issue a statement explaining his refusal; and on June 28 he gave out the following statement through Secretary Tumulty:

I am convinced that the Attorney General is right in advising me that I have no legal power at this time in the matter of the ban on liquor. Under the act of Nov. 3, 1918, my power to take action is restricted. . .

This law does not say that the ban shall be lifted with the signing of peace, but with the termination of the demobilization of the troops, and I cannot say that that has been accomplished. My information from the War Department is that there are still a million men in the service under the emergency call. It is clear, therefore, that the failure of Congress to act upon the suggestion contained in my message of the 20th of May, 1919, asking for a repeal of the act of November 21, 1918, so far as it applies to wines and beer, makes it impossible to act in this matter at this time.

When demobilization is terminated, my power to act without congressional action will be exercised.

WOODROW WILSON.

Hailed as Leader of Wet Interests

This statement, giving assurance that the President would declare demobilization ended and War-time Prohibition at an end as soon as possible, was regarded by the liquor interests as giving encouragement to a continuation of their business, as officers would not be so likely to enforce strictly a law which was expected to be repealed at any time. As a consequence, President Wilson was hailed at a wet meeting in Baltimore as the leader of the wet interests. The War ban was not lifted, however, and the Prohibition act went into operation June 30, 1919. In a later statement the President gave an opinion that demobilization would not be completed until ratification of the peace treaty and that War Prohibition would continue until Constitutional Prohibition became effective, as demobilization could not take place before that date.

The same Congress that refused Wilson's appeal to repeal War-time Prohibition shortly after enacted the Volstead Enforcement Code for the enforcement of War Prohibition and also of Constitutional Prohibition. The measure was passed by large majorities in both the House and Senate, and was sent to President Wilson for approval on Oct. 18, 1919. It was generally believed that he would sign the bill; but, on Oct. 27, the day before it would have become a law without his signature, the President vetoed it, on the ground that it provided for the enforcement of War-time Prohibition as well as for the enforcement of Constitutional Prohibition, and he believed that the emergency

existing when the War act was passed no longer existed.

President Wilson's veto of the Volstead Enforcement Code was hailed with joy by the liquor interests, and it was expected that the sale of liquor would soon be permitted; but, in less than three hours after the veto, the House had repassed the Code by a vote of 176 to 55, establishing a record for quick action by Congress in overriding a Presidential veto. On the following day the Senate repassed the measure by a vote of 65 to 20, so that the Code became effective on the same day it would have become law without the President's signature.

Vetoes Volstead Act

During the period that the Volstead Law was in the hands of the President he was petitioned by the liquor interests to veto the measure. At the same time the liquor interests announced their intention, if the measure was allowed to become law without his signature, of questioning the validity of the Code because of the President's illness, on the ground that his physical condition prevented his considering the bill, the constitutional provision requiring that every bill passed by Congress shall be presented to the President. This contemplated action was based on a statement, ascribed to Senator Moses, describing the President's illness as "attributable to a brain lesion which would incapacitate him for public duties." Despite this, bulletins were issued by the President's physicians declaring him capable of forming instant judgment and taking decisive action on matters requiring immediate attention by him. (*American Issue*, Oct. 25, 1919.)

The question of the Volstead Act came before the San Francisco Convention in 1920, when Postmaster-general Burleson attacked the dry code and declared in favor of its amendment. As a member of President Wilson's Cabinet his declaration was considered by the press as a statement of the administration's attitude on law enforcement, and the issue was thus thrust before the Convention. Dry sentiment, under the influence of William J. Bryan, prevailed, however, and repeal of the dry code was not endorsed.

In the years following President Wilson's death it was repeatedly asserted that because he vetoed the Volstead Act he was opposed to the Eighteenth Amendment. This assertion was frequently made in the Presidential campaign of 1928 by the Democratic supporters of Alfred E. Smith, the Democratic candidate for President. Dry Democrats denied the charge, however, and Senator Carter Glass, of Virginia, who was Secretary of the Treasury in the Wilson administration, completely refuted it in an article entitled "New Light on Wilson and Prohibition," in the New York *Times* of March 3, 1929. In this article Senator Glass denied that Wilson proposed to have a plank for the repeal of the Volstead Act introduced at the Convention at San Francisco in 1920. He stated that the President urged his selection as chairman of the Committee on Resolutions at the Convention and accordingly he was made chairman, and that he discussed the question of platform declarations with him, but that he did not give him a declaration in favor of the repeal or modification of the Volstead Code. The President discussed the desirability of a party declaration, "constantly being pressed upon him by a member of the Cabinet and another person 'close to the throne,'" favoring a change in the alcoholic content prescribed by the Volstead Act, so as to legalize the use of "what might be deemed 'non-intoxicating' light wines and beer," and agreed that such a declaration would submerge the League of Nations issue in the campaign, as well as all outstanding questions, and "precipitate the Democratic party into a bitter struggle over the single issue of Prohibition." In accordance with this decision Glass, as chairman of the Committee, resisted every attempt to make Prohibition an issue of the campaign.

Senator Glass on Wilson

Regarding Wilson's opinion on Prohibition at a later date, Senator Glass wrote:

> Brushing aside the involutions of uninformed and irresponsible politicians, it may be stated that, as late as one month prior to his death, Mr. Wilson did not advocate the repeal of the Eighteenth Amendment to the Federal Constitution or a radical revision of the inherent provisions of the prohibition statute; but he did very earnestly propose a decided alteration in the enforcement features of the law which would bring it more in accord with his political philosophy and with the traditional doctrine of State rights, now so widely praised and so completely disregarded. . .

According to Senator Glass ex-President Wilson, early in 1924, prepared a tentative platform containing a plank on Prohibition, which he hoped to have offered to the Committee on Resolutions at the Democratic National Convention at New York in that year, as a basis for discussion.

During the Democratic National Convention of 1928, held at Houston, Texas, attempts were made to influence the delegates to adopt a wet plank in the platform by quoting Woodrow Wilson as opposed to Prohibition. At this time the Hon. Josephus Daniels, Secretary of the Navy under the Wilson administration, refuted the charge and asserted that he had a letter, written by Wilson shortly before his death, in which the former President gave his approval to the method and principle of the Eighteenth Amendment and the Volstead Act. He also quoted a statement of Mr. Wilson that he regarded Prohibition as "a great and salutary reform."

In the campaign of 1928, when the Democratic party attempted to elect a wet candidate for President, the Anti-Saloon League compiled a statement of President Wilson's dry record which was widely circulated, appealing especially to "Dry Wilson Democrats." The former President's dry record was given as follows:

> President Woodrow Wilson's creditable dry record was a "thorn in the flesh" for Tammany Hall. So it fought him. . .
>
> 1. He openly supported local option in the State of New Jersey. . .
> 2. As president he signed the bill making it unlawful to circulate through the United States mails any advertisement of intoxicating liquor, either by letter, newspaper, magazine or otherwise.
> 3. As president he signed the bill making the District of Columbia dry. His veto would have defeated it.
> 4. He signed the bill providing for the prohibition referendum in Porto Rico which made Porto Rico dry.
> 5. He signed the bill which made the territory of Alaska dry.
> 6. He signed the bill strengthening and providing for better enforcement of the District of Columbia Prohibition law.
> 7. During the war period he signed a number of emergency bills prohibiting the manufacture and sale of liquor, in connection with various war activities, including the war-time Prohibition bill. . .
> 8. With his acquiescence under his administration as commander-in-chief of the army, his secretary of war sent a telegram to the governor of Texas recommending enactment of the law passed by the legislature in 1917, prohibiting the sale of intoxicating liquor within

five miles of soldiers' training camps and which closed every saloon in Texas.

9. Under his administration as president of the United States, the Eighteenth Amendment, providing for constitutional prohibition, was submitted . . . and was ratified. . .

BIBLIOGRAPHY.—*Encyclopaedia Britannica,* 11th ed., *s.v.*; files of the *American Issue*; Elizabeth Jaffrey, *Secrets of the White House,* New York, 1926; Joseph P. Tumulty, *Woodrow Wilson as I Know Him,* New York, 1921.

WINDOM, WILLIAM. An American financier, statesman, and temperance pioneer; born at Waterford, Ohio, May 10, 1827; died in New York city Jan. 29, 1891. He was educated at an academy in Mount Vernon, O., studied law there, and was admitted to the bar in 1850. He removed to Winona, Minn., in 1855, and in the following year married Ellen P. Hatch. He was a Republican member from Minnesota of the National House of Representatives 1859-69, and of the Senate 1870-81 and 1882-83. In 1881 he was appointed Secretary of the Treasury under President Garfield. Appointed to the same post by President Harrison in 1889, he died in office. His name was several times presented to the Republican National Convention as a candidate for President.

WILLIAM WINDOM

Secretary Windom was noted as an outspoken advocate of Prohibition. He was one of the most influential figures in an organized movement within the Republican party, which sought to persuade that party to put a strong antisaloon declaration in its platform. At a Fourth of July speech, delivered in 1887 at Woodstock, Vt., he said:

I verily believe that if the saloon were abolished, the dangerous classes which now menace society would to a great extent disappear with it. . . The saloon system is itself a league of law-breakers, whose example affords a most powerful stimulus to disorder of all kinds. It openly proclaims its purpose to disobey all laws which interfere with its supreme purpose to make money in its own way, and at whatever sacrifice.

Briefly stated, the question is, Shall the liquor power, with its dire and deadly influences, rule and ruin, or shall it be utterly destroyed?

This malign power has organized and massed its mighty forces for the conflict. It has raised the black flag, and proclaimed that he who will not swear allegiance to it, and thereby become *particeps criminis* in its work of destruction and death, shall politically perish. It has even drawn the assassin's knife and lighted the torch of the incendiary, in order to inspire dismay in the ranks of its enemies. The time has therefore come when this issue must be met. Political parties can no longer dodge it if they would. Private citizens must take sides openly, for or against the saloon, with its methods and its results.

WINDOW-BEER. In Germany, during the middle ages, beer drunk at festivities in connection with the completion of an additional window in a building.

WINDWARD ISLANDS. The southern group of the Lesser Antilles, West Indies, belonging to Great Britain and consisting of the islands of Grenada, St. Vincent, and St. Lucia, with adjacent smaller islands known as the "Grenadines." The Islands have a total area of 516 sq. mi., and the total population was estimated in 1924 at 168,677.

The Windward Islands form one colony, administered from Grenada by a governor, but with resident administrators in St. Vincent and St. Lucia. Each island has its own institutions and there are no common legislature, laws, revenue, or tariff. There is, however, a common court of appeal, and the Islands unite for certain other common purposes.

Grenada is the southernmost of the group, lying about 65 miles southwest of St. Vincent. It has an area of 133 sq. mi. and an estimated population of 53,847. The island is mountainous but entirely dependent upon agriculture. St. George's, the chief town, is the capital of the Windward group. Cacao has supplanted sugar as the principal crop. Rum stills, making use of the residue from sugarcane, are operated.

St. Vincent is about 30 miles southwest of St. Lucia. It is 18 miles long and about 11 miles wide. Its area is 150 sq. mi., and the population in 1924 was estimated at 68,086. The island is volcanic and is ocasionally swept by tropical hurricanes. The inhabitants are mainly negroes with some admixture of the native Caribs. Kingstown (pop. 5,000), the principal town, is situated on a beautiful bay and has a good harbor. Arrowroot and sea-island cotton are the chief products. A small amount of sugar and rum is produced.

St. Lucia is the most northerly of the Windward group, lying about 25 miles south of Martinique. It has a total area of 233 sq. mi. and a population (est. 1924) of 46,744. Castries is the chief town and commercial center. Its harbor is the main coaling station of the British navy in the West Indies. The climate is mild and pleasant. About 20 per cent of the island is under cultivation. Lime and oil are the chief industrial products; sugar and rum, the principal products of agriculture.

A considerable amount of liquor is produced in the Islands. In 1923 it was stated that enough rum was manufactured in Grenada to supply the local market, which was protected by a heavy countervailing duty on imported rum amounting to a protection of 4s. per proof gal. There were fourteen distilleries in the island in 1922, with a total output during the year of 45,733 proof gals. There were 20,711 proof gals. of rum manufactured in St. Vincent in 1922, showing a decrease of 11,284 proof gals. from the previous year. Imported rum for local consumption amounted to 696 proof gals. as compared with 507 proof gals. in 1921. The output

of the rum distilleries in St. Lucia in 1922, however, showed an increase, 54,484 proof gals. being manufactured, as against 51,385 gals. in 1921.

Unrestricted consumption of liquor has long been prevalent in the Windward Islands, as in other portions of the West Indies. Imported liqueurs are drunk by the whites, rum by the negroes, and native drinks, such as OVAKU, PAIWARRI, and TAFIA, by the Caribs. Sporadic attempts at temperance reform have met with little success. As nearly as can be ascertained, the first temperance society in the Islands was formed in 1834 under orders issued by Sir Lionel Smith, commander-in-chief of the British forces in Grenada, directing the formation of a temperance society among the troops on the island. A temperance society was formed on St. Vincent about 1844. In 1846 it sent H. M. Grant as its representative to the World's Temperance Convention in London. In 1849-50 G. W. Alexander and John Chandler, English churchmen and temperance pioneers, visited the Islands on a religious mission and delivered a number of temperance addresses. The Independent Order of Good Templars gained a temporary foothold in the Islands and in 1887 had independent lodges in Grenada and St. Vincent. Of more recent temperance activity there is little available data.

WINE. A spirituous beverage, produced by fermentation of the juice of newly gathered grapes. The term is sometimes broadly applied to fermented beverages produced from other fruits, in which saccharin matter is largely present.

History. Wine antedates human history. The fermenting qualities of the juice of the grape were probably discovered by accident. Many mythologies ascribe to some god the revelation of the qualities of wine and the manner of its preparation. It is commonly conceded that the vine was first cultivated in Asia for the purpose of wine-making. While some early legends assume an Indian origin, the Persian mountains seem to have been the scene of the first serious attempts at viticulture. In his "Shah-namah" Abul Kasin Mansur makes Jamshid, or Jamsheed, the discoverer of wine. Fermentation having begun in grape-juice he had stored in jars. Jamshid tasted the juice while fermentation was going on, found the draft distasteful, and labeled the jars "Poison." Some time after, when fermentation was finished, one of his wives, afflicted with severe pains, drank from the jar thus labeled, fell asleep, and on awakening found herself quite well. Wine was thus discovered. (See PERSIA.) The secret of wine-making was transmitted through Armenia and Eastern Pontus, Palestine, and Asia Minor to the Greek kingdoms and cities and along the Mediterranean coast. Sicily, according to tradition, was the first place in Europe where wine was made. The Phenicians are credited with being the principal carriers of the wine-making formula to more isolated regions in historical times.

Legendary Origins of Wine

The account given by Mago, a Carthaginian *(circa* 550 B. C.) seems to be the oldest authentic account of wine or wine-making. The Chinese ascription of the discovery of wine to a farmer, I-ti (declared by Doctor Hales in his "Analysis of Chronology" to be a descendant of Shem, who received his knowledge of wine-making from Noah), in the reign of the Emperor Yü, 22 centuries before Christ, while not proof of the fact asserted, does indicate the antiquity of wine. Incidentally, Yü is said to have promulgated a sweeping prohibition of wine almost immediately after its discovery. (See CHINA.) The Hebrews referred the postdiluvian use of wine to Noah (Gen. ix. 20), although he is not credited with its invention. The Spaniards, according to the historian Marianna, accept the Noachian theory and ascribe to Tubal, son of Japheth, the introduction of wine-making to Spain. Homer's praise of wine indicates its comparatively early use among the Greeks.

Wine did not seem to have been very commonly known to the early tribes in what is now Italy, although the earliest name given Italy by the Greeks was "Oenotria" (Land of the vine-pole). Not only is wine absent from the oldest Roman ritual, but it seems to have had no place in the oldest systems of agriculture. However, Cato, in his "De Agricultura," touches upon the vine, and also upon the rural sacrifices in which wine was included. The fact that Mezentius, King of Etruria, received wine from the Rutilians in payment for his aid given them in their war against the inhabitants of Latium, may indicate its rarity and corresponding value. At all events, vines do not appear to have been planted about Rome much before the year 600 B. C. Up to the time of the Gracchi, wine was rare and costly in Italy. Apparently both Italy and southern Gaul received their knowledge of wine from Greece. On the other hand, Spain seems to have learned its wine-making from the Phenicians.

Vines Planted in Rome About 600 B. C.

In Great Britain the original cultivation of the grape-vine seems to have been more for shade and ornament than for the sake of the grapes or of wine. By the time of Alfred, however, wine-making had developed in the island. Vinelands are mentioned 38 times in the Domesday Book. Early Saxon records show the common use of wine throughout Britain before the Norman Conquest. After the Conquest regular shipments of wine were made from Rouen to England and to Ireland. French wine sold in 1174 for two pence per gallon in London, while the native British wine brought less than a halfpenny per gallon. William of Malmesbury, in "De Pontificibus," claims that wine of the Vale of Gloucester in the twelfth century rivaled the wines of France.

The fuller preservation of early Greek literature has furnished more references to the ancient use of wine than occur in the writings of other peoples. The first Greek wine of which there is any clear account is the MARONEAN, generally believed to have been produced on the coast of Thrace. The strength of this wine may be inferred from the fact that Homer records its dilution with twenty parts of water, while Pliny gives the ratio of 8 to 1 as the usual formula for making it fit for beverage use.

Maronean the Earliest Greek Wine

The Greek name for wine *Oinos* is derived from Oineus, who was believed to have been the first to crush grapes into cups. A different derivation from *Oiesis* ("thought"), is given by Plato in his "Cratylus," because wine was assumed to develop thought, or else from *Onesis* ("profit"), quoting Homer: "It will profit if you drink it" ("Iliad," vii. 26). *Oinos* was applied, also, to a kind of beer made from wheat and to liquors made from juices of fruits.

The earliest wine seems to have been made by

expressing the juice of the grape into convenient vessels, where it was left to ferment. It was later poured into amphorae, which were left open. As a result of the ensuing evaporation these ancient wines became so heavy and thick that they could not be poured, but had to be dissolved in hot water to become potable. While the early poets frequently refer to sparkling wines, there seems no reason to believe that any, save the newest, of these ancient wines ever sparkled. Neither treatise, poetic allusion, nor historical reference indicates that there was any recognized formula by which the primitive wine-makers preserved the sparkling or frothing qualities of their wines.

The crude and imperfect methods of early wine-making produced wines which rarely could be carried over a year. To make possible the preservation of their product, the Greek vintners used smoke and resin as preservatives.

Pliny Refers to Wine 200 Years Old

The rarity of old wine gives it an especial place in some of the early Greek and Latin poetry. Besides Homer's reference to eleven-year-old wine, Pliny, in his volume on "Wine" which makes up part of his "Natural History," alludes to wine which was 200 years old. The thick and viscid character of such wines, while not adding to their beverage qualities, made possible their keeping to this advanced age.

In order to make wine keep, it was customary to boil the must down to one half, when it was called *defrutum*, or to one third, SAPA (see DEFRUTARIUM); and, to give it a flavor, it was mixed with pitch and certain herbs.

Vikings Plunder Wine-makers

Louis Delavand associates the desire for wine with the expeditions of the Vikings, who, finding their barren country of Norway did not provide the purchasing power necessary to obtain wines which were not produced in their own land, visited the coasts of western Europe during the vintage season to plunder the wine-makers. He maintains that the attraction of wine helped to determine the settlement of the Northmen in Normandy and in southern Italy.

Among the ancient Romans, when it was desired to preserve a quantity of wine in the sweet state, an amphora was taken and coated with pitch within and without; it was filled with *mustum lixivium* and corked so as to be perfectly air-tight. It was then immersed in a tank of cold fresh water, or buried in wet sand, and allowed to remain for a month, six weeks, or two months. The contents were found to remain unchanged for a year; hence the name AEIGLEUKES. (See, also, MUSTUM.) This was probably the *oinos* of the Gospel parable of the wine-skins.

Wine-making. The following account of wine-making among the ancient Romans is condensed from the "Roman Antiquities" of Alexander Adam, of Edinburgh (1819):

Among the Ancient Romans

Wine was made anciently much in the same manner as it is now. The grapes were picked in baskets, made of osier, and stamped. The juice was squeezed out by a machine called the "torculum" or "prelum," a press. "Torcular" was properly the whole machine, and "prelum" the beam which pressed the grapes. The juice was made to pass through a strainer, and was received in a large vault or tub (see LACUS), or put into a large cask (*dolium*), made of wood or potter's earth, until the fermentation was over. The liquor which came out without pressing was called *protropum*, or *mustum lixivium*.

The must or new wine (mustum) was refined, by mixing it with the yolks of pigeons' eggs; the white of eggs is now used for that purpose. Then it was poured into smaller vesels or casks, made usually of earth; hence called *testae*, covered over with pitch or chalk, and bunged or stopped up. Wine was also kept in leathern bags (*utres*). From new wine a book not ripe for publication is called *mustus liber*, by Pliny (Ep. viii. 21).

On each cask was marked the name of the consuls, or the year in which it was made; and the oldest was always put farthest back in the cellar.

When a cask was emptied it was inclined to one side, and the wine poured out. The Romans did not use a siphon or spigot, as is the modern practise.

The process of wine-making consists in the crushing and pressing of grapes whose juice is permitted to ferment in a moderate temperature. Primitive wine-makers trampled the grapes with bare feet, a trough carrying the juice from the vats. More modern methods, in vogue in all save a few districts in Europe, use machine-crushers, whose rollers sever the grape-skins without crushing the seeds. Other machines stem the grapes.

After white grapes are crushed, the stalks and skins are removed and the juice barreled and allowed to ferment. In making red wine black grapes are crushed and put into vats, the stems and skins being allowed to remain in the juice and ferment until the coloring matter has been extracted. After the wine is drawn off, the marc is pressed and its juice put with the first juice into barrels, whose bungs are lightly covered to permit the escape of carbonic-acid gas but prevent a return flow of air. This secondary fermentation produces a crust called "argol," consisting of cream of tartar, tartarate of lime, etc. As the wine becomes cleared through the formation of this deposit, it is racked into casks, a process which is repeated several times at intervals of months. Since, after racking, the wine is not always perfectly clear, it may be fined to separate the last of the deposit. Some gelatinous substances are used for this clarification, except in the better grades of red wine, for which the whites of eggs are employed. Sometimes Spanish clay, or filtration, is used to clarify wines.

Modern Methods of Wine-making

While the variety of grape, the nature of the soil, and the climate determine the character of a wine, the fermentation processes and the prevailing weather conditions during the ripening of the grape govern its quality. The fermentation, as Pasteur established, results from the microbes gathered on the fruit and stems, which make up the "bloom" of the grape. The process of fermentation is often aided by selected yeasts.

During the secondary fermentation the wine undergoes chemical processes during which esters are formed by the alcohols and acids, creating the bouquet of the wine.

Sweet and Dry Wines

Sweet wines are produced by stopping fermentation before all the sugars have been fermented away. The better known sweet wines are port, sherry, Tokay, Madeira, and Malaga. Dry wines are those in which all the sugars have become decomposed. Various methods are used to increase the dryness of wines, which is being increasingly demanded by modern wine-drinkers. Primitive Greek vintners used salt water to correct the sweetness in their wines.

In producing dry wines the gas is permitted to force all sediment from the wine. When the body of the wine is perfectly clear it is known as "brut,"

or "extra dry." A little liqueur, made from rock-candy sirup dissolved in old wine or brandy, is some times added to such wines to sweeten them.

Non-effervescing wines are bottled after fermentation has ceased, while champagne and other sparkling wines are placed in bottles before secondary fermentation, thus retaining the carbonic-acid gas. Imitation champagnes are produced by forcing carbonic-acid gas into wine which has been bottled.

Piquettes, or second wines, made by adding equal parts of water to wine drawn from the husks and marc, with the addition of tannin and tartar (to give acidity) and sugar (to produce more alcohol), constitute the ordinary wine consumed by the country people and working classes in the wine countries. Its durability is limited, since its alcoholic content seldom ranges above four per cent.

Brandy is obtained by distillation of wines or of the marc itself.

The amount of alcohol contained in wines varies from 7 per cent, in hock, claret, and other light wines, to 16 to 25 per cent in the stronger ports and sherries. Wines with a higher degree of alcoholic content have been fortified.

The following table gives the percentages of alcohol (by volume) of the better known wines and brandy:

Cider	9.0
Tokay	10.0
Moselle	10.0
Rhine	11.0
Bordeaux	11.5
Hock	12.0
Champagne	12.0
Claret	13.0
Burgundy	14.0
Malaga	17.0
Lisbon	18.5
Sherry	19.0
Vermuth	19.0
Canary	19.0
Cape	19.0
Malmsey	20.0
Madeira	21.0
Port	23.0
Chartreuse	43.0
Brandy	53.0

The principal characteristics of the several varieties of wines are, roughly, as follows:

Red wines are derived from dark-colored grapes fermented with the marc.

White wines are made either from white grapes, with or without the skins, or from the juice of dark grapes. The dark skins contain coloring-matter, which, however, is not soluble in water, and hence the unfermented juice is not charged with it; but when fermentation occurs, the coloring particles are broken up by the alcohol and distributed throughout the liquid, giving the dark hue.

A spirituous, or *generous, wine* is the product of a grape-juice containing a large proportion of sugar-principle, subjected to sufficient fermentation to convert it into an alcohol, producing a wine with a considerable percentage of spirit. To secure a spirituous wine by natural processes a very sweet grape is required, but it is often obtained artificially by adding to the sugar the ferment of an ordinary must.

A *light wine* is one relatively weak in alcohol, produced from a must having little sugar.

Sparkling, or *effervescing, wines* are those impregnated with carbonic acid. Champagnes are the principal beverages of this class. They are made by bottling the liquor before the second fermentation has been completed. The bottles, being carefully sealed, retain the gas that is generated.

Still wines include all the wines that do not effervesce, *i. e.,* all wines in which the fermentation has been finished before they are sealed or consumed.

Dry wines are sound and strong-bodied, without marked sweetness or excessive acidity.

Sweet wines are such as are produced from juice containing a great deal of sugar with too little ferment present to convert all the sugar into alcohol. Wines of this kind must be fortified with spirits; for there is danger that the sugar, especially upon exposure, will undergo acetous fermentation.

Rough, or *astringent, wines* are those having a strong flavor of tannic acid, derived from the marc of the grape.

Acidulous wines are characterized by the presence of carbonic acid or an unusual quantity of tartar.

The more important of the world's vintages are:

Amontillado, a delicate, golden sherry made in Spain.

Bordeaux, still, astringent wines, both red and white, produced in the Bordeaux district of France.

Burgundy, red and white dry wines, both still and sparkling, produced in the Burgundy district of France.

Canary, a still, sweet wine of the Madeira class, produced in the Canary Islands.

Cape, still, sweet, and spirituous wines of the sherry type, produced in the Cape of Good Hope Province, South Africa.

Catawba, still and sparkling wines of the muscatel class, produced formerly in the United States.

Chablis, white wines of the Burgundy class, both still and sparkling, produced in France.

Chambertin, red and white Burgundy wines, both still and sparkling.

Champagne, sparkling wines, both sweet and dry, produced in the Champagne district of France.

Château Lafitte, a fine still, red wine of the Bordeaux district.

Château Margaux, a still red wine of the Bordeaux variety.

Château Yquem, a still, sweet wine of the Sauterne variety.

Chianti, still, spirituous wines, of the Bordeaux class, both red and white, produced in Italy.

Claret, still, slightly astringent red wines, produced in the Médoc district of France.

Constantia, still wines, both red and white, produced in the Cape of Good Hope.

Delaware, still wines, of the hock variety, both red and white, formerly produced in the United States.

Hermitage, a celebrated French wine, both red and white, produced in the Department of the Drôme.

Hochheimer, sparkling red and white wines, of the Rhenish type, produced in Hochheim, Germany.

Jerez, an amber-colored pungent sherry, produced in Jerez, Spain.

Johannisberger, delicate white wines of the Rhenish type, both still and sparkling, produced in Germany.

Lacrimae Christi, still and sparkling wines of the Bordeaux type, both red and white, produced in the vicinity of Naples, Italy.

Liebfraumilch, a fine, sweet white wine of the Rhine district in Germany.

Madeira, a strong white wine produced in the Madeira Islands.

Malaga, a sweet wine of the sherry type obtained principally from muscat grapes in the province of Malaga, Spain.

Malmsey, a fine sweet wine of the Madeira type, both brown and white, produced in Crete, Spain, the Madeira and Canary Islands.

Médoc, delicate, still wines of the Bordeaux type, both red and white, produced in France.

Montrachet, a still, rich white wine of the Burgundy type, produced in France.

Moselle, still and sparkling white wines produced on the banks of the Moselle River in Germany.

Muscatel, luscious sweet wines, both still and sparkling, produced in France, Italy, and Spain.

Port, a strong, fortified wine of deep purple color, produced in the Alto Douro districts in Portugal.

Pucine, a wine produced on the coast of the Adriatic sea. To its use the ancients attributed the long life (82 years) of the Empress Julia Augusta. It is mentioned by Pliny under the name *Vinum Pucinum.*

Rhine, still and sparkling yellow wines from the Rhine district in Germany.

Sack, an old name for the dry wines of Spain, now used to designate a still, brown wine of the Malaga type made in the Canary Islands.

Sauterne, still and sparkling white wines of the Bordeaux type, produced in the Sauterne district of France.

Sherry, a still, strong white wine produced in Jerez, Spain.

Shiraz, still, rich sweet wines of the sherry type, produced in the vicinity of Shiraz, Persia.

Teneriffe, a white, strong wine from the Canary Islands.

Tent, or tinta, a rich, sweet, aromatic red wine produced in Spain.

Tokay, a still, sweet, rich wine of a topaz color produced in the vicinity of Tokay, Hungary.

That wine is an intoxicating beverage, has been always and practically universally admitted. Philo, the Jew, who wrote many treatises on "Drunkenness" and "Sobriety," discusses the intoxicating qualities of wine at length, and remarks upon the fact that 10,000 commentaries on drunkenness have been written by physicians and philosophers.

Intoxicating Qualities

Adulteration of Wine. The history of wine is practically the history of its adulteration. Lack of knowledge of the processes of fermentation caused the earliest vintners to use smoke and resin to preserve their product more than a few months. Spices were used for the same purpose. Other condiments were introduced to disguise the roughness or bitterness of the early wine. Sea-water was frequently added. The Romans perfumed their wine, or in some other way gave it an artificial fragrance.

Later and more sophisticated wine-producers added lime, gypsum, albumen, gum, and isinglass. The use of gypsum for the removal of bitartrate added to the durability of wine, besides giving it additional dryness. This practise was so harmful to the health that the French law, while permitting the use of gypsum, placed a limit on the quantity per liter which might be used. Undue fermentation was checked in wines containing a high degree of sugar by the addition of sulfur dioxid.

Water, alcohol, and various artificial coloring-matters were frequently used to adulterate inferior wines, in the effort to improve their flavor. Both Pasteur, in his "Études sur le vin," and A. Gauthier, in his "La Sophistication des vins," devote much space to the common adulterations practised by vintners. So wide-spread was the custom of adulterating wine that it was reported to the British Medical Association in 1900 that

Adulteration Wide-spread

> The markets of the world are incredibly flooded with imitations, adulterations, and chemical trade mixtures (particularly in wines), so much so that even eminent wine merchants have declared the impossibility of the larger majority of drinkers, especially outside the countries of their manufacture, ever tasting even tolerably pure liquor.

An American consul in France reported to Washington in 1897 that "all wines leaving Marseilles for America were adulterated, and a great many to a poisonous extent."

A new method of ripening wine was evolved in 1929 by Dr. Charles Henry, a distinguished French chemist, who, by sending high-voltage electricity through a cask of new wine, gave it the aroma and flavor of a product ten or twelve years old. By repetition of this process a century-old wine may be produced in a few hours' time.

Wine in Religious Ritual. Wine does not appear in the earliest religious ritual. Where intoxicating beverages were either used as libations or were consumed sacramentally by the worshipers these were commonly the product of fermented grains. It is suggestive that Dionysos was originally, as is indicated by the older name "Bromios," the god of beer, and only later became a god of wine. Both the lateness of the association of Dionysos with wine and Homer's reference to him as a foreign god, not highly esteemed nor well known, agree with the common belief that wine supplanted earlier beverages in religious ritual. Some of the early Greek poets ascribe this innovation to the arrival of Bacchus from India. However, the best Greek traditions agree that the wine god first appeared in Thrace, whence his cult spread through Greece, probably just at the dawn of Greek history. Herodotus, as well as later writers, portrays Dionysos with his wine ritual as distinctively Thracian.

Dionysos Not Originally God of Wine

In the Eleusinian mysteries no intoxicants were used, a thick meal gruel forming the ritual cup *(kukeon)* of which the mystai partook. Mithraism did not permit the use of wine, but used water in its sacrament.

The Greek sacrifices distinguished between offerings accompanied by non-intoxicating liquors, such as water, milk, etc., and those, introduced at a later period, accompanied by wine. Offerings to Mnemosyne, the Muses, etc., were sober offerings, as were those to Zeus Georgos, the god of agriculture, the Eumenides, and others in the early period.

The Greeks customarily offered wine independently in sacrifices, as well as combined with other offerings.

In sacrifices to the dead the Greeks offered pure wine, although mixed wine was the common rule in offerings presented to the gods.

Milk was to be used for the libations to the gods, according to the laws laid down by Romulus, while Numa, in a posthumous law, forbade sprinkling wine on funeral pyres.

Frazer, in his "Golden Bough," states that the drinking of wine in the rites of the wine gods, such as Dionysos, was not an act of revelry, but a solemn sacrament.

Among the Brahmans a late place was given in the Pantheon to Varuni, the goddess of wine, so named as the daughter or wife of Varuna, the god of the ocean and ruler of the waters. Spirituous liquors, rather than wine, were used in the acts of worship by the early Brahmans. It was found necessary later in the Vedas to forbid the worshiper from drinking the ceremonial liquors for sensual purposes.

Among the Brahmans

The introduction of wine or the earlier spirituous liquors into religious ceremonies is commonly assumed to have been the result of a primitive belief that such liquors either contained a spirit or themselves were spirits, responsible for the abnormal mental state they produced in drinkers. The red color of wine, as Frazer remarks, identified it with the blood of a plant. The Egyptians believed that wine contained the blood of rebel demons who had fought against the gods. According to Plutarch, they forbade the taking of any wine into the temple at Heliopolis. One might note a certain inconsistency here, since the Egyptians frequently ascribed the invention of wine to Osiris. Delos, in Greece, prohibited worshipers from entering the temple after drinking wine.

In the code of Hammurabi the votaries of Shamash and Marduk were prohibited from either keeping or entering wine-shops.

The subordinate position of wine, even after its entrance into religious ritual, is suggested by the fact that it was associated with secondary deities, rather than principal gods or goddesses. In Attica the first-fruits of the wine vintage were offered to Icarius and Erigone, while in Rome the Flamen Dialis plucked the first-fruits of the vine and offered the first of the new-made wine to Liber. Ca-

to, in his "De Agricultura," pictures the wine offered to Mars Sylvanus, and also the offerings to Janus, as well as to Jupiter and Juno, before the sacrifice which inaugurated the harvest.

Among the Mexicans the priest of Ixtlilton donned the robes of the god and ceremonially opened and tasted the new wine annually. While the Aztecs recognized a god of wine, they listed him among the maleficent deities because of the evil men did while under the influence of wine.

While in the cult of blood-brotherhood, originally water, and later beer or spirits, were used to mix the blood drawn from the veins of those joining in this vow, in later ceremonial the blood was mixed with wine.

The influence of early wine cults lingered long in Judea. Traces of these may be found in Old Testament writings. For instance, William Creighton Graham, in the *American Journal of Semitic Languages and Literature*, April, 1929, claims that the parable of the vineyard in Isa. v. 1-14, is a parody on a vineyard cult-song, with reference to those who cultivate only that type of religion which can thus express its conception of relationship to God.

Wine in the Bible. More than a dozen Hebrew and Greek words are translated "wine" in the English versions of the Bible: *Yayin, Tirosh, Chemer* or *Chamar, Asis, Sovay, Mimsak, Mezeg* or *Mesek, Shekar, Chomets* or *Chamats, Enab, Shemarim, Ashishah, Yekev, Oinos, Gleukos, Oxos, Methu,* and *Methusma.*

Yayin is the common generic Hebrew term used in the Old Testament, corresponding with *Oinos* of the New Testament. These two terms, like the English word "wine," are very comprehensive.

Tirosh, whose etymology is uncertain, is, next to *Yayin,* the term most commonly used in the Old Testament. It is usually assumed to mean the freshly pressed juice of the grape, corresponding to the Greek *gleukos.* This is the word rendered "new wine" in Acts ii. 13. These two terms are used together occasionally in Old Testament references, as in Hos. iv. 11: "Whoredom and wine and new wine take away the heart." The word is derived from *Yarash,* "to take possession of," whence the rabbinical saying that "Tirosh is new wine, the liquor of the grapes first pressed out, which easily takes possession of the mind of man."

Chemer, or *Chamar,* was usually taken by the Rabbis to mean pure or neat wine. This is the wine of which Isaiah (xxvii. 2) wrote, "In that day sing ye unto her, a vineyard of red wine." It was *Chemer* which, according to Ezra (vi. 9), Darius commanded should be given to the Israelites for their religious services.

Asis, meaning "anything pressed out," is the new wine or fresh juice of the grape or other fruit free from intoxicating qualities, to which Joel (i. 5) refers, although Isaiah (xlix. 26) uses this word when he speaks of those who "shall be drunken with their own blood as with sweet wine." This wine is promised by God as a blessing in Joel (iii. 18) and Amos (ix. 13).

Sovay ("mixed") is an intoxicating drink.

Mimsak means "mixed with water or aromatics."

Mezeg or *Mesek* is used to denote some liquid compounded of various ingredients.

Methu signifies unmixed wine.

Methusma is the Greek equivalent of the Hebrew *tirosh.*

Shekar means "strong wine or a strong drink" and was used as a drink-offering (Num. xx. 8). It was listed among those things, "whatsoever thy soul lusteth after," which the Israelites were to be permitted to buy with the purchase price of their products (Deut. xiv. 26).

Chomets, "vinegar" (Greek *oxos*) according to Num. vi. 3, was derived from both *Yayin* and *Shekar.* It was used to soften the dry bread eaten by reapers and laborers in the field. (Ruth ii. 14.) From Num. vi. 3, it appears that it was used also as a beverage, probably being mixed with water. This was the draft offered to Christ on the Cross (see JESUS CHRIST).

Other words translated "wine" are *Enab,* literally "a grape," and *Shemer,* used in the plural *Shemarim,* meaning to "keep preserved" or "lay up." It is translated "dregs," "lees," and "a cake."

The New Testament uses *oinos* as the generic term for every sort of wine, while *gleukos* is used for sweet or new wine, and *oxos* for sour wine or vinegar.

Ashishah, rendered in the Authorized Version as "flagons of wine," is, in the Revised Version, given as "raisin" or "cake of raisin." In the Talmud (Nedarim vi. 10) this word is applied to cakes made from lentils. Raisin-cakes were mentioned as delicacies for the refreshment of the weary and languid (II Sam. vi, 19; I Chron. xvi. 3; Song of Solomon ii. 5). They were offered also in sacrifice to idols (Hos. iii. 1).

Where the Authorized Version translates *Yekev* as "wine" in Deut. xvi. 3, the Revised Version correctly translates it "wine presses."

In the Song of Solomon (vii. 2), reference is made to "spiced wine of the juice of my pomegranate." Pliny also mentions pomegranate wine in his "Natural History" (xiv. 16).

Wine was commonly used by the early church in the celebration of the sacrament of the Lord's Supper, although that there were exceptions is held by many authorities, who insist that unfermented grape-juice was used. The unfermented theory has been advanced by a number of authorities (see, for example, DAWSON, Sir JOHN WILLIAM). The Manicheans denied its sacramental use, holding it was sacrilegious to touch it, although the mass of followers of this sect used it in their social customs. The gnostics used water and not wine in the sacrament.

The whole question as to the nature of the wine used in the celebration of the Eucharist, or Holy Communion, is fully discussed in the article COMMUNION WINE, which gives, also, the present practises of the several churches and religious denominations.

The Wine at the Cana Marriage

Perhaps no other incident in the New Testament has evoked so much controversy regarding the nature of the wine concerned as the marriage at Cana in Galilee (John ii. 1-11). The words translated "wine" in the Authorized Version are *oinos* and *oinon;* and many eminent authorities contend that unfermented wine is meant, while an equal number (among them the late Dean Alford) claim that the water was converted by Jesus into the ordinary fermented wine then in common use. For a full and exhaustive discussion of this question the reader is referred to the "Temperance Bible-Commentary" of Frederic Richard Lees and Dawson Burns (London, 1868).

Wine in the Apocrypha. In the Apocrypha and Pseudepigraphs there are many exhortations to temperance in the use of wine, or to abstinence from it. Jesus, the son of Sirach, while warning against the evils of wine, commends it when "drunk in season." The "Testaments of the Twelve Patriarchs" counsel the observance of "the right limit in wine," on the ground that there are in it four evil spirits —of lust, of hot desire, of profligacy, and of filthy lucre. The "Story of Ahikar" gives much advice in regard to the manner of drinking and the persons with whom one might drink.

In I Esdras the question whether wine, the king, women, or truth is strongest, being argued, the following is presented in behalf of wine:

> O sirs, how exceeding strong is wine! It causeth all men to err that drink it: it maketh the mind of the king and of the fatherless child to all one; of the bondman and the freeman, of the poor man and of the rich: it turneth also every thought into jollity and mirth, so that a man remembereth neither king nor satrap; and it maketh to speak all things by talents; and when they are in their cups, they forget their love both to friends and brethren, and a little after draw their swords: but when they awake from their wine, they remember not what they have done. O sirs, is not wine the strongest, seeing that it enforceth to do thus?

By popular acclaim the people gave truth the decision as "great and strong above all things."

In "The Apocalypse of Baruch" wine was ascribed to the tree whose fruit was forbidden Adam, thus:

> Know therefore, O Baruch, that as Adam through this very tree obtained condemnation, and was divested of the glory of God, so also the men who now drink insatiably the wine which is begotten of it, transgress worse than Adam, and are far from the glory of God, and surrendering themselves to the eternal fire.

The angel which directed Baruch through the Third Heaven, showing him this tree of the forbidden fruit, is quoted as saying:

> It is the vine, which the angel Sammael planted, whereat the Lord was angry, and He cursed him and his plant, while also on this account He did not permit Adam to touch it, and therefore the devil being envious deceived him through the vine.

A transformation later came upon the vine, according to Baruch, who records this conversation which he had with the angel:

> Since also the vine has been the cause of such great evil, and is under judgment of the curse of God, and *was* the destruction of the first created, how is it now so useful? And the angel said, Thou askest aright. . . God sent his angel Sarasael, and said to him, Arise, Noah, and plant the shoot of the vine, for thus saith the Lord; its bitterness shall be changed into sweetness, and its curse shall become the blood of God; and as through it the human race obtained condemnation, so again through Jesus Christ the Immanuel will they receive in Him the upward calling, and the entry into paradise.

Interpreters of this passage in Baruch have referred this blessing upon wine to its sacramental use, rather than to its beverage use.

The Apostolic Canons forbade members of the priesthood, readers, singers, exorcists, doorkeepers, or any ascetics from entering wine-shops.

While abstinence from wine was a common Christian ascetic practise, rules which forbade its use by cenobites were rare. Many of the monastic rules attempted to regulate the use of wine without prohibiting it. (See CLERGY AND INTOXICANTS, THE; MONASTIC ORDERS AND ALCOHOL.)

While the earlier provisions in the Pentateuch either opposed or ignored the use of wine, it was admitted to the sacrifices after it had entered common use. Morris Jastrow, Jr. ("Wine in Pentateuchal Codes") holds that wine was originally opposed by the religious leaders on the ground that it symbolized an alien religious faith. The total abstinence of sacrificing priests, Rechabites, and Nazirites, shows the force of religious conservatism in opposing the innovation of wine.

Wine in Jewish Ceremonial. Wine was commonly used by the Hebrews at the Passover, in the Kaddesh blessings, at circumcision, in the prayers at meals, and the marriage service.

The tendency of rabbinic Judaism to give religious sanction to purely secular customs, according to Louis Ginzberg, in his article discussing whether unfermented wine may be used in Jewish ceremonies ("American Jewish Yearbook," Appendix, vol. 25), led to the addition of prayer to the drinking of wine, and, by reducing the amount used to a single cup, caused wine-drinking to become a religious rite, rather than a mere indulgence of the appetite.

Use of Wine Not Prohibited by the Rabbis

While the Jewish rabbis laid down many regulations on the amount of wine permissible to be drunk, the definition of strong wine, responsibility for the actions of a drunken man, and so forth, they established no prohibition of the use of wine. However, the regulations of the Temple prohibited the servants of the Temple from drinking wine at any time, while certain sacrificial groups were not allowed to drink wine during the day of sacrifice.

Early Prohibitions of Wine. Various forms of prohibition of wine-drinking are found in the earliest histories of ancient nations. Many races had rigid prohibition of the use of wine by women or boys. The earliest prohibitions of wine were usually based upon the desirability of renewing the primitive morality of the tribe or community, patriotic and economic reasons being generally offered, rather than any appeal to asceticism.

Early Punishments for Drinking Wine

In the Assyro-Babylonian code, devotees of certain deities who entered wine-houses for drink were punished by death. Zaleucus, King of the Locrians, according to Athenaeus, decreed the death penalty for any drinking of unmixed wine except for medicinal purposes. Athenaeus, quoting Polybius, says that slaves, as well as women and boys, were forbidden the use of wine by the early Romans. Alexander Adam, in "Roman Antiquities," discusses the prohibitory laws of the Romans, and asserts:

> Young men below thirty, and women all their lifetime were forbidden to drink it [wine], unless at sacrifices, Val. Max. ii. 1. 5. vi. 3. Gell. x. 23. Plin. xiv. 13. whence, according to some the custom of saluting female relations, that it might be known whether they had drunk wines, Ibid & Plutarch. Q. Rom. 6. But afterwards, when wine became more plentiful, these restrictions were removed; which Ovid hints was the case in the time of Tarquin the Proud, Fast. ii. 740.

Among the Athenians the law of Amphictyon forbade the use of pure wine, or even of wine mixed in equal parts with water. Solon revived this regulation.

The Carthaginians prohibited the use of wine by judges and magistrates during their term of office, and by soldiers in camp. In his "Laws" Plato develops the idea that wine-drinking, even at convivial meetings, needs control, asserting that, in order to regulate it there must be guardians of the law of drinking, and sober generals who shall take charge of the private soldiers; they are as necessary in drink as in war, and he who disobeys these Dionysiac commanders will be equally disgraced. To

which he adds (Book Two), the *Athenian Stranger* speaking:

Shall we begin by enacting that boys shall not taste wine at all until they are eighteen years of age; we will tell them that fire must not be poured upon fire, whether in the body or in the soul, until they begin to go to labor (this is a precaution against the excitableness of youth); afterward they may taste wine in moderation up to the age of thirty; but while a man is young he should abstain altogether from intoxication and excess of wine; when, at length, he has reached forty years, and is feasted at public banquets, he may invite not only the other gods, but Dionysos above all, to the mystery and festivity of the elder men, making use of the wine which he has given them to be the cure of the sourness of old age; that in age we may renew our youth, and forget our sorrows; and also in order that the nature of the soul, like iron melted in the fire, may become softer and more impressible.

As the argument progresses the *Athenian Stranger* further develops the Platonic attitude toward wine thus:

I would say that if a city seriously means to adopt this practise of drinking, under due regulation and with a view to the enforcement of temperance; and in like manner, and on the same principle, will allow of other pleasures, designing to gain the victory over them—in this way all of them may be used. But if the state makes only an amusement of it, and whoever likes may drink whenever he likes, and with whom he likes, and add to this any other indulgences, I shall never agree or allow that this city or this man should adopt such a usage of drinking. I would go farther than the Cretans and Lacedaemonians, and am disposed rather to the law of the Carthaginians, that no one while he is on a campaign should be allowed to taste wine at all; but I would say that he should drink water during all the time, and that in the city no slave, male or female, should ever drink wine; and that no rulers should drink during their year of office, nor pilots of vessels, nor judges while on duty should taste wine at all; nor any one who is going to hold a consultation about any matter of any importance, nor in the daytime at all, unless in consequence of exercise or as medicine; nor again at night, when any one, either man or woman, is minded to get children. There are numberless other cases also in which those who have good sense and good laws ought not to drink wine, so that if what I say is true, no city will need many vineyards. Their husbandry and their way of life in general will follow an appointed order, and their cultivation of the vine will be the most limited and moderate of their employments. And this, *Stranger*, shall be the crown of my discourse about wine, if you agree.

Plato's Proscriptions

The later Stoics condemned indulgence in the habit of drinking, as did also the Epicureans. Chrysippus, according to Diogenes Laertius, called drunkenness "a slight madness."

The Wine Industry. The Mediterranean basin is the center of the world's wine industry. Here the character of the soil, the climate, and other natural features make vineyards a profitable form of agriculture.

One survey of the vineyards of the world, made by a German Grape Growers' Journal, gave the total 1928 vineyard acreage as 24,816,599, of which Europe contains 92.7 per cent. Italy is listed as possessing 42.82 per cent of the world's vineyards, Spain 18.4 per cent, France 15.5 per cent. and Germany .72 per cent. Particulars of the production and consumption of wine, where available, are given in the articles on the several countries. The estimated world production of wine, taken from *Le Moniteur Vinicole*, for 1928 is as given in the accompanying Table I.

The World's Vineyards

The French vine harvest is generally estimated at about three tenths of the total world production. More than 4,000,000 people are engaged in the production and distribution of wine in France. Because of crises of overproduction of wine, the French Government organized an International Congress of French and Colonial fruits, held in Paris Oct. 25-30, 1929, for the development of other uses of grapes and fruits, to restore economic balance to the wine industry. France produced in 1928 wines valued at 8,094,300,000 francs ($262,255,000).

TABLE I

PRODUCTION OF WINE IN 1928 (IN GALLONS)

COUNTRY	QUANTITY PRODUCED
France	1,075,779,000
Italy	792,000,000
Spain	623,150,000
Algeria	176,693,000
Rumania and Transylvania	159,280,000
Portugal	139,040,000
Argentina	132,000,000
Greece and the Isles	66,000,000
Jugo-Slavia	63,800,000
Russia	55,000,000
Hungary	48,400,000
Chile	48,400,000
Bulgaria	44,264,000
Germany	31,408,000

Italy is the second largest producer of wine in the world. In 1928, 10,574 acres were used in the production of wine-grapes, or more than half of the total vineyard acreage of all Europe. Premier Mussolini has urged the substitution of cereals for grape-vines as a part of his "battle for grain" program, which is designed to make Italy self-sustaining.

Iceland, whose prohibition of beverage intoxicants went into effect on Jan. 1, 1912, was in 1922 compelled to suspend its Prohibition laws by a threat from Spain, which demanded that certain stipulated quantities of the wines of that country should be received by Iceland to balance Spanish purchases of her fish. The value of the wines and spirits imported into Iceland in 1926 was 503,934 crowns: in these figures France is represented by 74,089 crowns, Portugal by 199,125, and Spain by 161,170.

Prohibition and Trade

Norway's prohibition of wines containing 14 per cent or less alcohol was suspended by a vote of Parliament in March, 1923, to legalize proposed contracts to take 500,000 liters of Spanish wine, 450,000 liters of French wine, and 850,000 liters of Portuguese wine. This was done practically under threat of a fish boycott by France, Spain, and Portugal. In January, 1924, the Norwegian Parliament formally repealed the prohibitory laws which had been suspended.

The consumption of wine in Great Britain (exclusive of the Irish Free State) was as follows for the years named:

	GALLONS
1923	13,000,000
1924	15,162,000
1925	15,840,000
1926	16,492,000
1927	16,628,000

The national expenditure for wine in Great Britain was as follows:

	POUNDS
1923	19,500,000
1924	22,743,000
1925	23,760,000
1926	24,700,000
1927	24,940,000

The International League Against Prohibition, organized in 1919, holds yearly congresses for the promotion of wine interests. The French Wine Ex-

portation Commission *(Commission d'exportation des vins de France)* not alone promotes the wine-trade, but, according to its official organ, *L'Exportateur Français*, has distributed literature, made contributions to the press, and furnished funds to combat the prohibition of wine in other countries, notably in the United States of America.

Thirteen wine-growing countries of Europe have established the Office International de Vin, with headquarters in Paris, for the promotion of their trade and to combat Prohibition. Dr. Leon Douarche is the first director of this organization.

The International Wine Office deposited with the League of Nations at Geneva an agreement between the governments of Spain, France, Greece, Hungary, Italy, Luxemburg, Portugal, and Tunis, setting forth the purpose of the Office as follows:

Wine Growers' Agreement

(a) To collect, study and publish information tending to demonstrate the beneficent effects of wine. (b) To map out a programme of new scientific experiments which it would appear convenient to undertake in order to demonstrate the hygienic qualities of wine and its influence as an agent in the fight against alcoholism. (c) To indicate to the adhering governments the proper steps to assure the protection of the wine-producing interests and the betterment of the conditions of the international wine market, after having collected all necessary information as: resolutions, opinions expressed by academies, learned bodies, international congresses, or other congresses concerning the production or the traffic in wine. (d) To point out to the Governments the international conventions to which it would be advisable to adhere such as those tending: 1. To assure a uniform method of presenting results of wine analysis; 2. To execute a comparative study of methods of analysis used by the different States with a view to establishing uniform tables. (e) To submit to the Governments all propositions susceptible of assuring, in the interests of the consumer as well as in those of the producer: —1. Protection of the names of origin of wines. 2. Guaranty of the purity and of the genuineness of the product up to the time of its sale to the consumer, etc., by all appropriate means, such as by means of certificates of origin delivered in conformity with national laws. 3. Suppression of frauds and disloyal competition by the seizure of the products presented in violation of the law, and by civil and criminal action, individual and collective, to prevent illegal practices to indemnify the injured parties and to punish the perpetrators of the frauds. 4. To take, in accordance with the laws of each country, every measure tending to develop the wine trade, and to communicate to private organizations, national or international, as well as to interested persons who should request it, information and documents essential to their work.

Representation in the International Wine Office is by official delegations chosen by the countries represented. Those signing as plenipotentiaries for their respective countries were:

Spain: Count of Las Mirandas, signed *ad referendum.*
Greece: Politis;
France: Herriot, H. Quenille;
Hungary: Georges de Barkoozi;
Italy: Nalierini;
Luxemburg: Bastin;
Portugal: Antonio da Fonseca;
Tunis: Henry Ponsot.

The agreement between these nations, organizing the International Wine Office, went into effect Oct. 29, 1927, and was filed at the request of Aristide Briand, French Foreign Minister, at Geneva on Aug. 29, 1928.

Invitations to join the International Wine Office were issued to many countries. In addition to those named as signatories, "observers" have attended sessions of the Office in behalf of Germany, Austria, Argentina, Australia, Union of Socialist Soviets of Russia, and Turkey. Invitations of membership were rejected by Canada, South Africa, the United States, Japan, Mexico, Persia, and Turkey.

Wine Production in the United States. Despite the fact that the first name given the American continent by its Norse discoverers was "Vinland," because grape-vines were an outstanding characteristic of that section of the coast where Leif, the Lucky, landed, and although the vine is indigenous to almost every section of that country, the cultivation of grapes for wine was long delayed.

The Vine in Colonial America

Lord Delaware, as Governor of Virginia, urged the cultivation of vineyards. To his influence is possibly due the action taken by the London Company in sending vine-cuttings and French vineyardists to teach the colonists their art. The Virginia Assembly also proposed bonuses for the production of wine-grapes and prohibited the purchase of imported wines. The first exportation of Virginian wines to England occurred in 1622, but the poor quality of the wine and its improper barreling damaged its market. The second attempt at development of the wine industry in Virginia was made in 1769, when Andrew Estave, a Frenchman, was given 100 acres of land, a house, and three slaves, on condition that he should in six years produce 10 hogsheads of wine. His product proved unsalable, but the Assembly granted him the land on the ground that his failure was due to the unfitness of the soil for vineyard purposes.

President THOMAS JEFFERSON, whose opposition to the use of ardent spirits was well known, encouraged the development of viticulture in Virginia as an experiment in providing a substitute for stronger beverages.

Director William Kieft, of the New Netherlands colony (now New York), issued edicts against the sale of wines, except at the Company's store. He also imposed heavy duties upon imported wines in 1642. Governor Stuyvesant in 1651 fixed the prices at which the various classes of wines might be sold, and ordered that every sailor on shipboard "should be bound to drink his ration of wine every day, without being permitted to save or sell it."

Massachusetts, believed by many to contain the site of the original Vinland, placed heavy taxes upon the importation of wine, farming these taxes to special collectors. Viticulture did not develop rapidly in the colony, because of variations in the taxes imposed upon producers and dealers in various intoxicants.

The colony of Swedes who settled in what later became Delaware early began the production of wine from the native wild grapes. Governor John Printz was instructed by Queen Christina to encourage personally the cultivation of the vine and the production of wine.

Lord Charles Baltimore, eldest son of the proprietary of Maryland, in 1662 laid out 300 acres of land in St. Mary's for vineyards, which produced a wine much like Burgundy.

King Charles II and the English Parliament were so persuaded that the American colonies were especially adapted for wine production that they wrote into Rhode Island's second charter (1663) special provisions for the encouragement of vineyards in that colony.

William Penn provided the Pennsylvania colony with cuttings of French and Spanish vines, which did not flourish in that climate.

Connecticut, because of the development of the drinking habit, passed so many regulatory laws

affecting intoxicating beverages, and placed such heavy taxation upon them, that the colonists practised very little wine-making. Although there were no vineyards in Connecticut the wild native grapes, sometimes improved with European stock, provided a small quantity of inferior wine. The colony in 1727 appropriated the import duties on wine as a contribution to Yale College.

The Carolinas attempted to develop the wine industry, but owing to the frequent fogs when the grapes were ripening, and because of ignorance of viticulture, their experiments failed, although French and Swiss colonists were encouraged to develop vineyards and European vines were imported.

Louisiana was one of the first colonies to make a marked success in developing vineyards. The quantity and the quality of the wine produced in this colony caused France to forbid its manufacture, since it threatened the wine industry of the mother country.

Origin of California Wines

The Franciscan fathers introduced the vine into California in 1769, when a vineyard was established at San Diego, with cuttings of the Malaga grape. From this beginning other vineyards were established, and the vine and the wine produced from it were known as "Mission vines" and "Mission Wines." French, Spanish, and German vines were later introduced into California.

The production of wine in the United States remained very small until the middle of the nineteenth century. In 1850 the total output was not more than 221,000 gallons. It was not until the decade following 1870 that the production of wine very materially increased. California was the principal wine-producing State of the nation. Its output in 1880 was 10,000,000 gallons; in 1890, 15,000,000 gallons; in 1900, 23,400,000 gallons; and in 1910, 45,486,000 gallons. When national Prohibition came 170,000 of the 350,000 acres of vineyards in California were devoted to wine-grapes.

U. S. Standards for Wine

The development of the wine industry in the United States made necessary official definitions and standards of purity. The Department of Agriculture passed upon the proper labeling of wines and upon the substances which vintners might be permitted to introduce to overcome the acidity or roughness in the native wines. Such titles as "Port," "Sherry," etc., were held as permissible, provided that the name of the States producing them were used to qualify these titles. In order to promote the wine industry in this country, the United States Department of Agriculture, in Food Inspection Decision 156, issued June 24, 1914, modified the official definition of wine in Food Inspection Decision 109, thus:

To correct the natural defects above mentioned the following additions to musts or wines are permitted:

In the case of excessive acidity, neutralizing agents which do not render wine injurious to health, such as neutral potassium tartrate of calcium carbonate;

In the case of deficient acidity, tartaric acid;

In the case of deficiency in saccharine matter, condensed grape must or a pure dry sugar.

The foregoing definition does not apply to sweet wines made in accordance with the Sweet Wine Fortification Act of June 7, 1906 (34 Stat., 215).

A product made from pomace, by the addition of water, with or without sugar or any other material whatsoever, is not entitled to be called wine. It is not permissible to designate such a product as "pomace wine," nor otherwise than as "imitation wine."

Table II shows the development of the consumption of wines in the United States from 1840 to 1919.

TABLE II

CONSUMPTION OF WINE IN THE UNITED STATES OF AMERICA FROM 1840 TO 1919 (IN GALLONS)

YEAR ENDED JUNE 30	DOMESTIC	IMPORTED	TOTAL	PER CAPITA
1840			4,873,096	0.29
1850	221,249	6,095,122	6,316,371	0.27
1860	1,860,008	8,944,679	10,804,687	.34
1870	3,059,518	9,165,549	12,225,077	.32
1871-1880	13,781,774	7,077,921	20,859,695	.47
1881-1890	22,484,024	5,034,849	27,518,873	.48
1891-1895	21,558,200	4,788,008	26,346,208	.39
1896-1900	23,014,368	3,763,606	26,777,974	.36
1901-1905	33,658,939	5,295,099	38,954,038	.47
1906-1910	47,728,387	8,006,282	55,734,669	.62
1911	56,655,006	7,204,226	63,859,232	.67
1912	50,619,880	5,804,831	56,424,711	.58
1913	48,683,849	6,643,612	55,327,461	.56
1914	44,973,643	7,444,787	52,418,430	.53
1915	27,255,690	5,656,219	32,911,909	.33
1916	42,229,206	5,357,939	47,587,145	.47
1917	37,640,495	5,082,881	42,723,376	.41
1918	42,264,478	3,333,546	51,598,024	.49
1919	52,308,309	1,964,347	54,272,656	.51

These statistics have been taken from the Statistical Abstract of the United States. For the decades from 1870 to 1910 the figures have been averaged, to give a yearly rate.

Table III, prepared by the U. S. Treasury Department, shows the production and removals of wine amounts on hand in bonded wineries (in gallons) and revenue from taxes on wines for the fiscal years 1918 to 1928, inclusive.

The development of the traffic in wine in Canada is shown in Table IV, covering the years 1912 to 1928, issued by the Department of Trade and Commerce of the Dominion Bureau of Statistics, Ottawa, Ontario.

The production of Canadian wines (in gallons) in the years 1921 to 1928 was as follows: 1921, 421,713; 1922, 756,520; 1923, 858,651; 1924, 1,144,559; 1925, 1,388,265; 1926, 2,725,745; 1927, 2,731,748; and 1928, 4,305,422.

TABLE III

PRODUCTION AND REMOVALS OF WINE (IN GALLONS) IN THE UNITED STATES DURING THE YEARS 1918-28

FISCAL YEAR	TOTAL PRODUCTION	REMOVED, TAX PAID	REMOVED AS DISTILLING MATERIAL	REMOVED AS VINEGAR	LOSSES	WINE ON HAND	REVENUE FROM TAXES ON WINE
1918	51,029,821.97	.....	.....	.....	.....	47,159,384.00	$ 9,124,368.56
1919	55,756,171.00	.....	.....	.....	.....	17,521,147.00	10,521,609.14
1920	20,082,458.49	.....	.....	.....	.....	17,677,370.49	4,017,596.82
1921	20,532,343.19	6,353,731.84	3,642,570.98	.....	933,681.73	27,604,898.76	2,001,779.87
1922	6,357,456.97	3,014,364.88	2,870,268.80	34,475.50	963,463.00	27,069,539.90	1,306,249.72
1923	14,706,495.07	3,697,985.50	3,521,002.85	36,351.50	1,023,618.91	33,383,400.86	1,531,991.38
1924	9,056,170.46	4,194,030.65	4,809,269.60	82,343.00	1,316,774.77	31,905,896.10	1,454,062.88
1925	3,638,446.17	4,817,228.22	2,984,698.20	111,653.00	1,657,053.83	26,290,417.55	1,595,488.63
1926	5,841,095.63	4,973,197.98	2,849,410.34	82,902.00	1,230,416.56	23,393,964.34	1,679,434.38
1927	4,406,564.16	2,223,384.52	1,412,574.03	28,648.50	1,114,283.09	23,283,890.62	795,602.83
1928	4,922,617.03	2,382,644.07	2,326,139.50	55,986.00	1,073,662.28	22,498,714.51	893,408.41

TABLE IV
CONSUMPTION (IN GALLONS) OF WINE IN CANADA DURING THE YEARS 1912-28

YEARS	TOTAL CONSUMPTION OF WINES		PER CAPITA CONSUMPTION OF WINES	
	NATIVE	IMPORTED	IMPORTED	NATIVE AND IMPORTED
1912	.....	898,389	.122	....
1913	.....	1,088,102	.145	....
1914	.....	1,061,935	.138	....
1915	.....	802,527	.102	....
1916	.....	514,861	.064	....
1917	.....	530,631	.065	....
1918	308,326	529,018	.063	.101
1919	843,533	223,865	.026	.126
1920	515,280	720,556	.083	.143
1921	420,939	694,149	.079	.126
1922	754,344	464,517	.052	.136
1923	843,105	341,983	.038	.131
1924	1,140,074	567,719	.062	.186
1925	1,371,942	673,387	.073	.220
1926	2,693,021	697,602	.074	.361
1927	2,699,016	856,079	.092	.373
1928	4,305,422	1,181,192	.122	.557

BIBLIOGRAPHY.—Alexander Adam, *Roman Antiquities*, 1791; Marcus Porcius Cato, *De Agricultura;* R. H. Charles, *Apocalypse of Baruch*, 1896; Ernest H. Cherrington, *Evolution of Prohibition in the United States of America*, 1920; Edward R. Emerson, *Story of the Vine*, 1901; *Encyclopaedia Britannica*, 11th ed., *s. v.*; Frederic William Farrar, *Exposition of St. Luke*; Sir James George Frazer, *The Golden Bough*, 1890; A. Gauthier, *La Sophistication des Vins*; Morris Jastrow, Jr., *Wine in Pentateuchal Codes*; Louis Pasteur, *Études sur le vin*, 1866; Plato, *The Laws*; *Reports of the United States Commission of Internal Revenue*; Sir William Smith, *Dictionary of Greek and Roman Antiquities*, 1840-42.

WINE-CONNER. An early English local official, whose duty it was to assay wine for impurities, inspect the measures in which it was sold, and help establish its price. According to a contemporary, a wine-conner was a "broker for wine-marchants." See ALE-CONNER.

WINE-GLASS. A small goblet, usually of thin glass, from which wine is drunk. Its present form probably dates from the sixteenth century. The "Encyclopaedia Britannica" (11th ed., viii. 584) says:

> A common type of Arab drinking-glass resembled our modern tumbler (a beaker), but gradually expanding in a curve towards the mouth, and often enamelled. The enamelled designs were at times related to the purpose of the vessel, figures drinking and the like, but more commonly bore either a mark of ownership, such as the armorial device of an emir, or some simple decorative design. This simple form probably has its origin in the horn cup made from the base of a cow's horn and closed at the smaller end. The later forms in the late 15th century and after followed the fashion in other materials, and were raised on a tall foot, so that from the 16th century onwards the type of wine-glass has hardly changed, except in details. An interesting variety in one detail is seen in the German fashion of providing an elaborate silver stand into which the foot of such an ordinary-shaped glass was made to fit. Frequently, as might be expected, such stands are found without glasses, and their use then seems difficult to explain.

Compare DRINKING-VESSELS.

WINE-GROWERS' FEAST. See FÊTE DES VIGNERONS.

WINE MONTH. The name given by the Saxons (Anglo-Saxon, *Win-monath)*, before the vine was cultivated in Germany, to the month now called "October," which was the season when wine was imported.

WINE OF APE. A term used in early English times in describing a certain drunken condition. Says Chaucer: "I trow that ye have drunken wine of ape." The French describe the effect of wine upon the drinker in the expressions *vin d'âne, vin de cerf, vin de lion, vin de pie, vin de porc, vin de renard, vin de singe* ("wine of ass, wine of stag, wine of lion, wine of magpie, wine of pig, wine of fox, wine of ape"), representing the stupid, maudlin, quarrelsome, talkative, sick, crafty, and vulgar moods produced by alcohol. According to Talmudic tradition, Satan came to drink with Noah, and slew a lamb, a lion, a pig, and an ape. This indicated that man, before drinking, is as a lamb; after moderate drinking, as a lion; after excessive drinking, as a pig; and, finally, as a chattering ape.

Tom Nash, the English satirist (1564-1601), in describing the drunkenness of his times, utilized the same idea. In his "Classifying Drunkards," he wrote:

> The first is *ape-drunk,* and he leaps and sings and hollows and danceth for the heavens; the second is *lyon-drunk,* and he flings the pot about the house, breaks the glass windows with his dagger, and is apt to quarrel... The third is *swine-drunk,* heavy, lumpish, and sleepy, and cries for a little more drink and a few more clothes; the fourth is *sheep-drunk,* wise in his own conceit when he can not bring forth a right word; the fifth is *maudlen-drunk,* when a fellow will weep for kindness in the midst of his drink. . . The sixth is *martin-drunk,* when a man is drunk, and drinks himself sober ere he stir. The seventh is *goat-drunk,* when in his drunkenness he hath no mind but on lechery. The eighth is *fox-drunk,* as many of the Dutchmen be, which will never bargain but when they are drunk. All these species, and more, I have seen *practised in one company* and at one sitting.

See, also, DIONYSOS; PERSIA (vol. v, p. 2139).

BIBLIOGRAPHY.—Brewer, *Dictionary of Phrase and Fable*, London, 1902; French, *Nineteen Centuries of Drink in England*, London, n. d.

WINE OF WALES. A euphemistic name for MEAD (Welsh *medd)*, an intoxicating beverage made of honey and water, and popular in Wales from ancient times.

WINE-PRESS. A receptacle in which grapes are trodden by human feet; also an apparatus for expressing the juice from grapes.

The use of the wine-press antedates history. References to it in the Bible are numerous: sometimes, as in Isa. lxiii. 2, and Mark xii. 1, it is called "wine fat."

Ancient wine-presses were of varied construction: an illustration of one at Beni-Hassan, taken from Wilkinson's "Ancient Monarchies," will be found in vol. iv, p. 1845 of the STANDARD ENCYCLOPEDIA. A representation of treading the grapes is given on p. 2503 of the present volume.

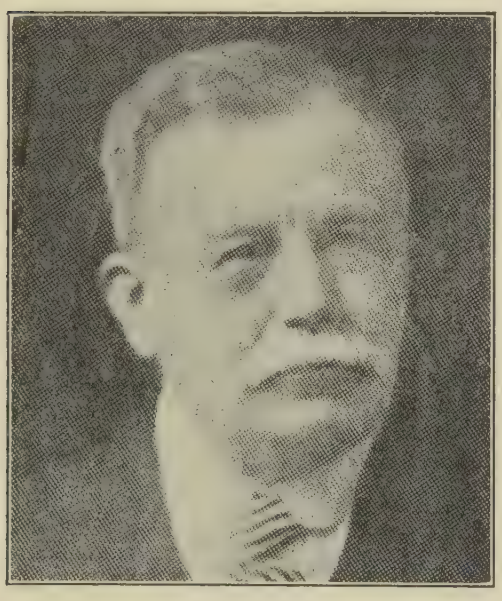
WINES, FREDERICK HOWARD. American Presbyterian clergyman, statistician, and temperance advocate; born in Philadelphia, Pa., April 9, 1838; died in 1912. He was educated at Washington (Pa.) College (1857); and at Princeton (N. J.) Theological Seminary (1865). He married Mary Frances Hackney, of Springfield, Mo., on March 21, 1865. His public career included the following varied and responsible positions: U. S. army chaplain, 1862-64; pastor of the First Presbyterian Church, Springfield, Ill., 1865-69; secretary of the Illinois State Board of Public Charities, 1869-93 and 1897-99; assistant director of the U. S. census, 1899-1902; secretary (1887) and president (1904) of the National Prison Association; lecturer at Harvard, Princeton, Johns Hopkins, and other leading universities, on sociological subjects; and member of various associations dealing with public charities and penology.

Throughout his career, Wines was an earnest advocate of temperance and a competent compiler of temperance statistics. His position with the Illi-

nois Board of Charities was obtained as the result of his investigations into the relation between drink and pauperism. He lectured frequently before chautauquas on the economic and legislative aspects of the drink problem. Prominent among his published works is "The Liquor Problem in Its Legislative Aspects" (1898). Wines believed in moderately restrictive liquor laws rigidly enforced and at one time in his public utterances favored State monopoly.

WINE-TABLE. A banqueting-table, popular in England in the eighteenth century, and called by cabinetmakers a "gentleman's social table." These tables were narrow and horseshoe in form, the guests sitting around the outer side, the inner side being fitted with network bags to catch any bottles or glasses that chanced to be upset. The simpler forms had metal wells sunk into the surface for bottles and ice; more elaborate examples were provided with revolving castors. Many were inlaid with wood or brass. Curtains, hung on brass rods, protected guests from the heat when the wine-table was drawn up before the fire in cold weather.

WING, THOMAS EDWARD (TOM WING). English Member of Parliament, commercial traveler, and total-abstinence advocate; born at Kingston-upon-Hull, Yorkshire, Aug. 12, 1853; educated in the English day-schools. An errand-boy at the age of eight years, he later became a commercial traveler, which vocation he followed for many years.



THOMAS EDWARD WING

A Sunday-school superintendent and a leader in the Band of Hope movement, Wing began also to lecture on total abstinence. With the assistance of his wife he instituted a successful local movement known as the "Social Saturday Night." A large coffee-tavern was rented one night weekly, and an entertaining and instructive program presented. Free discussion of social questions was permitted on both the floor and platform.

For six years Wing was a member of the Grimsby town council. For fifteen years he was Parliamentary agent to the United Kingdom Commercial Travelers' Association. He was a Member of Parliament from Grimsby in 1910 and from the Houghton-le-Spring division of Durham, 1912-18. He voted steadily with the temperance element in the House. At the outbreak of the World War in 1914, Wing moved in the House of Commons that all the drink-bars in the United Kingdom be closed for the duration of the War. The resolution was defeated, but the topic was before the House long enough to attract national attention. Later he secured the passage of an amendment restricting the sale of intoxicants in the restaurant of the House of Commons. In his lecturing campaigns during the War he continually pointed out that England's subserviency to the drink interests was the most serious handicap to her cause.

Wing is a member of the London Committee of the United Kingdom Alliance, and is also vice-president of the International Temperance Council. In 1926 he was elected a vice-president of the Alliance, and he is also a member of its executive committee. At one time he was secretary of the Hull and District Band of Hope Union.

He has been twice married: (1) To Louisa Wright, of Leicester, March 6, 1897; (2) to Elizabeth Armstrong, of Abergele, Wales, Sept. 11, 1919.

WINGO, DEHLIA MAI. American city official and temperance reformer; born at Marble Hill, Mo., Aug. 9, 1875; educated in the public schools of Mayfield, Ky., and at West Kentucky College. On Jan. 31, 1904, she married Edgar Wingo, of Mayfield. Mrs. Wingo removed to Raton, N. M., in February, 1905, and served (1924-28) as city treasurer and publicity secretary and treasurer of Raton.

In October, 1925, Mrs. Wingo, after serving for one year as vice-president at large, was elected State president of the New Mexico Woman's Christian Temperance Union. She played an important rôle in the work of driving the saloons from the State, and was active in sponsoring an education bill providing for temperance instruction in the public schools. She is still (1930) at the head of the New Mexico State Union.

WINNING, JAMES. Scottish business man and temperance advocate; born at Paisley Dec. 8, 1835; died there March 3, 1904. Although educated privately for a time, he was principally self-taught. As a youth he was an apprentice engineer; but he gave up this occupation to carry on his father's real-estate and insurance business. He was active in civic affairs, and was a frequent contributor to the press on matters that concerned the public welfare. During 1887-89 he visited New Zealand, and later he traveled in the United States. His wife survived him.

Winning was a life-long abstainer. As a boy he learned temperance principles in the school of John Kennedy, a noted temperance advocate. He soon joined a Band of Hope, later becoming monitor and conductor of other Bands and assisting in many movements to promote the temperance cause. He was an eloquent speaker and delivered temperance addresses in churches, missions, and in the open air throughout Scotland. He was for several years president of the Paisley Total Abstinence Society; for 30 years a director of the Scottish Permissive Bill Association; and for many years a member of the Council of Forty of the United Kingdom Alli-

ance. He was an active Good Templar, being one of the founders of the Good Templar Hall in Paisley. He served for several terms as secretary and treasurer of the Good Templar Hall Trust.

WINSKILL, PETER TURNER. English temperance worker and historian of the temperance movement; born at Newcastle-on-Tyne, Northumberland, April 27, 1834; died in Liverpool May 10, 1912. He was educated at the National and Barrington Schools at Houghton-le-Spring, Durham. After a brief experience as a pupil teacher, he was for three years in the employ of a firm of builders. In 1851 he removed to Middlesbrough, Yorkshire, where he became an iron-molder. After his marriage he spent some years in Derbyshire as a book and insurance agent. In 1863 he returned to Middlesbrough as an auctioneer. After a period spent in Sunderland and a short return to Derbyshire, he began his career as a temperance agent and historian in 1871. In 1882 he removed with his family to Liverpool, where he thereafter resided.

As a child Winskill was frail and his life was despaired of. In the forties his father, **Thomas Winskill,** was a lay preacher and temperance advocate among the colliers in the northern counties; but he fell from grace through liquor and was the cause of great tribulation to his family. Young Winskill was consecrated to the cause of temperance by his mother. At ten he had become a juvenile Rechabite and secured many pledges. In Middlesbrough he was one of the original members of the Young Men's Temperance Association (1852). Here he began his public career as a singer, reciter, and temperance advocate. While a book agent in Derbyshire, he conducted many successful temperance meetings. In 1871 he became agent and missionary for the Warrington (Lancashire) Total Abstinence Society. He served with signal success until the latter part of 1874, introducing into the district several lodges of the Independent Order of Good Templars and a division of the Sons of Temperance, besides greatly increasing the number of Bands of Hope.

After Winskill's removal to Liverpool his time was largely occupied in composing temperance songs, which achieved a wide circulation; in delivering temperance lectures; and in writing and compiling his various temperance histories, which include: "The Comprehensive History of the Rise and Progress of the Temperance Reformation" (1881); "A History of the Temperance Movement in Liverpool and District" (1887); "The Temperance Movement and Its Workers" (1892), in four volumes; and "Temperance Standard Bearers of the Nineteenth Century" (1897-98), in two volumes.

Winskill was the father of fourteen children, several of whom failed to survive him. His wife, **Mrs. Elizabeth Winskill,** to whom he was married on Feb. 14, 1857, was for over 40 years a teetotaler and a capable temperance worker.

WINSLOW, MARGARET E. American temperance pioneer; born in New York State in 1832; died in Saugerties, N. Y., about 1923. Miss Winslow was one of the leaders of the Woman's Crusade in New York in 1874, and an early member of the Saugerties Woman's Christian Temperance Union. She was for several years editor of *Woman's Temperance Work,* the official organ of the New York State W. C. T. U. From 1876 to 1883 she was managing editor of the official organ of the National W. C. T. U., first issued as the *Woman's Temperance Union* and from 1877 to 1883 as *Our Union.*

Miss Winslow was responsible for the adoption of the white ribbon as the badge of the W. C. T. U. At the National Convention held in Newark, N. J., in 1876, after various colors had been suggested, she moved that white be adopted, both as a symbol of purity and as a combination of all the colors.

WINTER BEER. Beer fermented in from four to six weeks and placed on draft for immediate use, to prevent its becoming sour. It was formerly brewed in winter for use during that season. It is sometimes called "young beer"; and in Germany *schenk* beer.

WINTERTON, (GEORGE) ERNEST. English schoolmaster and temperance organizer; born at Leicester May 17, 1873; educated at Borough Road College, London. He taught school until 1897, when he took a business course for two years and then became organizing secretary of the Leicestershire and District Temperance Union, which position he held for ten years. During this period he organized great missions at Leicester for the Rev. L. M. Isitt, of New Zealand, at which 1,000 temperance pledges were taken. In 1905 he took a leading part in establishing the National Independent Temperance party, which prevented the Liberal party from dropping Local Veto from its temperance program under pressure of the Liberal brewers. With Mr. Walter East, honorary secretary of the National Temperance party, he popularized the POLLARD PLAN (to put first offenders in drink-caused cases on probation), a clause relating to which was afterward incorporated in the Probation of Offenders Act (1907). He has opposed all forms of cooperative drink-selling, and has written widely in opposition to disinterested management, State purchase, etc. He is the author of "The Case for the Drink Selling Club Examined"; "Where Will Britain Be in Five Years' Time?" "Platform Points for Preachers"; and many other leaflets.

Winterton was the first in Great Britain to advocate the signing of a patriotic pledge against drinking during the World War (1914-18), and took 1,000 such pledges in the Manchester district during August, 1914. He was, likewise, the first to suggest the limitation of the production of intoxicants as a War measure (March, 1916), which policy was adopted a few months later by the Government. He was the principal organizer of the great War-time Prohibition meeting held at Albert Hall, London, in May, 1917, the greatest Prohibition meeting ever held in the history of the Empire. He was also one of the organizers of the meeting held at Westminster Jan. 17, 1920, to commemorate the adoption of Prohibition in the United States and to honor William E. ("Pussyfoot") Johnson.

From 1913 to 1917 Winterton was secretary of the Manchester, Salford and District Temperance Union, and secretary of the Strength of Britain Movement for War-time Prohibition from 1917 to 1920. In the latter year he was appointed official lecturer for the *Daily Herald,* London, and for nine years was connected with the publicity department of that journal. In 1920 he married Ethel Clarke of Oadby, near Leicester.

In June, 1929, Winterton was elected to the British House of Commons as Labor Member for the Loughborough Division of Leicestershire and is now one of the temperance group in Parliament. His present occupation is that of journalist and lecturer, and he is an active contributor to the press

on temperance, political, and sociological subjects. Early in 1930 he became editor of the *White Ribbon and Wings*, the official organ of the National British Women's Total Abstinence Union.

WINTRINGER, MARGARET. American writer, lecturer, and temperance worker; born on a farm near Decatur, Ill., March 10, 1860; died at Hinsdale, Ill., Dec. 11, 1924. She was educated in the public schools of Chicago, afterward taking special courses in English literature and art. Becoming interested in reform movements, she read law to acquaint herself with the legal status of women. In 1892 she became Loyal Temperance Legion secretary of the Illinois Woman's Christian Temperance Union, and she held that office for five years. In 1895 she was made editor of the *Young Crusader*, official organ of the National Loyal Temperance Legion, holding that position for ten years. In 1897 she became lecturer and organizer for the National W. C. T. U., and in 1905 she was elected national secretary of the L. T. L. branch, serving for five years, during which time the membership more than doubled and a campaign bureau for National Prohibition was launched by the Legion. In 1910 she retired from L. T. L. work and collaborated in the preparation in book form of the Seven Year International Lesson series for a Sunday-school publishing house.

In 1911 Miss Wintringer was elected executive secretary of the newly organized National Good Citizenship Movement, an affiliation of fourteen young people's church and temperance organizations. In 1913 she became a lecturer for the Illinois Anti-Saloon League and a member of the National Temperance Council of One Hundred. In 1915-16 she went to Europe as a representative of the *Sunday School Times* and the *Christian Herald* to investigate drink conditions in relation to the World War, visiting England, Scotland, Ireland, Wales, and France, and contributing articles to many American papers. After the War she was sent by the Prohibition Foundation to make a survey of conditions in Europe. In 1917 she became a lecturer for the National Prohibition Committee and served as campaign manager of Illinois during the drive of the National Dry Federation for World Prohibition. She was, also, lecturer for the National party (1918); field secretary of the Young People's Civic League; director of the International Reform Bureau; and editor of a column in the *Sunday School Times*.

WINTRINGHAM, THOMAS (TOM WINTRINGHAM). A British Member of Parliament and temperance advocate; born at Grimsby, Lincolnshire, Aug. 12, 1867; died in London Aug. 8, 1921.

Wintringham was a lifelong temperance worker. A member of the Executive Committee of the United Kingdom Alliance, he was also president of the Lincolnshire Total Abstinence Union, an association made up of nearly 80 temperance societies.

During the by-election at Louth in June, 1920, he made a campaign issue of his enthusiastic belief in the principle of Local Veto, despite the warning of his friends that he should not give undue prominence to so unpopular a doctrine. He was sent to the House of Commons on June 3, 1920, standing as an Independent Liberal and securing 9,859 votes to his opponent's 7,354. The temperance women of Louth had a great part in his victory. It might be said he had an hereditary interest in the White Ribbon movement, of which his mother, who died soon after his electoral victory, was a well-known East Anglian representative.

As soon as he entered Parliament Wintringham attached himself to the Temperance Group in the House of Commons. He was one of the leading supporters of the Liquor Traffic Local Veto (England and Wales) bill, introduced in 1921 by Peter Wilson Raffan, chairman of the Temperance Group in the House. On June 14, 1921, he accepted an invitation to serve as one of the sixteen members of a Licensing Conference "to consider, with reference to the Law of Licensing, how best to adapt to time of peace the experience obtained during the period of the War." The findings of the Conference were embodied in the Licensing bill passed by Parliament in 1921. Wintringham's assiduity in watching over temperance legislation in the House is believed to have overtaxed his strength and hastened his untimely end.

Mrs. Wintringham, also, has been a lifelong temperance worker. During her husband's campaign for Louth in 1920, she accompanied him on his tours of the district. Upon his death she took his place as president of the Lincolnshire Total Abstinence Union (now known as the Louth and District Total Abstinence Union) and as Member of Parliament for Louth, serving in the latter capacity for three years. Mrs. Wintringham was the second woman to enter Parliament. She is a vice-president of the United Kingdom Alliance.

WINTZ, Dame SOPHIA GERTRUDE. Anglo-Swiss temperance worker; born at Château Ber-

DAME SOPHIA GERTRUDE WINTZ

vice, Schaffhausen, Switzerland, Jan. 22, 1847; died at Devonport, England, Jan. 16, 1929. She was educated privately and at the Girls' College, Fareham, Hants, England. Her first temperance work was done among sailors of the English navy in

Devonport, whither her parents had removed; and the first Sailor Boys' Bible-class was held in her mother's kitchen. In 1873 she became associated, as secretary and assistant to Miss (afterward Dame) AGNES WESTON, with the work of the ROYAL NAVAL TEMPERANCE SOCIETY, and remained in that position until Miss Weston's death in 1918. During this time she was active in all the work of the Society, organizing temperance gatherings, addressing sailors, assisting in the establishment of Royal Sailors' Rests at Devonport and Portsmouth, and securing funds for their maintenance. She supervised the management of these institutions so wisely that they are free from mortgage or encumbrance and largely self-supporting.

In connection with the Sailors' Rest at Devonport, Miss Wintz conducted a temperance coffee-canteen at which meals and temperance drinks were served. This proved so successful that she was invited (1917) by the commodore of the Royal Naval Barracks at Portsmouth to open a similar canteen in that city. She was editor of *Ashore and Afloat*, the organ of the Royal Naval Temperance Society, from its foundation.

After the death of Miss Weston, Miss Wintz carried on the work as managing director and trustee of the Rests, and, in recognition of her inestimable services, in 1920 she was made a Dame of The Most Excellent Order of the British Empire. Her death occurred at the Rest at Devonport and she was accorded a Naval funeral. In 1930 ground had already been broken for a memorial to her memory in the form of a block of administrative offices to be added to the buildings of the Royal Sailors' Rest at Portsmouth.

WIRT, WILLIAM. American lawyer; born at Bladensburg, Md., Nov. 8, 1772; died in Washington, D. C., Feb. 18, 1834. His parents died before he was eight years old and his education ended in his fifteenth year, when he entered the family of Benjamin Edwards, a Maryland Congressman, as tutor. He then studied law and was admitted to the Virginia bar. In 1795 he married Miss Mildred Gilmer, of Pen Park, Va.

He served successively as clerk of the State House of Delegates and chancellor of the Eastern District of Virginia. In 1807 he assisted in the prosecution of Aaron Burr for treason, and in the next year was elected to the Virginia House of Delegates. He was appointed a district attorney in 1816, and was attorney-general of the United States, 1817-29. He was the candidate of the Anti-Masonic party for the Presidency of the United States in 1832.

During his term of office as attorney-general of the United States, Wirt rendered one of the first important legal opinions declaring alcohol a public nuisance. During an epidemic of cholera, which visited Washington, D. C., and the eastern part of the United States in 1832, Attorney-general Wirt gave his official opinion to the Washington Board of Health that the sale of ardent spirits was a nuisance during the prevalence of the plague, and the Board ordered the sale of ardent spirits discontinued for a period of 90 days.

WISCONSIN. A north-central State of the United States; bounded on the north by Michigan and Lake Superior, on the east by Lake Michigan, on the south by Illinois, and on the west by Iowa and Minnesota; area, 56,066 sq. mi.; population (est. 1928) 2,953,000. The capital is Madison, and the other large cities are Milwaukee (pop. est. 1928, 544,200), Racine (74,400), and Kenosha (56,500). The chief industries are agriculture, manufacturing, and mining; and the principal products are cereals, dairy and meat products, lumber, paper and wood pulp, iron, zinc, and coal. The present governor is Walter J. Kohler (1929-31).

Historical Summary. Wisconsin was first visited and explored by the French, who traversed the water routes of the region in their attempts to find the Northwest Passage to the Pacific. In 1634 Jean Nicolet was sent by Samuel de Champlain, governor-general of New France, to investigate the country. He was the first white man to enter Wisconsin, landing on soil near the present site of Green Bay. At that time the country was occupied by the Sioux, Winnebago, Fox, and other Indian tribes. In 1669 Father Jacques Marquette established the Jesuit mission of St. Francis Xavier at the first rapids on the Fox River, near a successful trading settlement. In 1671 Simon Saint-Lusson, at Sault Sainte Marie, took formal possession of the region in the name of the king of France and in 1685 Nicolas Perrot was appointed commandant of the West. Thereafter traders swarmed into the country; and to protect them from the Indians and to control the fur trade, Perrot built a chain of forts along the Mississippi.

The Indians and the Fur Trade

Hostilities with the Indians, started by the slaughter of a band of Foxes in 1712, lasted till 1760, and resulted in the French loss of the region. After the French and Indian War the Mackinac and Wisconsin posts were occupied by a force of British and Colonial troops under Capt. Henry Balfour, who arrived at La Baye (Green Bay) in October, 1761. He was accompanied by a party of traders, who formed the first British colony. British occupation was brief, however, and at the outbreak of the conspiracy of Pontiac the troops were compelled to retire to Montreal. When the conspiracy was crushed in 1765 Wisconsin was again opened and French and American traders flocked to the region. In 1774 Wisconsin was incorporated with Quebec under the Quebec Act and it adhered to the British side during the Revolution (1775-81), but after the War it passed under the control of the United States.

In 1787 Wisconsin became a part of the Northwest Territory and it later formed successively a part of Indiana, Illinois, and Michigan territories. In 1836 Wisconsin Territory was organized, which comprised also parts of North and South Dakota, Iowa, and Minnesota. The fur trade dominated the region until 1830, after which lead-mining took first place and mining towns were built up. These operations crowded out the Indians, who had worked the mines to some extent, and hostilities again arose. The Winnebagoes, led by Red Bird, were defeated in 1827 by Major William Whistler, and the Black Hawk War, a more serious revolt, was suppressed in 1832. A series of Indian treaties of 1829-33 extinguished Indian titles to the country and opened up Wisconsin to settlement.

Immigration was started and by 1836 the population was 11,000. Twelve years later the population was sufficient to secure the admission of Wisconsin as a State. The State constitution was adopted March 13, 1848. Wisconsin was a strong antislavery State and the opposition to slavery brought about the formation of the Republican party at Ripon in 1854.

Wisconsin was settled largely by immigrants from Germany and Scandinavia. In 1890 three fourths of its population was of foreign birth, including 600,000 Germans and 100,000 Scandinavians. In 1920 the foreign-born white population numbered 460,485.

Drink in the Early Days. From the first, Wisconsin suffered from the evil results of the liquor traffic. The early settlers were traders and one of the chief commodities of trade was whisky, which they sold to the Indians in exchange for their furs, sugar, and lead. They encouraged the redskins to drink to excess in order that advantage might be taken of them to obtain their furs at cheap prices. Peter Pond, one of the first American traders in Wisconsin, reached Green Bay in September, 1773, with a small fleet of bateaux and nine agents to establish trading-posts in various parts of the country. In his journal, cited in "Wisconsin Historical Collections," Pond relates that he ascended the Fox and Wisconsin rivers to Prairie du Chien, where he found a number of traders, who came in boats rowed by 36 oarsmen, and each of the boats carried "Sixtey Hogseats of Wine, Besides Ham, Chese, &c.—all to trad with the French and Indians."

Fur Traders Introduce Intoxicants

After the British gained control of Wisconsin the Indians were kept friendly by presents of rum and other goods, and it was by means of such gifts that their loyalty was retained in the Revolutionary War. During the War the British maintained a number of naval vessels on Lake Michigan and in the autumn of 1779 Samuel Robertson, commander of the "Felicity," visited the posts on the east shore, to make presents to the Indians and traders. These gifts are mentioned in Robertson's log as follows:

> Mr. Gautley gives them a present 3 bottles of Rum & half carrot of Tobaco, and told them the manner governor Sinclair could wish them to Behave, at which they seemed weall satisfeyed, he also give instructions to Monsier St. Pier to deliver some strings of Wampum and a little Keg of rum to the following & a carrot of Tobaco in governor Sinclairs name; likewise the manour how to behave; he also gave another small Kegg with some strings of Wampum with a carrot of Tobaco to Deliver the indeans at Millwakey which is a mixed Tribe of different nations.

The United States Government did not follow the British custom of giving presents to the Indians and accordingly the latter disliked the Americans. The Government adopted a system for trading with the Indians in factories established at various places, whose agents were appointed by the Government, and efforts were made to stop irregular and unlicensed traders. The factories were not allowed to sell intoxicating liquor and, as this commodity was in great demand among the Indians, the factors found it difficult to obtain their trade.

With regard to this situation, which also involved unlicensed American traders, Major Matthew Irwin, who was sent as a factor to the Green Bay trading-post in 1816, wrote (cited in "Wisconsin Historical Collections") to Col. Thomas McKenney, superintendent of the Indian trade, as follows:

> . . . The Indians are frequently kept in a state of intoxication, giving their furs, etc., at great sacrifices for whisky. A return to reason will induce many of them to mention who sold them the whisky: but it is deemed illegal to accept Indian testimony, so that the British and American traders (of the latter several have arrived here) may deal in whisky without the smallest chance of detection. The agents of Mr. Astor [organizer of the fur trade in the Great Lakes region] hold out an idea that they will, ere long, be able to break down the Factories; and they menace the Indian Agents, and others who may interfere with them, with dismission from office, through Mr. Astor. . .

As a result of the whisky trade, Major Irwin predicted that "the Indians will be made a miserable set of beings; and the most of the rising generation will be cut off in the early part of their lives." This prediction was partially fulfilled, as drinking was a contributory cause to the Red Bird and Black Hawk outbreaks, as a result of which the Indians lost their lands in Wisconsin and were removed to territory west of the Mississippi. The Red Bird uprising was at first purely local in character. However, 40 of Red Bird's warriors celebrated the taking of three white scalps with a prolonged drunken debauch, at the end of which they attacked a keel-boat on the Mississippi and killed several of the boatmen, precipitating a wide-spread frontier warfare. On the other hand, the Black Hawk War involved the turpitude of a party of half-drunken soldiers, who fired upon the Indian bearers of a flag of truce.

Whisky Precipitates Indian Wars

Enraged at this brutality, Black Hawk ambushed and routed the drunken soldiers, afterward engaging in irregular hostilities along the Wisconsin-Illinois border until his final defeat in the summer of 1832, at which time his band of warriors had been reduced from 1,000 to 150. In his "Autobiography" (p. 89), he thus describes his efforts to prevent the sale of whisky among his people:

> The white people brought whiskey into our village, made our people drunk, and cheated them out of their homes, guns, and traps. This fraudulent system was carried to such an extent that I apprehended serious difficulties might take place unless a stop was put to it. Consequently I visited all the whites and begged them not to sell whisky to my people. One of them continued the practice openly. I took a party of my young men, went to his home, and took his barrel and broke in the head and turned out the whiskey. I did this for fear some of the whites might be killed by my people when drunk.

The early white settlers were chiefly hardy backwoodsmen from the older settlements in the East, who hoped to better their fortunes in the new country, and these were as a rule sober and industrious citizens. At first attention was directed to agriculture; but after the opening up of the lead mines about 1827 there was a rush of prospectors and speculators to the mining country. This movement was accompanied by disorderly conditions similar to those which existed in the gold and silver mining-camps of the far West. By 1835 there were public houses in Green Bay and other frontier towns. The older settlers lived in isolated places and met together only on rare occasions for "log-raisings," and "bees" for harvesting, corn-husking, cider-making, etc., which were occasions of conviviality accompanied by hard drinking. After 1848 a tide of foreign immigration set in and thousands of Europeans, especially Germans, settled in Wisconsin. The immigrants brought along their Old World drinking habits, and soon began the manufacture and sale of intoxicating liquors, chiefly beer. Breweries were built to supply the demand, and subsequently the brewing industry grew to enormous proportions, until Wisconsin became known as the home of the brewery and distillery and the foster-parent of the saloon and beer-garden. For many years a leading brewery advertised its product as "The Beer that Made Milwaukee Famous."

Log-raisings and Husking-bees

Liquor Legislation. It was not usual for western pioneers to concern themselves with the drinking

or other social habits of the people. However, from early times Wisconsin had among its citizens some who disapproved of hard drinking and advocated temperance, and in Territorial days these began the fight to control and restrict the liquor traffic. This fight was begun mainly by native Americans but was later assisted by many of Scandinavian ancestry.

From Territorial days the liquor question played a prominent part in Wisconsin politics and the first law for restricting the traffic was enacted by the Territorial Legislature in 1838. This was a tavern-license law, which imposed a tax of $5 to $50 on tavern-keepers and of not less than $100 on retailers, and enabled county commissioners to grant licenses. By 1850, citizens of the State had begun to experience the calamitous effects of the liquor traffic and a law was passed requiring retailers to post a bond of $1,000 to pay all damages that the community or individuals might sustain by reason of their vending liquors, to support all paupers, widows, and orphans made or helped to be made by said traffic, and to pay the expenses of all prosecutions growing out of or attributable to their selling. This was the first civil damage law passed against the saloon. In 1867 adulteration was made punishable by a fine of $100, or imprisonment for one year, or both. The liquor laws were codified in 1874 and this code became the basis of future enactments. By 1890, village boards and town councils had obtained the right to issue retailers' licenses and municipalities were given discretionary power to raise license fees.

In 1908 a local-option law went into effect, giving cities, towns, and villages the right to abolish the saloon if they so desired. By the Baker Law saloons were allocated according to the population. A State-wide Prohibition referendum bill was passed by the Legislature in 1917, but was vetoed by the governor. The Legislature ratified the Federal Prohibition Amendment Jan. 16, 1919, the House by a vote of 58-35, and the Senate by vote of 19-11. In the same year the Legislature passed a law legalizing beer unless the Supreme Court held that the Federal definition of intoxicating liquor was paramount, which the Court did on June 7, 1920, and thereby made the statute invalid. In 1921 a bone-dry enforcement code, known as the Matheson bill, was passed by both Houses, but vetoed by Governor Blaine. A less satisfactory substitute bill, originally the Blaine bill, and, as amended, the Severson Act, was eventually enacted: It fixed responsibility for enforcement on a State Prohibition Commissioner, and the district attorneys of the various counties provided for search and seizure; permitted physicians' prescriptions; required permits by makers of near beer whose product was raised to more than one half of one per cent before extraction of alcohol; and prescribed as a general penalty for first violation a fine of from $100 to $1,000 *or* imprisonment of from one to six months, and for second violation a fine of from $200 to $2,000 *and* imprisonment of from one month to one year.

The Severson Act

A number of attempts were made to repeal the State enforcement code. In 1926 a referendum was held at the November election on the question: Shall the Congress of the United States amend the Volstead Act so as to authorize the manufacture and sale of beer for beverage purposes of an alcoholic content of 2.75 per cent by weight, under government supervision, but with the provision that no beverage so purchased shall be drunk on the premises where obtained? The result of the voting was: Affirmative, 349,443; negative, 177,602.

The Legislature of 1927 adopted a resolution memorializing Congress to provide for a national referendum on Prohibition. The same Legislature enacted the Duncan Beer bill, which repealed the penalties imposed in the State Enforcement Code for the possession of 2.75 per cent beer; but Governor Fred Zimmerman vetoed the bill on the grounds that it was an attempt to nullify a law of the United States. In 1929 the Legislature submitted to the people the question of repeal of the Severson Act and also a measure to legalize 2.75 per cent beer. The result of the voting on April 2 was a majority for both measures. As a result of this referendum the Legislature immediately repealed the Severson Act, leaving the State entirely without enforcement legislation.

Enforcement Code Repealed

The Temperance Movement. The temperance movement in Wisconsin received little State-wide impetus until after the middle of the nineteenth century; but that there was organized local sentiment is witnessed by the following account, from a letter written by a participant, of a temperance celebration held near Beaver Dam, in what is now Dodge County, on July 4, 1845:

> I have just returned from a 4th of July celebration. It was a County Temperance Celebration, held on Clason Prairie, some four miles from this place. Our procession from this place and the adjoining settlements consisted of some seven or eight double and single teams, filled with all who wished to go, without distinction, as we have no aristocracy here yet; everybody is estimated here according to character.
>
> The procession was led by a two-horse team carrying thirteen young men, carrying a banner attached to a staff stained red, with a gilt ball and spear on the top. The banner was white, bearing the following inscription: "Temperance the Hope of Beaver Dam." The other teams followed, bearing the different banners, and two ox teams brought up the rear, one of them filled up with little girls, with a banner bearing this inscription: "We look for better days." The other filled with small boys carrying a banner with this motto: "We leave rum behind."
>
> And before we reached the place for the celebration, there was added to our procession a team of thirty-six yoke of oxen, drawing four wagons chained together, filled with men, women, and children, carrying a streamer fifteen feet long, attached to a pole twenty-five feet high. I can assure you that we made an imposing appearance, stretching across the wild prairie. There were nearly six hundred people present; we were addressed by two or three speakers, formed a County Temperance Society and then sat down to a regular picnic dinner gotten up by the ladies.

An Early Temperance Celebration

One of the first native temperance organizations in Wisconsin was the Norwegian-American Temperance Society, formed in Racine Jan. 31, 1848. Its members took the following pledge:

> We, the undersigned, pledge and oblige ourselves not to *use* or *sell* intoxicating beverages or liquors and that we will endeavor to use all lawful means in our power to prevent their use and sale by others.

The punishment for violation of the pledge was admonition twice and then expulsion. A branch of the Society was formed in Milwaukee Jan. 1, 1850, whose members took a similar pledge, which did not include work to prevent the use and sale of liquors by others.

Wisconsin shared in the mid-century popularity of fraternal temperance orders. The first one to be established in the State was the Sons of Temperance, a State Grand Division having been organ-

ized Feb. 21, 1848. Some of the pioneers in the Order were: William R. Bloomfield, Racine; J. S. Bliss, Janesville; Hugh Longstaff, Fond du Lac; and the Hon. Samuel J. Hastings. In 1876 the Order had 108 Divisions in Wisconsin, with a membership of 5,500. From that time it declined and at the Forty-eighth Annual Session of the National Division, held in New York Sept. 28-30, 1876, it was reported that there were but 26 active Divisions in Wisconsin, with a total membership of but 618. Information regarding the Order in later years is not available.

Temperance Fraternal Orders

The Temple of Honor was the second temperance order established in Wisconsin, a Subordinate Temple having been instituted in 1850. A second Subordinate Temple was organized in 1852, and these lodges were under the direct jurisdiction of the Supreme Council. Other Subordinate Temples were organized later and the Grand Temple of Wisconsin was instituted in 1859. In 1865 there was only one Subordinate Temple in operation but in 1868 the Grand Temple was reorganized. According to a report at the International Temperance Conference, held at Philadelphia in 1876, 50 Subordinate Temples were in operation in Wisconsin. Past Grand Worthy Templars from the organization of the order until 1876 were: J. A. Watrous, A. A. Thompson, C. W. Smith, H. D. L. Webster, and J. S. Crane.

The first lodge of the Independent Order of Good Templars was organized in Sheboygan in June, 1854, by B. F. Miller, a member of the New York Grand Lodge, who instituted Sheboygan Falls Lodge No. 1. After he returned home there was for some time no Deputy, so the Order grew slowly. Later in the same year Candor Lodge, No. 2, was instituted by a Mr. Judd, of Stevens Point, and Edgarton Lodge by E. R. Bowen, of Chicago, General Deputy for Wisconsin. The Edgarton Lodge did not last long and its place was taken by Evening Star Lodge, No. 3, organized on May 15, 1855. From that time the organization advanced rapidly and in 1856 there were eighteen lodges, with a membership of 800.

I. O. G. T.

In 1856 a call was issued by E. R. Bowen, D.R.-W.G.T., of Chicago, for a convention of the Good Templars of Wisconsin, which was held at Stoughton, Dane County, on May 13. The R.W.G.T., James M. Moore, of Louisville, Ky., presided at the convention, at which the Grand Lodge of Wisconsin was organized. The first officers were: G.W.C.T., F. A. Atherly, of Equal Rights Lodge, No. 4; G.-W.C., Stephen Jex, of Capital Lodge, No. 11; G.-W.V.T., Eliza K. Buckman, and G.W.S., Seth C. Buckman, of Equal Rights Lodge, No. 4; G.W.T., Mary A. White, of No. 6; G.W.M., C. N. James, of Rutland Lodge, No. 18; and representative to the R.W.G.L., F. A. Atherly.

From its organization the Order carried on temperance propaganda, circulated temperance literature, took part in campaigns to secure antiliquor laws, conducted temperance missions, and engaged in many other activities. Work among the young people was begun in 1870, when the ritual of the Cold Water Templars was adopted and the management of that order was taken over by the Good Templars. The R.W.G.V.T., Lillie Robinson, and P.R.W.G.T., Samuel D. Hastings, both of Wisconsin, were made members of the Executive Board of the Cold Water Temples, and in 1873 Hastings was made chief superintendent of the juvenile Order. Hastings also served as G.W.C.T. of the I. O. G. T., 1861-64, and as R.W.G.T., 1864-68. In 1899 the Grand Lodge of Wisconsin was reported as being the most active Grand Lodge in the United States.

At the present time (1930) an active organization is maintained and the officers are: G.C.T., C. D. Hawn, Rock Elm; G. Sec., Mrs. Maria L. A. Nelson, Green Bay; G.S.J.W., Mrs. Anna Prescott, Milwaukee; G.S.L.W., William C. Dean, Madison; and D.I.C.T., the Rev. Thomas W. North, Omro. Its organ is the *Forward Press*.

The Woman's Christian Temperance Union of Wisconsin was organized as a result of the Woman's Crusade in that State. The "Centennial Temperance Volume," published in 1881, gives the following account of the Crusade in Wisconsin:

> "The Crusade in Wisconsin," writes Mrs. D. A. Beale, Secretary of the State Temperance Alliance, "was inaugurated at Janesville, July, 1873." A petition, numerously signed, addressed to the common council, asking that no more licenses be granted, was presented by a deputation of Christian women led by Mrs. Beale and Miss Lavinia Goodell, daughter of Rev. William Goodell, the well-known anti-slavery and temperance reformer. The women of Racine set up hydrants to furnish a supply of pure water to the city. Both this place and Milwaukee have reading and lunch rooms in successful operation. At Ripon, the seat of Ripon College, the women visited the saloons, praying and singing, and, when forbidden to go in, held meetings in the street.
>
> At Whitewater they have succeeded in driving out the saloons, and no licenses are granted.
>
> Book-shelves are being placed in the depots, to be supplied with temperance tracts and papers, that the travelling public may have their attention called to the subject.

After the Crusade the temperance women of Wisconsin organized in several cities under different titles: In Milwaukee, the "Ladies' Temperance Band"; in Janesville, the "Ladies' Temperance Union"; in Beloit, the "Ladies' Temperance Christian Union"; in Oshkosh, the "Woman's Temperance Union"; and in Elkhorn, the "Woman's Temperance League." Although differing in name they were one in purpose. These organizations issued a call for a convention, which was held at the Spring Street Congregational Church in Milwaukee on Oct. 20-22, 1874, thus antedating the National W. C. T. U. convention by one month. Representatives attended from Waukesha, Janesville, Racine, Ripon, Fox Lake, Beloit, Fond du Lac, Madison, Palmyra, Menomonie, Oshkosh, Appleton, Elkhorn, Waupun, and Milwaukee. Mrs. J. A. Brown, president of the Milwaukee Band, presided. The organization adopted the name "Woman's Temperance Alliance," and the first officers elected were: President, Mrs. Sarah J. Steele, wife of the president of Lawrence University; secretary, Mrs. D. A. Beale, Janesville; and treasurer, Mrs. William Merrill, of Milwaukee. At the formation of the National W. C. T. U., the Wisconsin Alliance changed its name to correspond.

Women's Movement Antedates W. C. T. U.

The work of the Union grew rapidly and at the end of the first year there were nineteen local Unions and six flourishing Bands of Hope, while several reading- and lunch-rooms were maintained. From the first the Union took the lead in temperance agitation and it has been active in securing temperance legislation in the State. It has many departments and its activities include mission work among the lumber camps, circulation of temperance literature, Americanization work among foreigners,

maintenance of a home for women at Eau Claire, and work among children. The Loyal Temperance Legion of Wisconsin was organized July 14, 1891.

At the present time (1930) Wisconsin has 300 Unions with a membership of 10,000. The officers of the State Union are: President, Mrs. Annie W. Warren, Stoughton; vice-president at large, Mrs. Mildred Hopkins, Cambria; corresponding secretary, Mrs. Eva C. Lewis, Juneau; recording secretary, Mrs. May Burnsted, Chetek; treasurer, Mrs. Isabelle Herdahl, Downing; Y. P. B. Sec., Mrs. Lila J. Stout, Rice Lake; L. T. L. Sec., Mrs. Mary Eggert, Wauwatosa; and editor of the *Motor*, Miss Julia Hutchinson, Waupaca.

A Scandinavian W. C. T. U. was organized in Westley Nov. 5, 1888, by Mrs. Annie M. Palmer. Its meetings were conducted in the native language.

A branch of the Catholic Total Abstinence Union was established in Wisconsin before 1880. In 1881 the Rev. James McCleary, of Kenosha, was head of the organization.

Despite these temperance agencies little was accomplished, and the liquor traffic continued to flourish in Wisconsin. In 1897 there were 10,000 saloons in the State, about 200 breweries, and 6 distilleries. There was great need for an aggressive organization to prevent further inroads of the traffic and work for eventual abolition of the saloon. This need was supplied in June, 1897, when the Rev. T. W. Sprowls, of Milwaukee, and D. B. Bailey, of Appleton, with others, met in Lincoln Hall, Milwaukee, and effected a partial organization of the Wisconsin Anti-Saloon League. Another meeting was held on July 23, at the Monona Assembly Ground, Madison, to improve the organization. At this time the Rev. J. H. Berkey, of Monroe, was chosen first superintendent. Rev. Berkey called a meeting of the League in Madison on Feb. 24, and an entirely new organization was effected. The Rev. John Faville, D.D., was elected president, and the Rev. Henry Colman, superintendent, of the new organization.

Anti-Saloon League

In 1903 the Rev. Henry Colman resigned and became secretary-treasurer of the League. He was succeeded as superintendent by the Rev. T. M. Hare, who founded the League paper, the *Wisconsin Issue*, in 1905. The first State convention was held in 1906 at Fond du Lac, at which time U. G. Humphrey was made superintendent. The League took part in the fight to secure a local-option law, which was enacted in 1907, giving towns, villages, and cities the right to vote on the question of saloons. The law went into operation in July, 1908, and, under its provisions, 100 communities were voted dry during the year, bringing more than 50 per cent of the State, including a population of 350,000, under no-license. At the end of 1909, successful contests had resulted in making dry 800 of the 1,454 towns and villages in the State. The League attempted to secure the enactment of a county-option law; but it was defeated by the Legislature in 1910, due to the liquor influences of Milwaukee. A movement was also started to secure a local-option vote in Milwaukee in 1910, but this was likewise defeated. Milwaukee was the saloon center, containing 2,000 of the 8,000 saloons in the State.

Local Option Secured

During 1911-12 the Hon. John G. Woolley and W. D. Cox acted as superintendents until the League could secure Dr. P. A. Cool, of Buffalo, N. Y. During this period the Legislature passed a number of minor restrictive measures, but again defeated county option. County option had been an issue in the primary elections of September, 1911, and three of the five candidates for governor had favored it, while one had made it the leading issue. In the ensuing campaign the dry candidate, although viciously attacked by politicians and friends of the liquor traffic, polled more than 40,000 votes of a total of 190,000. The League then started a campaign to elect to the Legislature, candidates who would vote for local option. It was believed that if such a law was secured at least 35 counties would vote dry. A campaign was also started to extend the dry zone around the University of Wisconsin at Madison from 3,200 feet to the five mile limit, which was successful.

The problem was made more difficult in Wisconsin because of the great number of foreigners, a total of 77 dialects being spoken, and one person out of every four being foreign-born; yet the Swedes, Norwegians, Welsh, and many Germans were of very great assistance to the League. Laws were used vigorously and additions were continually made to the dry column, the proportion of saloons being lowered from 1 for every 176 people in 1905, to 1 for every 196 in 1912. Milwaukee, with 2,224 saloons, had a greater proportion to population than any other city of the country.

In 1914 the Rev. J. S. Dean, D.D., was made superintendent of the League. In the spring election of that year, after a strong campaign, 33 incorporated cities and villages voted dry and only 1 dry village voted wet. The League won a fight with the wets during the year. The wets had failed at the last election to amend the Baker Law, providing for the granting of saloon licenses on a ratio of 1 to every 250 of the population; but the law had been ignored and there were many saloons in excess of the legal proportion. The League carried a case to the Supreme Court of the State, which decided that many of the saloons were illegal and began an investigation, with the result that over 200 saloons in Milwaukee alone were closed and many more in the rest of the State. In 1915 the Legislature reduced the ratio of saloons in a given community, making it 1 to 500 people. In 1916, 31 incorporated cities and villages were added to the dry column, among which were Superior, the second largest city of the State, and four of the State normal school cities. As a result of this 400 saloons were closed. At this time Wisconsin had 135 breweries, making 4,525,027 bbls. of beer, and 5 distilleries, making 2,428,480 gals of whisky, in addition to 2,274,352 gals. of spirits rectified, during the year. A total of 11,125 Federal liquor tax-receipts were issued.

Court Sustains Baker Law

In 1917 R. P. Hutton became superintendent. During the year a State-wide Prohibition referendum bill was passed by a vote of 55-38 in the Assembly and 21-11 in the Senate. It was vetoed, however, by Governor E. L. Philipp.

In 1919 the National Prohibition Amendment was introduced in the Wisconsin Legislature and it was ratified on Jan. 16 by a vote of 58-35 in the House and 19-11 in the Senate. Wisconsin was thus the thirty-ninth State to ratify. War-time Prohibition went into effect on July 1 of the same year, at which time 9,636 saloons and 136 breweries were

closed. The wet interests attempted to nullify the National Prohibition law by securing the enactment of a law legalizing beer, unless the Supreme Court should hold the Federal definition was paramount. The Wisconsin Brewers' Association backed a suit brought by the Manitowoc Food Products Company (brewery) for an injunction to restrain the United States district attorney and the Prohibition officers from enforcing the Federal Prohibition law in Wisconsin. Judge F. A. Geiger, Milwaukee, granted the injunction early in 1920. Attorney-general A. Mitchell Palmer directed the local United States district attorney, W. A. Sawyer, to accept the injunction and then appeal to the Supreme Court for direct and immediate hearing. The Supreme Court granted this, and on June 7 handed down a decision that the Volstead Act was supreme and dissolved the injunction. After a heated campaign in 1920 a dry Legislature was elected, and in 1921 it enacted the Severson enforcement code.

Wets Attempt To Nullify National Prohibition

In 1922, Federal officials declared that Wisconsin was the hardest field for Prohibition enforcement. However, great dry activity has always been manifest. In 1921 the United States Court at Milwaukee turned in more liquor fines than the courts of all the States bordering Wisconsin and more than any other Federal Court in the United States. In this Court, also, the greatest rum-running ring ever uncovered was convicted. The Wisconsin courts turned in over $300,000 in net profits from liquor fines to the school fund, three times as much as the fines from all other offenses put together. In Milwaukee the State courts averaged 100 cases per month, and $10,000 a month in receipts, in spite of the fact that the judges imposed but a maximum of $100, except in rare instances. In Kenosha County the district attorney, sheriff, deputy, chief of police, and assistant chief were all sentenced to the penitentiary for collusion with violators of the Prohibition laws, and in the spring election of 1922 the voters of Kenosha adopted the commission form of government, thereby putting out of office every member of the old political ring.

The chief obstacle to enforcement in the State was the failure of Governor J. J. Blaine and Senator R. M. La Follette to declare in favor of Prohibition. At this time Wisconsin had one dry Senator—Lenroot, and five dry Congressmen—A. P. Nelson, John M. Nelson, E. E. Browne, H. A. Cooper, and James A. Frear. In the State Legislature on test votes the Senate had 19 dry and 14 wet, and the House 51 dry and 49 wet.

In 1922 David L. McBride was made superintendent of the Wisconsin Anti-Saloon League. A dry law-enforcement convention was held in Milwaukee May 23-24 by the League, and a county dry enforcement organization was formed, with 27 counties organized. At the Citizens' Republican State Conference, which was anti-La Follette, 998 delegates, selected by county mass-meetings, attended and named a slate of dry candidates and adopted a law-enforcement platform. The majority of the Blaine-La Follette followers in the Legislature voted with the Anti-Saloon League supporters on the dry bills introduced, even amending Governor Blaine's bill which did not penalize "moonshine" unless for sale, and which had no penalty for liquor prescriptions given to minors.

In 1923, determined attempts were made to weaken or repeal the Prohibition laws of Wisconsin. The Assembly, by vote of 63-37, voted to repeal the search-and-seizure provision; but the measure was defeated by vote of 19-14 in the Senate. A measure to repeal the entire enforcement code was passed by the Assembly (39-35) and again defeated by the Senate (20-13). The liquor forces next began a series of court attacks. Early in 1924, however, the Supreme Court of Wisconsin ruled that search-warrants in liquor cases may be issued on "information and belief" and held that searching of living quarters connected with a soft-drink parlor does not violate the sanctity of the home.

Wisconsin continued to be the center of anti-Prohibition agitation. In 1926, under the auspices of the Association Against the Prohibition Amendment, a referendum was held in the November election on the question of modification of the Volstead Act. The majority for modification was 171,841. In the following year the Legislature memorialized Congress, asking for a National referendum on Prohibition, and at the same session adopted the Duncan Beer bill, introduced by Senator Thomas M. Duncan, Milwaukee Socialist, repealing the penalties provided in the State code for the possession of 2.75 per cent beer. Although he had never been friendly to Prohibition, Governor Zimmerman vetoed the bill on the grounds that it was an attempt to nullify a Federal law. As a result of the veto Zimmerman was endorsed for reelection by the Anti-Saloon League and opposed by the wets. During the year the Rev. J. F. Hartman, D.D., was made superintendent of the League.

Legislature Resists Prohibition

The drys gained a number of victories in the election of 1928. During the Presidential campaign the Democratic candidate, Alfred E. Smith, made a speech in Milwaukee, in which he stated that the liquor issue was foremost in the campaign. Wisconsin, however, gave a majority of 93,946 to the dry Republican candidate, Herbert C. Hoover. The election of Walter J. Kohler as governor was also considered a dry victory. Governor Kohler's attitude toward enforcement of Prohibition was shown in his reply to a League inquiry "Should I be elected Governor of Wisconsin," he declared, "I will live up to the oath of my office." He was generally supported by the church people of the State and received a majority of 153,000 votes. The Rev. Warren G. Jones was made superintendent of the League on Dec. 17.

Wet agitation finally brought about the repeal of the Severson Law in 1929. Early in the year four bills were introduced for the repeal of the Prohibition enforcement act. One of these, introduced by Senator Duncan, author of numerous wet bills, provided for repeal of the Severson Law, and a second provided that no person should be penalized for making or selling liquor containing 2.75 per cent alcohol. A referendum on the Duncan bills was held on April 2, and resulted in a victory for the repeal of the law by a vote of 350,337 to 196,402. Although the majority for repeal was 153,935, yet it was 27,755 less than the wet majority in 1926. The drys carried 31 of the 71 counties and 11 others were very close.

Many causes have been blamed for the dry defeat, including the shortness of the time given to consider the repeal; the still powerful influence of

the brewing interests; a blizzard that swept the State at the time, making many of the roads impassable and thus cutting down the rural vote; and the unfortunate fact that many drys believed the referendum simply advisory, and so did not vote.

While it was true that the referendum was not binding, it nevertheless afforded wavering wet legislators an alibi. On May 29 the Legislature passed a repeal bill, introduced by Representative Grobschmidt, which was signed by Governor Kohler, thus leaving the State entirely without enforcement legislation. Later Grobschmidt introduced a substitute measure, which retained the license provisions of the Severson Law, as it was found that if the whole law was repealed it would be difficult for brewers to get licenses. This measure passed the Assembly April 17 by a vote of 56-33.

State Left Without Enforcement Law

After the repeal of the Prohibition Law Wisconsin became a center for illicit venders of liquor, and barn distilleries and speak-easies flourished. Drunkenness increased, and each month showed an increase in the number of arrests for drunken motor drivers. Many cities took matters in their own hands and adopted ordinances giving to local authorities suppressive powers as strong as were formerly entrusted to the State. Even wet Oshkosh adopted strict Prohibition ordinances, as well as Beloit, Janesville, Superior, Eau Claire, Kenosha, Platteville, and other cities. Properly administered, these ordinances will be more effective than the State laws, but they will affect only the communities adopting them. However, it is believed that flagrant violations will create sentiment for the reenactment of the State Prohibition measure.

BIBLIOGRAPHY.—Files of the *Anti-Saloon League Year Book,* 1909-29; Black Hawk, *Autobiography*; *Centennial Temperance Volume,* N. Y., 1881; I. Newton Peirce, *History of the Independent Order of Good Templars,* Philadelphia, 1869; Reuben Gold Thwaites, *How George Rogers Clark Won the Northwest,* Chicago, 1903, and *Wisconsin,* Boston, 1908; William W. Turnbull, *History of the International Order of Good Templars,* 1901; *Wisconsin Historical Collections,* vols. vii, xi, and xviii, Madison, 1876; and files of the Wisconsin edition of the *American Issue.* Manuscript material regarding the Anti-Saloon League has been courteously supplied by Superintendent Warren G. Jones; and regarding the W. C. T. U., by Mrs. Annie W. Warren, president of the State Union.

WISCONSIN AVHOLDS-SELSKAB. The Norwegian name of the WISCONSIN TOTAL ABSTINENCE ASSOCIATION.

WISCONSIN TOTAL ABSTINENCE ASSOCIATION (Norwegian, Wisconsin Avholds-Selskab). A North-American temperance society founded at La Crosse, Wis., April 21, 1888, whose members are mainly Wisconsin Danes and Norwegians.

WISE, JOHN H. Australian legislator and temperance leader; born in New South Wales Sept. 6, 1856. His entire public career has been associated with his native State. He studied law; later became a local magistrate; and in 1917 was elected to the Upper House of the New South Wales Legislature. Affiliating with the Independent Order of Rechabites a very early age, he became one of its most prominent Australian officials, serving for several years as a district trustee and for three terms as District Chief Ruler. He was a vice-president of the New South Wales Alliance and a member of its council. Developing unusual ability as a platform speaker, he has been in great demand during temperance campaigns. **Mrs. Wise,** also, was a member of the council of the Alliance, and is a valued speaker for the Woman's Christian Temperance Union.

WITHERING. A stage in the English process of drying malt. See MALTING, vol. iv, p. 1673.

WITTENMYER, ANNIE (TURNER). American reformer and Woman's Relief Corps and temperance leader; born at Sandy Springs, Adams County, Ohio, Aug. 26, 1827; died at Sanatoga, Pa., Feb. 2, 1900. She was educated in a seminary in Ohio, receiving a more advanced training than was usual for young women at that time. Her early childhood was spent in Kentucky, the home of her mother. In 1847 she married William Wittenmyer, a merchant of Jacksonville, Ohio, and in 1850 she and her husband removed to Keokuk, Iowa, where they resided for many years.

Mrs. Wittenmyer was very religious, and she took an active part in church and charity work in Keokuk, where she also conducted a free school before public schools were established. At the outbreak of the Civil War she became a volunteer agent in Iowa for the distribution of supplies to the army, and was later appointed State sanitary agent by the Legislature. Ministering to the sick and wounded in hospitals and on the battle-fields, she was in the siege of Vicksburg, and, although in constant danger from the firing, carried on her hospital work. She left the Sanitary Service to enter that of the Christian Commission, in which she continued hospital work, supervising "Special Diet" kitchens, which were made a part of the United States army system, and which saved the lives of thousands of soldiers who were too ill to recover on the coarse army fare.

Mrs. Wittenmyer originated the idea of "Homes for Soldiers' Orphans," and was the founder of the first Home established in Iowa (1863). In the interest of this institution she went to Washington and obtained from the War Department the barracks at Davenport, Ia., and hospital supplies which amounted to more than $5,000. This equipment was installed in the barracks, which have accommodated more than 500 children at a time, and which are still maintained by the State.

Mrs. Wittenmyer next conceived the idea of perpetuating in the church the talent and energy that had been brought into activity among women by the philanthropies of the War. This idea resulted in the formation of the Home Missionary Society of the Methodist Church, organized for the purpose of ministering to the temporal and spiritual needs of the poor. In the interest of this Society, originally known as the "Ladies' and Pastors' Christian Union," Mrs. Wittenmyer spoke in every State in the Union. At this time she removed to Philadelphia and founded a paper, the *Christian Woman,* which she edited successfully for eleven years. Later she founded a juvenile paper, the *Christian Child.*

She was for many years a leader in Relief Corps work, serving successively as National Chaplain and National Counselor. She compiled the original code of laws of the Corps. She devoted five months to securing the passage by the Fifty-second Congress of a law to pension army nurses, and also assisted in the founding of the Kentucky Soldiers' Home. She was an intense and persuasive orator and was a frequent speaker at camp-fires, where she related her War experiences.

Long identified with temperance activity, Mrs. Wittenmyer was elected first president of the National W. C. T. U. at the organization of that body

at Cleveland, Ohio, in 1874. She was an earnest worker for the Union, serving her five years as president without a salary. She organized 23 States as auxiliary to the National Union, and assisted in founding the *Woman's Temperance Union* in June, 1874, as its organ. She labored tirelessly in the lecture field, traveling hundreds of miles and speaking for temperance sometimes as often as six evenings a week. She attended all the large conventions, of which 46 were held in 1875. In the latter year she presented to Congress a huge W. C. T. U. petition, asking for the prohibition of the liquor traffic. She also sent a letter of inquiry to the International Medical Association which met in Philadelphia in 1876, which led to a hearing before a committee of celebrated European and American physicians and resulted in the well-known "Resolutions," expressing the most important medical opinion against intoxicants up to that time.

MRS. ANNIE (TURNER) WITTENMYER

Mrs. Wittenmyer called the first Woman's National Camp-Meeting at Ocean Grove, New Jersey, which was conducted and addressed almost wholly by women. She was intimately associated in temperance work with Miss FRANCES E. WILLARD, with whom she traveled extensively throughout New England in 1875-76, visiting Unions and summer camps. In January, 1898, she was elected president of the NON-PARTISAN WOMAN'S CHRISTIAN TEMPERANCE UNION.

Mrs. Wittenmyer was for many years associate editor of *Home and Country*, a periodical published in New York, besides which she edited a Relief Corps column in the *New York Weekly Tribune*, and was a frequent contributor to the *National Tribune*, and other periodicals. She was the author of "History of the Woman's Temperance Crusade" (Philadelphia, 1878) and of many hymns.

WITTER, ELIZABETH CLAYTON (OSLIN). American social and temperance reformer; born near Forsyth, in Monroe County, Georgia, Aug. 3, 1829; died at Decatur, Ga., Nov. 25, 1901. Miss Oslin was educated in the public schools of Lagrange, Ga., and in July, 1852, married Henry Witter, of Oak Bowery, Ala. During the period of the Civil War (1861-65), she and her husband settled in Atlanta (Ga.), where they resided for more than a quarter of a century. During the last few years of her life she made her home at Decatur, near which place she was killed in a railroad accident.

Mrs. Witter was noted for her religious, philanthropic, and temperance activities. She was prominent for many years in the Woman's Home and Foreign Missionary societies, and on Dec. 2, 1880, became a member of the Woman's Christian Temperance Union of Atlanta (Ga.). On April 14, 1881, she was elected president of the Atlanta W. C. T. U., which office she held to the time of her death. She had the distinction of being the first president of the first local W. C. T. U. in Georgia.

WLASSAK, RUDOLF. Austrian physiologist and temperance writer; born at Brünn, Moravia, March 27, 1865; died in Vienna March 10, 1930. He was educated at a German gymnasium in Brünn and at the universities of Grätz, Leipzig, Zurich, and Vienna (M.D.). For six years (1890-96) he was an assistant in the physiological laboratory of the University of Zurich, and he was for three years (1893-96) privat-docent of physiology at the same institution. In 1922 he became director of the Temperance Hospital of the Steinhof lunatic asylum in Vienna.

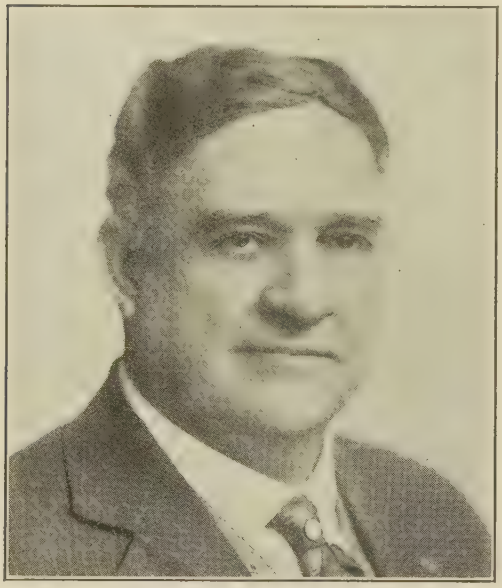
Dr. Wlassak became a student abstainer in 1885 through the influence of the late Professor Von Bunge. In 1897-1903 he delivered many lectures before organized working men of Vienna on the subject of alcoholism. Together with Dr. Richard Fröhlich, he edited the monthly periodical *Der Abstinent* in 1902; and in that year was elected first general secretary of the Eighth International Congress on Alcoholism. In 1905 he and Dr. Fröhlich founded the League of Abstaining Working Men *(Arbeiterabstinentenbund)*. He is the author of: "Antialcoholism, A Word for Total Abstinence" *(Gegen den Alkohol, ein Wort für Totalabstinenz)*; "Alcohol in Moravian Austria" *(Der Alkoholismus in Mährisch-Ostrau)*; "Foundation of the Alcohol Question" *(Grundniss der Alkoholfrage)*, an admirable handbook on the alcohol question; and occasional articles in various temperance periodicals, such as *Der Abstinent*, *International Review Against Alcoholism*, and others. He was a delegate to the Eighth, Tenth, and Thirteenth International Congresses Against Alcoholism. Dr. Wlassak was recognized as one of the leaders of the international movement against alcoholism.

WOCAHNYEYE. According to Morewood, in his "History of Inebriating Liquors," an almost colorless and slightly intoxicating beverage in use among the natives of Portuguese East Africa. It is obtained from the boiled and fermented juice of a fruit resembling the guava.

WOLFE, GEORGE DAVID. An Irish-American Methodist Episcopal clergyman and Prohibition advocate; born at Skibbereen, County Cork, Ireland, in 1860; died at Billings, Mont., in 1926. His education, begun in Ireland, was completed in America. He held an M. A. degree. He entered the Methodist ministry in Indiana in 1885 and for 25 years served various pastorates in that State. In 1910 he was transferred to Montana, where the remainder of his active ministry was passed.

From early manhood Wolfe fought in every battle for advance in temperance and moral reform. He preached temperance from his pulpit and, after he became affiliated with the Montana Anti-Saloon League, lectured on Prohibition in a number of States. In 1911 he was elected president of the Montana State League; during 1914 he served as State superintendent; and in 1916 he was made chairman of the Headquarters Committee. He took a prominent part in the strenuous campaign which secured State constitutional Prohibition for Montana in 1916.

WOLFENBARGER, ANDREW GIVENS. An American attorney and Prohibition leader; born at Greenbank, Va., March 24, 1856; died at Lincoln, Neb., Oct. 9, 1923. He was educated in the public schools of Iowa and the University of Nebraska (LL.B.). In 1859 the Wolfenbarger family moved to Lee County, Iowa, and settled on a farm. At the age of sixteen Andrew was obliged to make his own



ANDREW GIVENS WOLFENBARGER

living by hiring out as a farm-hand. From 1875 for five years he followed the teaching profession in Iowa and Nebraska.

In 1880 Wolfenbarger moved to David City, where he entered the field of political journalism, becoming editor and half-owner of the local newspaper, the *David City Republican*. During his five years' residence in David City, Wolfenbarger studied law and became active in the local Republican organization. In March, 1885, he moved to Lincoln, where he was one of the founders, and until 1890, managing editor, of the *New Republic*, the first Prohibition neswpaper to be printed in that city. In the latter year he was admitted to the bar.

Throughout his entire lifetime Wolfenbarger was an ardent advocate of temperance and Prohibition, and early identified himself with the movement, affiliating with the Independent Order of Good Templars in 1883. For a number of years he was Deputy Right Worthy Grand Templar for the Western Hemisphere of the International Lodge. He was a member of the International Supreme Lodge at its famous Boston Session, where he served on the Committee on Political Action. During his lecture-tours in behalf of Good Templary and Prohibition he traveled through 31 States of the Union, and was also called twice to assist in Prohibition campaigns in the Dominion of Canada, where he delivered more than 75 temperance addresses.

About 1880 Wolfenbarger joined the Prohibition party, and soon became prominent in its State and national affairs. He was at one time the storm-center of the Prohibition movement in Nebraska, and was credited with being one of the main forces that put that State in the dry column. He served for four years as secretary and field manager for the Prohibition State Committee of Nebraska, and in 1887 he became Nebraska's representative on the party's National Committee. During the following sixteen years he held a number of important positions in the Prohibition party.

Wolfenbarger's chief claim to fame in the temperance world is that he discovered WILLIAM E. ("PUSSYFOOT") JOHNSON. According to the *Lincoln State Journal* for Oct. 9, 1923, Mr. Johnson has publicly given Wolfenbarger credit for interesting him in the work in which he is now a world leader.

WOMAN'S BENEFIT ASSOCIATION. An American woman's benefit society founded Oct. 1, 1892, by Miss Bina M. West, who became the Supreme Commander of the organization. The Association was founded as the "Ladies of the Maccabees of the World"; in May, 1915, the name was changed to the "Woman's Benefit Association of the Maccabees"; and later this title was changed to the "Woman's Benefit Association." Benefit membership in the Association is limited to "all white women of good moral character, who have reached their 16th birthday, and who shall not have passed their 55th birthday, who are physically and mentally qualified." The Association's field of operations includes the United States and Canada, and it is believed to be the largest woman's benefit society in the world. In 1930 its approximate membership was 250,000.

The Association has taken a strong stand against the traffic in intoxicating liquors. Among its laws relating to the subject, as adopted in May, 1915, are the following:

Sec. 222. PROHIBITED ACTS OF THE RECORD KEEPERS: —The record keeper is hereby expressly prohibited and enjoined from doing any of the acts enumerated in the following sub-sections:

(3) To receive rates, tax, dues, fines, or other payments from, or in behalf of, any member who has engaged in any occupation prohibited by the laws of the Association.

(5) To receive rates, tax, dues, fines, or other payments from, or in behalf of, any member addicted to the intemperate use of intoxicating liquors, or to the use of narcotics, or other drugs.

Sec. 260. Persons engaged in the occupations enumerated in this section shall not be admitted to the Association:

. . . Persons engaged in the sale of spirituous or malt liquors as a beverage. . .

Sec. 261. EFFECT OF ENGAGING IN PROHIBITED OCCUPATION. Any member who engages in a prohibited occupation shall thereby forfeit all rights as a benefit member of the Association and her certificate shall thereby become absolutely null and void without action on the part of her review or of the Association or any of the officers thereof; and the payment by her of any rates, tax, contributions, dues, or fines, or the acceptance thereof by the officers of the review or of the Association, shall not operate to waive such forfeiture.

Sec. 414. INTEMPERATE USE OF INTOXICANTS. No benefit shall be paid on account of the death or disability of any member addicted to the intemperate use of intoxicating liquors, or who dies or becomes disabled directly or indirectly from the intemperate use of intoxicating liquors.

Sec. 452. SALE OF LIQUORS. No review, branch, or body of the Association or committee representing or acting directly or indirectly, for such review, branch, or body, shall sell or permit others to sell or dispense at any entertainment or gathering of the members or in the name or under the auspices of the Association, any spirituous, malt, or intoxicating liquors.

Before the adoption of National Prohibition the Association maintained committees in the various States in which it operates, who watched the Legislatures with regard to the liquor traffic, and whenever it was necessary were prepared to get in touch with the representatives of those States by wire and special delivery letter. The *Ladies' Review*, the official organ of the Association, strongly opposes the liquor traffic, and in 1916 participated largely in the campaign for the adoption of a Prohibition amendment in Michigan. The headquarters of the Association are at Port Huron, Mich., and its present (1930) officers are: Supreme Commander, Mrs. Bina West Miller; secretary, Miss Frances D. Partridge.

WOMAN'S BENEFIT ASSOCIATION OF THE MACCABEES. See WOMAN'S BENEFIT ASSOCIATION.

WOMAN'S CHRISTIAN PROHIBITORY LEAGUE. See MASSACHUSETTS (vol. iv, p. 1720).

WOMAN'S CHRISTIAN TEMPERANCE UNION. An American woman's temperance organization formed at a meeting of women who had taken part in the WOMAN'S TEMPERANCE CRUSADE, held in the Second Presbyterian Church, Cleveland, Ohio, Nov. 18-20, 1874. The meeting was the outgrowth of the National Sunday School Assembly, which had been held at Chautauqua Lake, N. Y., in August of that year by the Crusaders and their friends. The Crusade had originated in an attempt to cope with the wave of drunkenness that spread over the United States after the Civil War and it continued for some months, during which time it spread over 23 States and enlisted thousands of Christian women in the fight against the saloon. Although many saloons were driven out, experience showed that a complete victory would not be easy, as the saloon interests were persistent and rich, with the law and politics on their side. The need for a permanent organization was manifest.

On Dec. 2, 1873, at Osborn, Greene County, Ohio, Mrs. ELIZA D. ("MOTHER") STEWART formed the first regularly organized Woman's League. At FREDONIA, N. Y., on Dec. 15, 1873, the first Woman's Christian Temperance Union was formed, as a result of the temperance lectures of Dr. Dio Lewis, whose lectures in Ohio at about the same time brought about the organization at HILLSBORO, Dec. 24, 1873, of the "praying band," led by Mrs. Eliza Jane Thompson, which formed the nucleus of the Woman's Crusade. In the spring of 1874 women Crusaders called conventions in various States, which were attended by delegates chosen by the local "praying bands"; and these meetings resulted in several State organizations, at first called "State Temperance Leagues." The name was soon changed to "Unions" as better emphasizing the non-sectarian spirit of the Crusade. The first State Union was formed in Springfield, Ohio, Oct. 4, 1874, with Mrs. H. C. McCabe as president.

Origin of the Movement

In August, 1874, many of the leaders in the Crusade movement had attended, as delegates, the first National Sunday School Assembly, held at Chautauqua Lake, N. Y., at which the temperance question assumed great importance. A circular was prepared at this meeting and sent to the press and to women in all parts of the country, urging the necessity of organizing a National Temperance League to make permanent the work of the Crusade. At the suggestion of Mrs. Mattie McClellan Brown, of Ohio, a call was sent out asking Woman's Temperance Leagues to hold conventions and name delegates to attend a national convention to be held in Cleveland in the following November. This call was signed by Mrs. Jennie Fowler Willing, chairman, and Mrs. Emily Huntington Miller, secretary, of the Assembly. Other members of the committee of organization were: Mrs. Dr. Gause, Philadelphia, Pa.; Mrs. E. J. Knowles, Newark, N. J.; Mrs. Dr. Steele, Appleton, Wis.; Mrs. D. D. Barnett, Hiawatha, Kans.; Miss Auretta Hoyt, Indianapolis, Ind.; Mrs. Ingham Stanton, Le Roy, N. Y.; Mrs. Frances Crooks, Baltimore, Md.; and Miss Emma Janes, Oakland, Cal.

The Cleveland convention met on Nov. 18 in the Second Presbyterian Church, and it was attended by delegates from seventeen States. Mrs. Jennie Fowler Willing was made temporary chairman and Mother Stewart was named permanent chairman, other well-known Crusaders taking a prominent part in the deliberations. Miss Frances E. Willard, of Chicago, and Mrs. Mattie McClellan Brown, of Ohio, presented a plan of work, which was adopted, and Miss Willard offered the following resolution, which became famous:

The Cleveland Convention

Resolved, that, recognizing the fact that our cause is, and will be combated by mighty, determined and relentless forces, we will, trusting in Him who is the prince of peace, meet argument with argument, misjudgment with patience, denunciation with kindness, and all our difficulties and dangers with prayer.

The constitution was presented by a committee composed of Miss Willard, Mrs. Brown, and Mrs. J. Ellen Foster, of Iowa. The declaration of principles, including the pledge for total abstinence and the promise to work against the traffic in alcoholic liquors, was written by Miss Willard, and read:

We believe in the coming of His Kingdom whose service is perfect freedom, because His laws, written in our members as well as in nature and in grace, are perfect, converting the soul.

We believe in the gospel of the Golden Rule, and that each man's habits of life should be an example safe and beneficent for every other man to follow.

We believe that God created both man and woman in His own image, and, therefore, we believe in one standard of purity for both men and women, and in the equal right of all to hold opinions and to express the same with equal freedom.

We believe in a living wage; in an eight-hour day; in courts of conciliation and arbitration; in justice as opposed to greed of gain; in "Peace on Earth and Good Will to Men."

We, therefore, formulate and for ourselves adopt the following pledge. . .

"I hereby solemnly promise, God helping me, to abstain from all distilled, fermented and malt liquors, including wine, beer and cider, and to employ all proper means to discourage the use of and traffic in the same."

To confirm and enforce the rationale of this pledge, we declare our purpose to educate the young; to form a better public sentiment; to reform, so far as possible, by religious, ethical and and scientific means, the drinking classes; to seek the transforming power of Divine grace for ourselves and for all for whom we work, that they and we may wilfully transcend no law of pure and wholesome living; and finally we pledge ourselves to labor and pray that all these principles, founded upon the gospel

of Christ, may be worked out into the customs of society and the laws of the land.

The convention compiled and voted an appeal "to the women of all nations," and a memorial to the Congress of the United States. Arrangements were made for a national temperance paper to be edited and published by women, and a committee was appointed to arrange temperance work for children. The first officers elected were: President, Mrs. Annie Wittenmyer, of Pennsylvania; corresponding secretary, Miss Frances E. Willard, of Illinois; recording secretary, Mrs. Mary C. Johnson, of New York; and treasurer, Mrs. W. A. Ingham, of Ohio.

In the first year of the work scores of local Unions and six State Unions were organized. A monthly organ, the *Woman's Temperance Union*, was established, with Mrs. Wittenmyer as publisher and Mrs. Willing as editor, assisted by Mrs. Mary Coffin Johnson and Miss Willard as corresponding editors. A deputation was sent to Congress to present a memorial asking for an inquiry and legislation in regard to the liquor traffic. The memorial was signed by thousands of temperance friends through the efforts of the local Unions. Many conventions and camp-meetings were held, and Mrs. Wittenmyer or Miss Willard spoke in nearly every State where Unions were organized.

The first annual convention was held in Cincinnati Nov. 17-19, 1875, and was attended by delegates from 22 States. A report of the work in these States was given. The noontide hour of prayer was established, and the activities of the Union were divided into departments, such as juvenile work, temperance teaching in the public schools and Sunday-schools, young ladies' leagues, visitation to medical associations, promotion of peace, purity, etc. At first these departments were in charge of committees. The convention adopted a resolution in the name of the Christian women of the country asking "that the question of the prohibition of the liquor traffic shall be submitted to all adult citizens irrespective of race, color or sex."

In the next few years attention was turned to the organization of Unions in all the States. The plan adopted was for the National Union to appoint a provisional vice-president for each State, upon whom devolved the duty of interesting the women and bringing about a State organization. As the number of local Unions increased the plan was changed and State and county officers were elected at conventions of regularly elected delegates representing local Unions.

Work among children has been carried on from the beginning. Following the suggestion of Miss Willard it was started as the department of Juvenile Work, the name being changed in 1890 to the LOYAL TEMPERANCE LEGION, and in 1895 the department was made a branch of the Union.

Branches of the Work

The first superintendent was Miss Elizabeth Greenwood. Its purpose is to teach temperance to children and to train them for Christian citizenship and moral leadership. The Legion has a large membership, and is working to pledge the members of every Sunday-school class, and Boy Scout and Camp-Fire Girls group. The general secretary is (1930) Mrs. Flora Kays Hanson, 1730 Chicago Ave., Evanston, Ill.

The YOUNG PEOPLE'S BRANCH OF THE WOMAN'S CHRISTIAN TEMPERANCE UNION was formed to work among the older children and its societies are found in many localities. It grew out of the department of Young Women's Unions, founded about 1878, the name being changed in 1890 to Young Woman's Work, and in 1910 to the present title. Miss Winona R. Jewell is general secretary (1930).

The department of Scientific Temperance Instruction was outlined at the convention of 1874 in the plan of work suggested by Miss Willard, to "teach children in Sabbath schools and public schools the ethics of chemistry and hygiene of total abstinence." Temperance instruction was inaugurated in juvenile work with Miss Willard as chairman, and efforts were made to put temperance lessons into school text-books, the movement being endorsed by the National Association of Teachers in 1879. Mrs. Mary H. Hunt was made chairman of the standing committee on Scientific Temperance Instruction. She directed the work until her death in 1906, and it is due to her efforts that Congress passed laws requiring temperance instruction in all public schools in Federal territory, including those of the District of Columbia, the West Point Military Academy, and the Naval Academy at Annapolis. In the ensuing years every State enacted similar legislation. The director of the Scientific Temperance Bureau is (1930) Miss Cora F. Stoddard, B.A.

During the administration of Mrs. Wittenmyer 23 States were organized as auxiliaries of the National Union, the National president working tirelessly and traveling hundreds of miles in this work. One of the notable acts of her administration was the sending of a letter of inquiry to the International Medical Association, which met in Philadelphia in the summer of 1876. This led to a hearing before a committee of celebrated physicians of Europe and America, and resulted in the adoption of resolutions expressive of the most important medical opinion against intoxicants on record. Mrs. Wittenmyer also held the first Woman's National Camp-Meeting at Ocean Grove, N. J., at which resort annual meetings of the Union are still held.

In 1879 Miss Frances E. Willard was made president of the National W. C. T. U., and ably directed its work for nineteen years. Among her policies were the appointment of a medical commission to investigate the medical uses of alcohol and its effect upon health; the establishment of a Lyceum Bureau to furnish speakers, organizers, and singers to those wishing to form juvenile temperance societies; and the appointment of a commission of women on Bible wines to present the cause to ministers, Sunday-schools, and to educational and medical associations.

Miss Willard Supports Suffrage

Although great advance was made in temperance sentiment in the early years of the Union, Miss Willard recognized that women could not deliver the full strength of their blow at the liquor traffic until they were able to vote. This led her to throw the weight of the National Union in support of the suffrage movement. However, prior to the adoption of the woman-suffrage issue the Union had in 1884 presented to the Republican, Democratic, and Prohibition parties a "memorial of the American Home for protection from the American saloon," which read:

> We do hereby respectfully and earnestly petition you to advocate and to adopt such measures as are required, to the end that prohibition of the importation, exportation, manufacture, and sale of alcoholic beverages may become an integral part of the national constitution.

Only the Prohibition party adopted this plank.

GENERAL OFFICERS OF THE NATIONAL W. C. T. U. (1888-89)

STANDING: MISS ESTHER PUGH (TREASURER), MRS. LILLIAN M. N. STEVENS (ASST. RECORDING SECRETARY). SEATED: MRS. CAROLINE B. BUELL (CORRESPONDING SECRETARY), MISS FRANCES E. WILLARD (PRESIDENT), MRS. MARY A. WOODBRIDGE (RECORDING SECRETARY)

The Republicans received Miss Willard and the accompanying committee respectfully and heard their plea, but told them that the time was not ripe for a political party to adopt such advanced views. The Democrats received the petition through a member and refused to incorporate it in their platform. The position of the Union on this matter was opposed by a small minority, which, under the leadership of Mrs. J. Ellen Foster of Iowa, withdrew in 1890 and organized the NON-PARTISAN W. C. T. U. After a separate existence of a few years the Non-Partisan Union merged with the parent organization.

The work of the Union under Miss Willard was that of agitation, education, and organization, and the Union owes largely to her the plans that are now being carried on in every State and in the 50 nations federated in the World's W. C. T. U. For a number of years Miss Willard traveled over the country organizing local and State Unions, visiting every State and Territory, and every city of 10,000 or over population. From her power of perceiving that every sociological, business, educational, and legislative question had its temperance aspect, Miss Willard came to adopt her famous "Do Everything" policy, which has proved invaluable to the temperance movement.

The alliance of the W. C. T. U. with other moral forces of the country resulted in the gradual adoption of many departments of work under six general lines: Preventive, Educational, Evangelistic, Social, and Legislative, besides the department of Organization. Miss Willard urged the necessity of bringing to the home, the church, and electorate the scientific and moral reasons for total abstinence. The work of the Union has been aptly called "organized Mother-love." In the dissemination of its principles it makes use of temperance mass-meetings, the press, medal contests, temperance concerts, posters, exhibits, and the circulation of great quantities of temperance literature.

With the expansion of the organization, the National Union paid increasing attention to departmental work. This covered every variety of activity where temperance propaganda could be carried on with profit to the movement. The names of many of these departments were changed as the work progressed.

The national department of Parlor Meetings and Red Letter Days, of which Mrs. Mary Davis Tomlinson was superintendent for many years, has been discontinued; but the Red-Letter Days, commemorating the birthdays of leading W. C. T. U. pioneers, are still celebrated by Unions throughout the country. They are as follows:

Jan. 16. Birthday of National Constitutional Prohibition. Lillian Stevens Legislative Fund Day.
Feb. 17. Frances E. Willard Memorial Fund Day.
March 20. Union Signal Subscription Day.
April 14. Young People's Branch Day (Birthday of Frances J. Barnes).
May 12. Mother's Day.
June 9. Flower Mission Day (Birthday of Jennie Casseday).
July 4. National Independence Day (Birthday of Mary H. Hunt).
July 21. Loyal Temperance Legion Day (Birthday of Anna A. Gordon).
July 31. White Ribbon Missionary Day (Birthday of Mary Allen West).
Aug. 26. Soldiers' Hospital Day (Birthday of Annie Wittenmyer).
Sept. 28. Children's Harvest Home and Young Crusader Day (Birthday of Frances E. Willard).
Nov. 3. World's Temperance Sunday.
Dec. 23. Crusade Day.

A list of the departments of W. C. T. U. work, with the date of foundation and the name of the first and the present director of many of them, is as follows:

1. *Legislation:* (1874) Committee: Mrs. Annie Wittenmyer, Mrs. Mary A. Woodbridge, and Mrs. J. Ellen Foster. Superintendents (1880): Mrs. J. Ellen Foster; Mrs. Leuna Lowe Yost (1918-).

2. *Loyal Temperance Legion:* (1874, Juvenile Work) Committees. (1880) Superintendents: Miss Elizabeth W. Greenwood. (1890, Department changed to Loyal Temperance Legion; 1895, changed to a branch) General Secretaries: Mrs. Culla J. Vayhinger, Mrs. Flora Kays Hanson.

3. *The Press:* (1874) Chairman of committee, Mrs. L. M. N. Stevens. (1880) Superintendents: Mrs. Mary C. Bancroft; (1919, Publicity).

4. *Scientific Temperance Instruction:* (1874) Juvenile Work: Chairman, Frances Willard. (1878) Mrs. S. J. Steele, chairman of Committee on Colleges, Seminaries and Public Schools. (1880) Superintendents: Mrs. Mary H. Hunt, Miss Cora Frances Stoddard, B.A.

5. *Sunday School:* (1874) Chairman of Committee: Mrs. E. J. Hackett. (1880) Superintendents: Miss Lucia E. F. Kimball, Mrs. W. B. Lindsay.

6. *Purity:* (1875) Suppression of Social Evil. (1880) Dr. J. H. Kellogg. (1886) Social Purity: Frances E. Willard. (1888, Department of White Cross and Shield; 1890, Promotion of Social Purity; 1892, Department of Purity) Dr. Mary Wood Allen. (1907, Moral Education; 1908, Purity) Mrs. Rose W. A. Chapman. (1908, Mothers' Meetings and White Ribbon Recruits), Mrs. Helen L. Bullock. (1911, Curfew), Miss Mary E. Brown. (1912, Purity; 1913, Curfew and Policewomen; 1914, Mothers' Meetings, White Ribbon Recruits, and Purity; 1916, Moral Education and Race Betterment; 1917, Mothers' Meetings and White Ribbon Recruits; 1920, Social Morality); Mrs. Gertrude S. Martin, Mrs. Mary Durbon Ream.

7. *Literature:* (1877) Superintendents: Miss Julia Colman, Miss Addie A. Austin. (1915, Department discontinued.)

8. *Penal and Reformatory Work:* (1877) Committee chairman, Mrs. W. K. Denny. (1878-90) Superintendent: Mrs. J. K. Barney. (1891) Department divided into three parts: Prison and Jail Work, Mrs. Mary Teats; Police Station Work, Miss C. E. Coffin; Almshouse Work, Miss M. A. Morrison. (1892, Penal Work), Mrs. Jane M. Kinney, (1915, Prison Reform; Prison Welfare) (merged with Evangelistic and Flower Mission departments).

9. *Young Women's Unions:* (1877) Committees: Miss Jennie F. Duty, Mrs. Frances W. Leiter, Miss Fanny McCartney. (1879) Superintendents: Mrs. Frances J. Barnes. (1883, Young Woman's Temperance Work; 1890, Young Woman's Branch; 1910, Young People's Branch) Miss Winona R. Jewell.

10. *Fairs and Open Air Meetings:* (1880, State and County Fairs) Superintendents: Mrs. G. A. Moody. (1902, Fairs and Open Air Meetings) Mrs. Julia D. Phelps. (1920, Exhibits and Fairs) Mrs. Carolyn P. Lindsay.

11. *Social Meetings and Red Letter Days:* (1880, Drawing Room Meetings) Mrs. Mary C. Johnson. (1900, Social Meetings and Red Letter Days) Mrs. Mary D. Tomlinson (discontinued).

12. *Work Among Colored People:* (1880) Mrs. Jane M. Kinney (discontinued).

13. *Work Among Foreigners:* (1880) Miss Sarah P. Morrison. (1918, Department of Americanization; 19—, Racial Groups) Mrs. Katherine L. Stevenson, Miss Rose A. Davison.

14. *Franchise:* (1881) Committee: Frances E. Willard, Mary A. Livermore, J. Ellen Foster. Superintendents: Mrs. Mary C. Leavitt, Mrs. Zerelda Wallace, Dr. Anna Howard Shaw. (1918, Suffrage; 1920, Christian Citizenship) Mrs. Deborah K. Livingston, Mrs. Stella C. Stimson.

15. *Health and Heredity:* (1881, Heredity) Dr. Sarah H. Stevenson. (1894, Health and Heredity) Miss Julia Colman. (1914, Health and Heredity and Physical Education combined under Health) Mrs. Frances W. Leiter, Dr. P. S. Bourdeau-Sisco.

16. *Temperance and Labor:* (1881) Mrs. C. M. Nobles. (1921, Women in Industry) (discontinued).

17. *Work Among Railroad Employees:* (1881) Miss Jennie Smith. (1916, transferred to Christian Citizenship department.)

18. *Work Among Soldiers and Sailors:* (1881) Mrs. Sarah A. McClees, Miss Rebecca N. Rhoads.

19. *Evangelistic:* (1883) Mrs. Hannah Whitall Smith, Mrs. Mary Harris Armor.

20. *Flower Mission:* (1883) Miss Jennie Casseday. (Flower Mission and Relief Work) Mrs. Sadie A. Hall.

21. *Medical Temperance:* (1883) Miss Jennie Duty, Mrs. Pearl Kendall-Hess.

22. *Work Among Lumbermen and Miners:* (1883) Mrs.

R. G. Peters (1916, transferred to Christian Citizenship department.)

23. *Anti-Narcotics:* (1884) Mrs. Mary B. Reese. (1886, Department of Narcotics; 1898, Anti-Narcotics) Mrs. Alta Bohren. (Narcotics) Mrs. Ethelyn Roberts.

24. *Kindergarten:* (1884) Mrs. E. G. Green (discontinued).

25. *Purity in Literature and Art:* (1884, Suppression of Impure Literature) Miss Lucy J. Holmes. (1890, transferred to department of Purity) Mrs. Harriet Pritchard.

26. *Sabbath Observance:* (1884) Mrs. Josephine Bateham (transferred to Evangelistic Department).

27. *Work Among Indians:* (1884) Mrs. H. C. McCabe, (1916, transferred to Christian Citizenship department.)

28. *Parliamentary Usage:* (1887) Mrs. Anna S. Benjamin (1887-1917); Mrs. Warrena T. Steele.

29. *Peace and International Arbitration:* (1888) Mrs. Hannah J. Bailey. (International Relations) Mrs. Mary Bell Harper.

30. *Institutes:* (1889, School of Methods) Miss May A. West. (1900, Institutes) Mrs. Kate S. Wilder.

31. *School Savings Banks:* (1891) Mrs. Sara L. Oberholtzer. (1916, transferred to L. T. L. branch.)

32. *Christian Citizenship:* (1896) Mrs. Anna F. Beiler, Mrs. Stella C. Stimson.

33. *Medal Contests:* (1896) Mrs. A. E. Carman, Mrs. Myra Miller Stauffer.

34. *Physical Education:* Mrs. Frances W. Leiter (1903).

35. *Unfermented Wine at Sacrament:* Mrs. H. E. Hollingshead (1903).

36. *Proportionate and Systematic Giving:* Miss Esther Pugh (1903).

37. *Mercy:* Mrs. Mary F. Lovell (1903).

38. *Economics of Prohibition:* Miss Epha M. Marshall (1927).

39. *Motion Pictures:* Miss Maude M. Aldrich (1929).

40. *Temperance Teaching in Daily Vacation Bible Schools:* Mrs. Harriet Pritchard Crockett (1929).

41. *Child Welfare:* (1907, Juvenile Courts, Industrial Education, and Anti-Child Labor) Mrs. Minnie U. Rutherford (now Mrs. Fuller). (1917, Child Welfare) Mrs. Edith F. Lee.

42. *Temperance and Missions:* (1907) Miss Ella G. Ives, Mrs. W. L. Ferguson.

43. *The Bible in the Public Schools:* (1911) Mrs. Jean B. Wylie (transferred to Evangelistic department).

44. *Organization:* Mrs. Anna Marden DeYo.

45. *Non-Alcoholic Fruit Products:* (1929) Mrs. James M. Doran.

In 1898, at the death of Miss Willard, Mrs. Lillian M. N. Stevens was elected president, and Miss Anna A. Gordon, private secretary to Miss Willard, was elected vice-president at large. In the same year the Frances E. Willard Memorial Fund was created, to which each Union in the United States contributes to aid in organizing work. A Willard Memorial Day was fixed on Feb. 17, which is celebrated annually by Union meetings. During the years up to 1924 this Fund, amounting to $206,825, made possible the organization of new Unions; missionary work in Porto Rico, Alaska, and the Philippines; work among negroes; the distribution of free literature to libraries; and appropriations for the campaign for Prohibition.

During Mrs. Stevens's administration the work of the Union culminated in such important measures as the anti-canteen law, the abolishment of legalized vice in the Philippines, and the beginning of the procession of State-wide Prohibition victories. In 1895 the National W. C. T. U. Legislative Headquarters were opened in Washington, D. C., for the purpose of aiding in securing Federal temperance legislation. The Lillian Stevens Legislative Fund, to which each Union also contributes, now helps equip and maintain the Legislative Headquarters in Hotel Driscoll, near the Capitol building. From 1914 to 1924 the Fund totaled $61,040. Under Mrs. Margaret Dye Ellis, the first legislative representative in Washington, a bill was put through to prohibit liquor sale in the Capitol building, which was accomplished through letters and petitions sent by members of local Unions to their Congressmen (1903). In 1897 the Union was successful in stopping the sale of liquor by United States consuls in foreign countries.

Legislative Headquarters Opened

In 1896 the Demorest Medal Contests, a system of public oratorical contests for the spread of Prohibition propaganda, were merged with the W. C. T. U., with Mrs. Demorest, widow of the donor of the medals, in charge. Upon her death the system was continued as the Medal Contest Department. Another great work was the crusade against the patent-medicine evil. Statistics of the percentage of alcohol in patent medicines assembled by the department of Non-Alcoholic Medication were used by *Collier's Weekly* and the *Ladies' Home Journal* in a campaign of publicity, which brought about Federal legislation against such medicines.

For a number of years the W. C. T. U. at its annual conventions endorsed three affiliated interests over which it had no financial control but to which it gave sympathetic cooperation: the Woman's Temperance Publishing Association of Illinois, the Frances E. Willard National Temperance Hospital of Chicago, and the Temple Building Association of Chicago. The Woman's Temperance Publishing Association of Illinois, a stock company organized by Mrs. Matilda B. Carse of Chicago in 1880, owned and published a large supply of temperance literature, including the *Union Signal*, the official organ of the W. C. T. U. In 1903 the Publishing Association dissolved and the W. C. T. U. purchased the *Union Signal* by means of a fund raised by Miss Anna A. Gordon. From 1909 the Union conducted a publishing house of its own.

Affiliated Enterprises

The Frances E. Willard National Temperance Hospital was started in 1883 at 1619 Diversey Ave., Chicago, through the efforts of Miss Willard, to demonstrate the principle that alcohol is not needed in medicine. The venture proved very successful and the hospital soon outgrew its later quarters at 3411 Cottage Grove Ave., being moved in May, 1892, to a larger building on the north side of the city, near Lincoln Park. It ceased to be an affiliated interest of the W. C. T. U. in 1900, but individual members of the Chicago Union continued to serve on its board of trustees and at the present time it successfully conducts a general hospital service without the use of alcohol. The hospital is now located in commodious quarters at 645 S. Central Ave.

The idea of the W. C. T. U. Temple was originated by Mrs. Matilda B. Carse, who conducted a campaign to raise funds for its erection. The building was begun in 1890 on a site at Monroe and LaSalle Streets in Chicago and erected at a cost of $1,200,000.

In the years that followed continued efforts were made to raise funds for the Temple and a great deal of money was received from local Unions and individuals; yet all efforts proved unavailing and in 1898, by vote of the National W. C. T. U. Convention at Chicago, it was decided to give up the Temple enterprise. The Temple building reverted to its original owners and in 1900 the W. C. T. U. moved its headquarters to Evanston, Ill. For a short time beginning January, 1891, they had been located in Evanston.

As victories were won, the membership of the National Union increased. From 1896 to 1906 the membership showed a net gain of 39,000, and in 1904,

at the National Convention at Philadelphia, a gain of 5,000 was reported, with 1,346 new Unions organized during the year. The Union was represented at six of the large expositions—Buffalo in 1901, Charleston in 1902, St. Louis in 1904, Portland in 1905, Seattle in 1909, and San Francisco in 1915, receiving medals at the four last named. Prohibition sentiment had advanced to such an extent that in 1911 Mrs. Stevens prophesied its final victory in a proclamation issued Sept. 10, as follows:

To America, the birthplace of the local, state, National, and World's Woman's Christian Temperance Union, we hereby proclaim, amid the smoke of the second great battle of Maine, the home of Neal Dow, and in the state which longer than any other has had a prohibitory law, that within a decade, prohibition shall be placed in the constitution of the United States; and to this end we call to active cooperation all temperance, prohibition, religious and philanthropic bodies; all patriotic, fraternal, civic associations and all Americans who love their country.

This prophecy was fulfilled, although Mrs. Stevens did not live to see the triumph of Prohibition. At her death in 1914 she was succeeded by Miss Anna A. Gordon, who was president of the Union during the campaign which brought about the adoption of the Eighteenth Amendment. Her untiring devotion resulted in the presentation to Congress in 1914 of a petition endorsing the Hobson resolution for National Constitutional Prohibition, containing signatures representing 12,000 organizations and assemblies aggregating 5,000,000 people. This measure lacked the necessary two-thirds majority and was defeated. The Union also sponsored the Prohibition Amendment introduced by Edwin Y. Webb and Morris Sheppard, which was passed in 1917. The speech of Miss Gordon in favor of the Amendment was printed in the *Congressional Record* for Dec. 17, 1917, and the pen with which Secretary Polk signed the measure was given to the Union. The Union was equally active in the campaign to secure the ratification of the Prohibition Amendment. The agitation of 70 years in behalf of woman suffrage culminated in the adoption of the Nineteenth Amendment in 1919, just in time to aid the enforcement of Prohibition. This was a source of gratification to the Union, which had helped to create sentiment for suffrage as a temperance measure, under such leaders as Mrs. Mary C. Leavitt, Mrs. Zerelda Wallace, and Dr. Anna Howard Shaw.

Mrs. Stevens's Prophecy Fulfilled

During the World War (1914-18) the Union cooperated closely with the Government in its plans for women's war service. Miss Gordon represented the Union as a member of the Advisory Committee of the Council of National Defense, the Advisory Committee of the Women's Liberty Loan Committee, the United Committee on War Temperance Activities in the Army and Navy, the National Legislative Conference, and the Commission of Nineteen on National Constitutional Prohibition. The War activities were undertaken by the National Union War Work Committee, which consisted of the national general officers and six national superintendents whose departments were closely related. The Union worked actively to spread the Hoover conservation pledge and to stop the waste of grain in making liquor. In securing Wartime Prohibition a memorial was addressed to the President as Commander-in-Chief of the Army and Navy, endorsed and signed by 6,000,000 women, asking for the prohibition of the use of foodstuffs in the production of malt and vinous liquors.

The Union in the World War

The National W. C. T. U. sent ambulances to the front, purchased Liberty Bonds, and contributed largely to the general welfare activities in each of the sixteen cantonments, by providing hostess houses, hospital mothers, comfort-kits, knitted articles, hospital delicacies and flowers, motor field-kitchens, stereomotorgraphs, and supplying temperance speakers and literature for the camps. The Social Hygiene Division helped to protect camp zones from vice, and provided policewomen for the protection of girls. French and Belgian War orphans to the number of 3,000 were supported by the Union.

The Golden Jubilee of the National Union was celebrated in 1924, at which time the membership was 500,000. Preparations for the celebration were continued over five years, during which a drive was made for 1,000,000 members and a fund of $1,000,000. A quota of money was given to each State to be raised and the appeal was extended to each teacher, mother, and church member. Nearly all the States sent their quota, and 10,000 local Unions were engaged in the campaign.

In 1925 Miss Gordon, then president of the World's W. C. T. U., relinquished the office of president of the National Union and Mrs. Ella A. Boole, president of the New York Union, was elected to succeed her. Under Mrs. Boole's administration, the National Union in 1927 asked the State Department to study the Briand proposal to outlaw war, and, after many conversations between the United States and other nations, the proposal, now known as the "General Pact for the Renunciation of War," was signed Aug. 27, 1928. The Union also worked for the ratification of the treaty before the Senate. Under Mrs. Boole's presidency the Union has been active in frustrating attempts of the wets to repeal State enforcement laws by means of referendum provisions. At the Minneapolis convention in 1927 the Union adopted a resolution asking the major political parties to embody in their platforms declarations for law enforcement, with special reference to the Eighteenth Amendment, and adopted the following resolution:

We pledge the active support of our organization to an educational campaign to promote law observance; to support enforcement officials and the nomination and election of officials who are the undoubted friends of prohibition and who really care that America shall receive full benefit therefrom.

Under the supervision of Mrs. Stella C. Stimson, director of the Christian Citizenship department, the Union is pushing a progressive citizenship and law-enforcement program, which was adopted in cooperation with other social-welfare organizations. The Union is a vital factor of the Woman's National Committee for Law Enforcement, through its president and legislative superintendent, and is a member of the National and International Councils of Women, the National Committee on the Cause and Cure of War, Women's Foundation for Health, and the National Conference of Organizations Supporting the Eighteenth Amendment.

Policies Since Prohibition

The National Union did not cease its educational work with the adoption of the Prohibition Amendment. On the contrary, it has strengthened its department of scientific temperance instruction with better equipment and a more efficient field service.

In 1928 both the Union and the National Educational Association adopted resolutions favoring continued temperance instruction in the schools.

The National Union took an active part in the Presidential campaign of 1928, in support of Herbert Hoover. Immediately after the election the Union instituted an educational campaign to make the observance of law voluntary. One of its methods was the initiation of the "Youth's Roll Call," a pledge-signing movement among young people from 14 to 30 years of age, promising total abstinence and support of the Eighteenth Amendment. This roll call is conducted by the Young People's Branch.

One of the Union's most practical contributions to the cause of humanity was its participation in the deputation sent by organized women of Great Britain, Japan, France, and the United States to present memorials and petitions to the London Naval Conference of 1930, asking for a reduction of armaments. The idea originated with the W. C. T. U. of Japan, whose leaders, appealing to practically all of the other women's organizations in Japan, obtained 180,000 signatures to their petition. Miss Uta Hyashi, vice-president, and Mrs. Tsune Gauntlett, director of the department of Peace of the Japanese W. C. T. U., were the Japanese representatives of the deputation which presented the memorial to the London Conference.

Unions Memorialize Naval Conference

Mrs. Gauntlett wrote to Mrs. Carrie Chapman Catt, chairman of the National Committee on the Cause and Cure of War in the United States, asking the organized women of America to join in the pilgrimage for World Peace. The National W. C. T. U. joined the ten other woman's organizations forming the National Committee on the Cause and Cure of War in approval of the plan, the Committee voting to send four delegates to the Conference with a memorial voicing the sentiment of its 6,000,000 members. An appeal was also made to the women of Great Britain and France and petitions were prepared in those countries by affiliated organizations working for World Peace. In Great Britain the Women's Peace Crusade, with its seventeen affiliated organizations, under the direction of its chairman, Lady Horsley, also an active member of the British Women's Total Abstinence Union and World's W. C. T. U. superintendent of Medical Temperance, prepared a petition and made the arrangements for the reception of the deputation.

The deputation, consisting of Mrs. Tsune Gauntlett and Miss Uta Hyashi, of Japan; Mrs. Edgerton Parsons, Miss Josephine Schain, Mrs. Pennybacker, and Dr. Izora Scott, of United States; Lady Horsley and Mrs. Corbett-Ashby, of Great Britain; and Madame Rudler, of France, was received on Feb. 6 by a committee of the Naval Conference, consisting of Prime Minister MacDonald of England, Secretary of State Stimson of the United States, Mr. Wakatsuki of Japan, and Mr. Fenton of Australia. In reply both Premier MacDonald and Secretary Stimson expressed approval of the memorials and urged the women to keep up their work for peace.

The National W. C. T. U. publishes two papers, a weekly, the *Union Signal*, and a monthly magazine for children, the *Young Crusader*. The first organ of the Union was the *Woman's Temperance Union*, a monthly. In 1874 a committee consisting of Mrs. Annie T. Wittenmyer (Pa.), Mrs. S. J. Steele (Wis.), Mrs. S. A. Gifford (Mass.), Mrs. E. E. Marcy (Ill.), Miss Emma Janes (Cal.), and Mrs. Mary C. Johnson (N. Y.) had been appointed to consider the establishment of a paper, as the organ of the Union. The periodical was named the *Woman's Temperance Union*, and was founded in June of that year, with Mrs. Mary C. Johnson, as publisher and Mrs. Mary Towne Burt, her assistant, and Mrs. Jennie Fowler Willing the first editor. In 1875 the name was changed to *Our Union* and Mrs. Willing continued as editor until 1876. During the next six years Miss Margaret E. Winslow was editor.

Official Publications

In 1883 *Our Union* was consolidated with the *Signal*, a temperance periodical which had been published in Chicago for three years by the Woman's Temperance Publishing Association, under the title of the *Union Signal*. Mrs. Mary B. Willard, editor of the *Signal*, continued to edit the new paper until 1885, the first number appearing Jan. 4, 1883. For twenty years it was owned and published by the Woman's Temperance Publishing Association, but in 1903 it was purchased outright by the National W. C. T. U., and has since been published at Evanston, Ill. Succeeding managing editors have been: Mrs. Mary Allen West, 1885-92; Miss Margaret Sudduth, 1892-95 and 1900-01; Mrs. Susanna M. D. Fry, 1896-98; Mrs. Clara C. Chapin, 1899; Mrs. Cornelia T. Jewett (later Mrs. Hatcher), 1902-10; and Miss Julia F. Deane, 1911—.

The *Union Signal* carries a special page of news for and from the Young People's Branch; and international friendliness is developed through a page devoted to statements of progress in the 51 countries federated in the World's W. C. T. U. It has a wide circulation and has been of immense value in the propagation of Prohibition principles. The present editor is Miss Julia F. Deane, assisted by Miss Vida I. Thompson. The *Young Crusader* is an illustrated paper for boys and girls, and has been of great importance in temperance work among children. Its editor is Miss Edith G. Long. In 1887 the Young Woman's Branch began the publication of a periodical entitled *Oak and Ivy Leaf*, with Misses Margaret A. Sudduth and Jennie A. Stewart as editors. In 1892 the name was changed to *Our Young Women* and Miss Stewart was made sole editor.

From 1874 to 1886 the headquarters of the National W. C. T. U. were located in New York city. In the latter year they were moved to 161 La Salle St., Chicago, where the work was carried on until 1892. From 1892 to 1900 the Union occupied the W. C. T. U. Temple, erected for its purposes, at the corner of Monroe and La Salle Streets. In the latter year headquarters were removed to their present location at 1730 Chicago Ave., Evanston, Ill. A commodious building houses the administrative offices, the editorial offices, and the offices of the leaders of the Young People's Branch and the Loyal Temperance Legion. All department literature is published there and millions of pages are annually sent out for circulation throughout the country and in foreign countries. Miss Jeanette E. Nichols is business manager. A large stock of leaflets, books, pledge-cards, music, pictures, medals, posters, badges, and slides are carried. The National general officers compose the publishing board, of which Mrs. Margaret C. Munns is chairman.

The present officers (1930) are: Honorary President, Miss Anna Adams Gordon (1925-); president, Mrs. Ella A. Boole (1925-); vice-president, Mrs. Ida B. Wise Smith (1925-); corresponding secretary, Mrs. Anna Marden DeYo (1927-); recording secretary, Mrs. Sara H. Hoge (1926-); assistant recording secretary, Mrs. Nelle G. Burger (1926-); and treasurer, Mrs. Margaret C. Munns (1915-).

The idea of an international woman's temperance union was first proposed by Miss Frances E. Willard in 1876 in an article in the *Woman's Temperance Union*, and the proposal was approved by the delegates attending the National W. C. T. U. Convention at Philadelphia in that year. The Convention was attended by a number of British women, who joined in the tentative organization of an international union, with Mrs. Margaret E. Parker, founder and president of the British Women's Temperance Association, as first president. Nothing further was accomplished, however, until 1883, when the World's W. C. T. U. was founded by Miss Willard as an outgrowth of a visit to San Francisco, where she saw the misery and degradation of Chinatown. Her impressions on that visit led her to inaugurate temperance work among the women of foreign countries, and her reasons were stated as follows:

Miss Willard Founds World Union

> The Mission of the white ribbon women is to organize the motherhood of the world for peace and purity; the protection and exaltation of its homes. We must send forth a clear call to our sisters across the sea, and to our brothers none the less. We must be no longer hedged about by the artificial boundaries of State and nation.

At the National W. C. T. U. Convention at Detroit in 1883 Miss Willard urged the appointment of a commission on a plan of organization of a World's Women's Christian Temperance Union, and subsequently the organization was completed. The first officers were: President, Mrs. Margaret Bright Lucas, sister of John Bright, of England, and also president of the British Women's Temperance Association; vice-president, Miss Frances E. Willard, president of the National W. C. T. U.; corresponding secretary, Mrs. Mary C. Leavitt; and treasurer, Miss Esther Pugh. A summary of the plans and purposes of the World's Union was embodied in the preamble of the constitution, which reads as follows:

> In the love of God and humanity, we, representing the Christian women of the world without distinction of race or colour, band ourselves together with the solemn conviction that our united faith and work will, with God's blessing, prove healthful in creating a strong public sentiment in favour of personal purity of life, including total abstinence from the use of all narcotic poisons; the protection of the home by outlawing the traffic in alcoholic liquors, opium, tobacco, and impurity; the suppression by law of gambling and Sunday desecration; the enfranchisement of the women of all nations; and the establishments of courts of national and international arbitration which shall banish war from the world.

The pledge of the World's Union reads:

> I hereby solemnly promise, God helping me, to abstain from all Alcoholic Liquors as beverages, whether distilled, fermented, or malted; from opium in all its forms, and to employ all proper means to discourage the use of and traffic in the same.

In 1883 Mrs. Mary Clement Leavitt became the first organizer for the World's Union and traveled round the world, visiting 43 countries, holding more than 1,600 meetings, and forming 160 temperance societies during an absence of seven years. In the same year Miss Willard sent out the first international call for Prohibition, peace, purity, and freedom from the opium traffic, in the form of a petition addressed to all the governments of the world, to be signed by the people of the world. This POLYGLOT PETITION has received signatures and attestations to the number of 7,000,000. Mrs. Leavitt carried it with her on her world tour, securing thousands of signatures in many lands. It was first presented to the International Temperance Congress at Antwerp, Belgium, in 1885, by Mrs. Mary B. Willard; and in 1895 Miss Frances E. Willard presented it to President Cleveland, who received it on behalf of the American Government.

Mrs. Leavitt's Missionary Tour

On her world tour Mrs. Leavitt first visited the Sandwich (Hawaiian) Islands, where she formed three local Unions and appointed Mrs. Mary S. Whitney as national president. In 1885 she visited New Zealand, where she formed 10 Unions, and Australia, where she formed 5 Unions in Queensland, 1 each in New South Wales, Victoria, and South Australia, and 2 in Tasmania. Subsequently she formed 10 Unions in Japan and 5 in China (1886-87); and 1 each in Siam and the Straits Settlements, 4 in Burma, and 15 in Hindustan (1887-88). In 1889 she visited Africa, forming organizations in Natal, Orange Free State, Cape Colony, the Kongo, Old Calabar, Sierra Leone, and the Madeira Islands. In 1890 she visited every country in Europe, with the exception of Russia, Austria, and Turkey, forming 3 Unions in Italy and 1 in Norway, and in 1891 she organized societies in Egypt, Jerusalem, Beirut, Smyrna, Florence, London, and Liverpool. Later in the same year she visited South America, forming Unions in Argentina, Uruguay, and Brazil.

Other round-the-world missionaries followed Mrs. Leavitt and continued the work of organization. Miss Jessie Ackermann sailed in 1889 and lectured in all the organized countries, forming many Unions. In the following year, while in Australia, she brought about the federation of the State Unions and in 1891 was made president of the Australasian Union, an office which she held for three years. Other early missionaries included Dr. Kate Bushnell, Mrs. Elizabeth Wheeler Andrew, Miss Mary Allen West (died in Japan), Mrs. Deborah Knox Livingston, Mrs. Katherine Lent Stevenson, Miss Ellen M. Stone, Mrs. Helen M. Stoddard, Mrs. Mary B. Willard, Mrs. Mary A. Woodbridge, Mrs. Kara G. Smart Root, Mrs. Nelle G. Burger, Mrs. H. H. Faxon, and Miss Belle Kearney.

Much organization work was also done by local residents in various countries. A Union was formed in Paris in 1888 by an American, but remained inactive until revived by Mrs. Hannah Whitall Smith in 1891-92, while a Young Women's Union was organized in that city by a Miss Gibson. During the decade 1880-90, Miss Charlotte A. Gray, Mrs. Selmer, and Mrs. Anderson-Meijerhelm organized Unions in Norway, Sweden, and Denmark, while similar work was done by Mrs. Locke in Turkey, Mrs. Olinger in Korea, Mrs. Peters in Newfoundland, Mrs. Alice Gordon Gulick in Spain, Mrs. Novikoff in Russia, Mrs. Kalopothakes in Greece, and Mrs. Dale in Syria.

All Continents Organized

Women missionaries of the various denominations in many countries have been able national and local officers of the Unions, cooperating with

GENERAL OFFICERS OF THE WORLD'S W. C. T. U. (1897)

STANDING: MISS AGNES E. SLACK (SECRETARY), LADY HENRY SOMERSET (VICE-PRESIDENT AT LARGE). SEATED: MISS ANNA A. GORDON (ASSISTANT SECRETARY), MISS FRANCES E. WILLARD (PRESIDENT), MRS. MARY B. SANDERSON (TREASURER)

the program of the World's Union. They are the mainstay of the foreign auxiliaries that assist the native Unions. Each of the well-organized countries publishes its own national paper and there are also many State official papers, including several for children. The Honorary Secretary's office in England issues a special white ribbon *Bulletin* every six or eight weeks. The *Union Signal and World's White Ribbon* was the official organ of both the World's and National Unions from 1883 until December, 1903.

The British Women's Temperance Association, which was formed in 1876 at Newcastle-on-Tyne by Mrs. Margaret Parker, was instituted in consequence of the Woman's Temperance Crusade in America and with the assistance of Mrs. Eliza D. ("Mother") Stewart. It is now affiliated with the World's W. C. T. U. In Canada the W. C. T. U. had its inception in the Woman's Prohibition League, formed in Owen Sound, Ontario, in 1874 by Mrs. R. J. Doyle. Upon the visit of Mrs. Mary H. Hunt to Ontario many meetings were addressed, the name of the Owen Sound organization was changed to the Woman's Christian Temperance Union, and the movement spread through the eastern provinces until the Dominion W. C. T. U. was organized at Montreal in October, 1883, with Mrs. Letitia Youmans as first president. The Dominion Union is affiliated with the World's Union.

The World's W. C. T. U. was the first organization of Christian women to make an international appeal for the establishment of total abstinence, scientific temperance training in the schools, courts of international arbitration, the promotion of equal moral standards, the enfranchisement of women, and the abolition of the manufacture and sale of beverage alcohol. The badge of the society is a bow of white ribbon, and its motto is: "For God and Home and Every Land."

The first World Convention of the W. C. T. U. was held in Boston, Mass., in November, 1891, and was attended by delegates from many countries.

Membership of the World's W. C. T. U.

At that time it was reported that the Union was organized in more than 40 countries, with a membership of more than 200,000, and that the number of pledged children in Loyal Temperance Legions and other juvenile societies was more than 500,000. In 1929 the number of World's Unions was 51, and the total paid membership was 685,113. A list of Unions in existence at that time, with the date of affiliation with the World's Union, officers, and present membership, is as follows:

1892. Argentina: Señora Julieta Meyans de Pueyrredon, Buenos Aires; 3,000.
1891. Australia: Mrs. Walter Strang, Wahroonga, Sydney, New South Wales; 14,432.
Austria: Frau Sporri-Seidlmann, Graz, Wielandgasse; 300.
1896. Belgium: Mrs. Puttemans, 36 Ave. de Tercoigne, Watermael, Brussels; 208.
1899. Bermuda: Mrs. Charles Rankin, Kingston House, St. Georges; 260.
1892. Brazil: Doña Jeronyma Mesquita, Rua Senador Verguero 239, Rio de Janeiro; 1,000.
1899. British Honduras: Mrs. Louise A. Watrous, Punta Gorda.
1886. Bulgaria: Madame Konowa, Rue Vitoche 66, Sofia.
1887. Burma: Miss Amburn, 1 Lancaster Road, Rangoon; 600.
1883. Canada: Mrs. Sara R. Wright, "Restholme," S. London, Ontario; 20,293.
1898. Ceylon: Mrs. H. M. Peries, Heshcot, de Saxam Place, Maradena, Colombo; 899.
1889. Chile: Mrs. W. D. Carhart, Sweet Memorial, Sarjento Aldea, 1035, Santiago; 200.
1886. China: Mrs. Herman C. E. Liu, 500 Mission Building, Yuen Ming Yuen Road, Shanghai; 2,000.
1920. Costa Rica: Mrs. Fiske, Escuela Methodista, San José, Box 1169.
1921. Cuba: Miss Hortensia Lamar, Cuba 31, Havana; 310.
1888. Denmark: Mrs. A. Bonnichsen, Aalekeste vei Yanlese, Copenhagen; 1,604.
1891. Egypt: Mrs. A. Goubran, American Mission, Cairo; 500.
1876. England and Wales: Mrs. Randolph Clarkson, Black Root, Hartopp Road, Four Oaks, Birmingham; 157,238.
1923, Esthonia; Mrs. Peeter Pold, Munga 2, Dorpat; 3,000.
1922. Fiji: Mrs. Johnson, c/o Mrs. Anderson, Victoria Parade, Suva; 213.
1895. Finland: Miss Fannie von Hertzen, 27 Liisankatu, Helsingfors; 1,000.
1888. France; Mme. Perrelet, 7 Rue Jonet-Lucot, Ville d'Avray, S. et Oise, Paris; 221.
1896. Germany: Fraulein Gustel von Blucher, Liebigstrasse 12, Dresden; 3,075.
1891. Greece: Madame Perren, Rue Epire 14, Athens.
1896. Iceland: Mrs. Ingveldar-Gudmundsdottir, Reykjavik; 500.
1887. India: Miss Mary J. Campbell, 3 Commissioner Lane, Delhi; 5,050.
1896. Ireland (South): Mrs. Cooke, 13 Eaton Square, Terenure, County Dublin; 5,215.
1922. Ireland (Ulster): Mrs. Emily Moffatt Clow, Feddal House, Portadown, County Down, 4.570.
1891. Italy: Signora Cosetta Lazzari Errara (M.D.), Milan.
1886. Japan: Mme. Chiya Kozaki, 360 Hyakuninmachi, Okubo, Tokyo; 6,207.
1911. Korea: Mrs. Helen J. Billings, Chösen College, Seoul; 1,100.
1923. Latvia: Mrs. Milda Kempels, Gertrudes iela 23, Riga; 180.
1923. Lithuania:
1888. Madagascar:
1891. Madeira: Mrs. E. R. Smart, Funchal.
1887. Malaya: Miss Sophia Blackmore, Mount Sophia, Singapore; 894.
1894. Mexico:
1890. Newfoundland: Mrs. E. G. Hunter, 67 Springdale St., St. John's; 75.
1885. New Zealand: Mrs T. E. Taylor, Cashmere Hills, Christchurch; 7,711.
1892. Norway: Fru Inga Zapffe, Nottero; 4,018.
1917. Panama: Miss Elsie J. Keyser, Box 108, Ancon, Canal Zone.
Palestine: Miss M. F. Davies, P. O. Box 73, Jerusalem; 438.
Peru: Señorita Maria J. Alvarado Rivera, Lima.
1929. Poland:
1876. Scotland: Hon. Mrs. Forrester-Paton, Alloa; 47,723.
1911. South Africa: Mrs. J. E. Ennals, Bompas Road, Dunkeld, Johannesburg; 4,572; native members, 874.
1896. Sweden: Miss Maria Sandstrom, Smålandsgatan 42, Stockholm; 9,225.
1921. Switzerland: Mme. Katherine Jomini, Nyol, Vaud.
1897. Syria: Mrs. Alexander Bey-Baroody, Beirut; 300.
1896. Turkey: Mme. Hussein Bey; 12.
1892. Uruguay: Doña Manuela Herrera de Salterain, Calle Canelones 1276, Montevideo; 1,000.
1874. United States: Mrs. Ella A. Boole, 377 Parkside Ave., Brooklyn, N. Y.; 401,497.
1906. West Africa: Mrs. Rachel R. Williams, Monrovia, Liberia.

The work of the World's W. C. T. U. is carried on in many departments. A list of the departments, with their directors in 1929, is as follows:

I. **Organization:** Is under the care of the general officers and organizers.
Young Woman's Branch: Mrs. Oswald Carver, Cranage Hall, Holmes Chapel, Cheshire, England.
Loyal Temperance Legion Branch: Miss Mary B. Ervin, 252 N. King St., Xenia, Ohio, U. S. A.

II. **Preventive and Educational.**
Scientific Temperance Instruction in Schools and Colleges: Miss Cora F. Stoddard, 400 Boylston St., Boston, Mass., U. S. A.
Sunday School Work: Mrs. Wallace, The Orchard, Regent St., Paisley, Scotland.
Moral Education: Mrs. Emily Moffatt Clow, Feddal House, Portadown, Ulster, Ireland.

Little White Ribboners: Mrs. Houlton, 1868 Dougall Ave., Windsor, Ontario, Canada.
Anti-Gambling: Mrs. Ware Copeland, Canterbury, Victoria, Australia.
School of Methods: Miss Elizabeth P. Gordon, Auburndale, Boston, Mass., U. S. A.
Publicity: Miss Julia F. Deane, 1730 Chicago Ave., Evanston, Ill., U. S. A.
Temperance Literature: Mrs. Cameron, U.F.Manse, Hopeman, Banffshire, Scotland.
Medal Contests: Mrs. Will Pugsley, 126 Yorkville Ave., Toronto, Ontario, Canada.
Humane Education: Mrs. Mary F. Lovell, 215 Summit Ave., Jenkintown, Pa., U. S. A.
School Savings and Thrift:
Medical Temperance: Lady Horsley, 10 York House, Kensington, London, W. England.
Food Reform: Miss May Yates, 182 Regent's Park Road, London, N.W., England.
Non-Alcoholic Fruit Products: Madame Jomini, Nyol, Vaud, Switzerland.

III. **Evangelistic.**
Evangelistic Work: Lady Holder, 155 Payneham Road, St. Peter's, E. Adelaide, South Australia.
Prisons, Charitable and Reformatory Work: Miss Dagmar Prior, Kronprincesse Gade 4, Copenhagen, Denmark.
Work Among Soldiers and Sailors: Mrs. Ella Hoover Thacher, Bellevue-Stratford Hotel, Philadelphia, Pa., U. S. A.
Systematic Giving and Bequests: Mrs. O. C. Whitman, Canso, Nova Scotia, Canada.
Cooperation with Missionary Societies: Mrs. Caroline McDowell, Pittsburgh, Pa., U. S. A.

IV. **Social.**
Parlour Meetings: Mrs. John McLeod, 13 Dixon St., Malvern, Melbourne, Victoria, Australia.
Counter-attraction to Licensed Houses: Mrs. Asa Gordon, Highland Park, Ottawa, Canada.
W. C. T. U. Exhibits: Miss Foster Newton, Midhurst, Richmond, Surrey, England.
Flower Mission: Mrs. Annie Carvosso, North Quay, Brisbane, Queensland, Australia.

V. **Legal.**
Petitions and Legislative Work: Mrs. Lenna Lowe Yost, Hotel Driscoll, Washington, D. C., U. S. A.
The Protection of Native Races: The Lady Cecilia Roberts, Boothby, Brampton, Cumberland, England.
Peace and International Arbitration: Miss Izora Scott, 2605 Valley Blvd., Alhambra, Calif., U. S. A.
Citizenship: Mrs. Ida B. Wise Smith, 2416 Kingman Boulevard, Des Moines, Iowa, U. S. A.
Traveller's Aid: Dr. Sara Detwiler, 50 Ahrens St., W. Kitchener, Ontario, Canada.

The World's W. C. T. U. has held thirteen conventions, as follows: Boston, Mass., U. S. A., 1891; Chicago, Ill., U. S. A., 1893; London, England, 1895; Toronto, Canada, 1897; Edinburgh, Scotland, 1900; Geneva, Switzerland, 1903; Boston, Mass., U. S. A., 1906; Glasgow, Scotland, 1910; Brooklyn, N. Y., U. S. A., 1913; London, England, 1920; Philadelphia, Pa., U. S. A., 1922; Edinburgh, Scotland, 1925; and Lausanne, Switzerland, 1928. It has had five presidents: Mrs. Margaret Bright Lucas, 1884-88; Miss Frances E. Willard, 1888-98; Lady Henry Somerset, England, 1900-06; the Countess of Carlisle, England, 1906-21; and Miss Anna A. Gordon, U. S. A., 1922- .

In 1920 Miss Gordon, then president of the National W. C. T. U., was commissioned to make a survey of the World's Union, and, accompanied by Miss Julia F. Deane, visited many European and South American countries, encouraging Unions and addressing meetings. As superintendent of the Juvenile Division of the World's Union, Miss Gordon has also arranged demonstrations of children at temperance meetings, a total of 350,000 children having signed the juvenile pledge. Miss Hardynia K. Norville has been for many years World's Union representative in Argentina, South America, organizing the women of that country for temperance, and Miss Flora Strout is World's organizer for Brazil. In recent years Miss Agnes E. Slack, honorary secretary of the World's Union, has organized white ribbon groups on the Continent.

Juvenile Division

The headquarters of the World's Union are at Rest Cottage, Evanston, Ill., U. S. A. The present officers are: President, Miss Anna A. Gordon, Evanston, Ill.; vice-presidents, Mrs. Ella A. Boole, Brooklyn, N. Y., U. S. A., Miss Emilie J. Solomon, Alexandra Club, Cape Town, South Africa, and Miss Maria Sandstrom, Smålandsgatan 42, Stockholm, Sweden; honorary secretaries, Miss Agnes E. Slack, 32 The Ridgeway, Golder's Green, London, England, and Mrs. L. M. Brown, 181 Williams St., Kingston, Ontario, Canada; treasurer, Mrs. Margaret C. Munns, Evanston, Ill.

BIBLIOGRAPHY.—Anna A. Gordon, *The Beautiful Life of Frances E. Willard,* Chicago, 1898; Elizabeth P. Gordon, *Women Torch-bearers,* Evanston, Ill., 1924; files of the *Union Signal,* 1887-1930; Frances E. Willard, *Woman and Temperance,* Hartford, Conn., 1883, and *Glimpses of Fifty Years,* Chicago, 1889.

WOMAN'S CRUSADE. See WOMAN'S TEMPERANCE CRUSADE.

WOMAN'S KEELEY LEAGUE. See KEELEY LEAGUE.

WOMAN'S NATIONAL COMMITTEE FOR LAW ENFORCEMENT. An American federation of women's societies, formed in 1922 for cooperative encouragement of law enforcement in the United States, especially with reference to the Eighteenth Amendment and the Volstead Act. The following organizations are affiliated with the National Committee: General Federation of Women's Clubs (2,000,000 members); Young Women's Christian Association (609,739 members); National Congress of Parents and Teachers (1,382,741 members); Lend-A-Hand Society; International Order of King's Daughters; Federation of Women's Boards of Foreign Missions of North America; Council of Women for Home Missions; Woman's Christian Temperance Union (401,497 members); and National Woman's Democratic Law Enforcement League.

Through the participation of the W. C. T. U., temperance women have played an important part in the activities of the Committee. In addition to these affiliated groups, having a membership of 12,000,000 women, above the average in character, intellect, and patriotism, several other organizations have taken strong stands on law enforcement, which aline them with the Woman's National Committee. Among these unaffiliated groups are the Salvation Army, the American Association of University Women, the women of the Granges, and the National League of Women Voters.

The National Committee for Law Enforcement has no salaried officials. In 1928 it had sixteen State organizations, with offices in Massachusetts, New York, and Ohio. Its work, mainly educational, is carried on through conventions, committees, textbooks, literature, posters, and a monthly paper, the *Spotlight,* published in New York. Mrs. Henry W. Peabody, of Beverly, Mass., has been general chairman of the Committee from the time of its inception.

The first important convention of the National Committee was held in Washington, D. C., April 10-11, 1924. President Coolidge and two members of his Cabinet addressed the delegates. More than 1,300 women registered from 35 States. In January, 1926, on the sixth anniversary of National Prohibition, a memorial signed by many of the most influential women of the United States was sent to

President Coolidge, all members of the Cabinet, and various members of the Senate and House. "Put Prohibition Enforcement in the hands of its friends," was the keynote of this memorial, which offered fullest cooperation with the Government in a vigorous campaign for Prohibition enforcement.

The leaders of the Committee were active in the National Conference on Prohibition Enforcement Planks and Dry Candidates, held in Washington, D. C., Feb. 28, 1928, and were members of the Continuation Committee of the 31 dry organizations of the United States organized to oppose the wet candidacy of Alfred E. Smith for the Presidency. During the hearing on Prohibition before the House Judiciary Committee in Washington, D. C., in March, 1930, Mrs. Peabody was accorded the honor of marshaling more than a score of representative women advocates of the Prohibition law to testify in its behalf before the House Committee.

In 1929 the officers of the Committee were: General chairman, Mrs. Henry W. Peabody, Beverly, Mass.; first vice-chairmen, Mrs. Roswell Miller, New York city, Mrs. William Tilton, Cambridge, Mass.; second vice-chairman, Miss Mary Garrett Hay, New York city; secretary, Mrs. Frank Shuler, New York city; and treasurer, Miss Hilda L. Olson, Cambridge, Mass.

WOMAN'S PROHIBITION LEAGUE OF AMERICA. An association, originally organized Dec. 10, 1910, as the Woman's Temperance League of America at 15 S. 3rd Street, Richmond, Virginia. The change in name was made probably a year or two later. The first officers were: Mrs. Georgia May Jobson, president; Mrs. Mary E. Strother, vice-president; Miss Sydney Brooks, treasurer; Miss Willie Lewis Wingfield, secretary; and Mrs. J. S. Perdue, recording secretary. Miss Pearl Young was later elected field secretary, and the headquarters were located at 115 N. 5th Street. The League was organized when Mrs. Jobson and a large contingent of the Richmond members of the Virginia Woman's Christian Temperance Union withdrew from the State organization, after Mrs. Jobson's defeat for the State presidency of the Union.

The object of the League, as stated in its Constitution, was: "To educate the children in regard to the harmful effect of alcohol, thus training them to render a valuable service to God and their country by fighting the liquor traffic." Later there was educational work against cigarets, for better conditions among working women, rescue work in "red-light" districts, prison visitation, and general social service. At one time the League reported 7,000 members in Virginia and adjacent States.

Mrs. Jobson remained president of the League until it disbanded, about the time of her death (Dec. 24, 1924). Beginning with November, 1914, there was published monthly for several years a sixteen-page paper, the *Voice of the Woman's Prohibition League of America.* On Jan. 27, 1914, the League prepared the material for a special edition of the *Richmond Virginian* and distributed 10,000 copies, in addition to those on the regular mailing-list. Under the leadership of Mrs. Jobson the League took a very active part in the State Prohibition campaign of 1914, when (Sept. 22) the State voted dry by a majority of 30,365. Its mass-meetings, held on the old "Ford Hotel" lot in Richmond, were a prominent feature of the campaign, the attendance ranging from 3,000 to 5,000.

WOMAN'S TEMPERANCE CRUSADE. A temperance movement originating at Hillsboro, Ohio, U. S. A., in December, 1873. With the exception of Susan B. Anthony and possibly one or two others, there were no outstanding women in the United States interested in the question of temperance reform prior to the inauguration of the Woman's Temperance Crusade. Before the Civil War the temperance fraternal societies did not admit women to full membership, their auxiliary societies for women being formed largely for social purposes. But with the amendment of the old Adair liquor law, which permitted women to sue saloon-keepers for damages arising from the sale of liquor to inebriate husbands, a perceptible change took place with reference to the attitude assumed by women toward the intolerable conditions caused by the liquor traffic.

According to "A brief History of the Woman's Christian Temperance Union," about 1830 Mrs. Delecta Barbour Lewis, mother of Dr. Dio Lewis, led a band of women in protest against a saloon at Auburn, N. Y. This was followed by similar occurrences at Dixon, Ill. (1858), Battle Creek, Mich. (1858), East Weymouth, Mass. (1864), Clyde, Ohio (1868), Mattoon, Ill. (1871), and elsewhere. In January, 1872, following a temperance lecture delivered at Springfield, Ohio, by Mother Stewart (see Stewart, Eliza Daniel), the women of that city pledged themselves to urge the wives of drunkards to sue saloon-keepers under the amended Adair law. Later Mother Stewart became one of the national organizers and lecturers of the Crusade movement, thrilling huge audiences both in the South and in the North, awakening public sentiment for total abstinence and the closing of the saloons by law, and even carrying the Crusade impulse across the sea, where her enthusiasm greatly helped in the formation of the British Women's Temperance Association.

The above-mentioned isolated events all prepared the way for the greater movement which was to follow. The direct cause of the Crusade was a temperance lecture delivered by Dr. Dio Lewis at the Hillsboro Music Hall on Dec. 23, 1873. In his address Dr. Lewis argued that temperance-reform work might be successfully carried on by women, provided they set about it by going to the saloon-keepers in person and persuading them for the sake of humanity and their own welfare to renounce their business. At the close of the lecture scores of women declared that his plan was feasible and pledged themselves to undertake such a movement.

At ten o'clock on the following morning the women gathered at the Hillsboro Presbyterian Church, and, under the leadership of the Rev. W. J. McSurely, appointed a committee to prepare an appeal to be presented to local liquor-sellers, druggists, and dealers. The following officers were then elected: Mrs. Eliza Jane Thompson, president; Mrs. Sally McDowell, vice-president; and Mrs. Mary B. Fenner, secretary.

The Hillsboro women then determined to induce the liquor-sellers of the town by prayer and hymns to abandon their traffic in intoxicants, to sign a pledge foregoing thereafter any sale of ardent spirits, and to give proof of the sincerity of their change of spirit by destroying the contents of their saloons.

There was work for every one to do. Some felt a special call to Gospel work, and others to bringing about better law enforcement; some pledged their

time and attention to the organization of local Crusade bands; some agreed to canvass for subscriptions with which to carry on the work; some wished to work among the children; while still others elected to work directly with drunkards and saloon-keepers.

Following the meeting in the Presbyterian Church Mrs. Eliza Thompson led 70 women, two by two, to a local saloon, much to the dismay of the German proprietor. It was then decided to visit the druggists, in order that the saloon-keepers might not plead their example as an excuse for themselves. All of the local druggists with but a single exception signed the Crusaders' pledge, and, commencing Dec. 26, 1873, the hotels and saloons were visited almost daily until the middle of the following June. The druggist who refused to sign the pledge later procured an injunction against the women, suing them for damages to the amount of $10,000. This suit benefited the movement as it served to attract to it the attention of the entire country.

Following another temperance address at Washington Court House, Dr. Lewis inaugurated a Crusade band there. Under the leadership of Mrs. Matilda G. Carpenter, the local women succeeded in persuading a liquor-dealer to surrender his stock of liquors after a three-day campaign. This was the first victory, and nearly 1,000 persons witnessed the destruction of his stock. The climax was reached the following day and the town was filled with visitors from miles around. In eight days all of the eleven saloons had been closed and the three drugstores pledged to sell only on prescription. At the request of the local W. C. T. U., Mrs. Carpenter later compiled "The Crusade: Its Origin, Development, and Results at Washington C. H."

WOMAN'S TEMPERANCE CRUSADE

The movement spread rapidly to the central and southern counties of Ohio. At Waynesburg, where there had been open saloons for 76 years, every one was closed, and 25 of the 47 saloons at Xenia went out of business in fourteen days. Visiting of saloons was more difficult in the larger cities. Although Columbus was the center of much temperance activity, and great progress was reported there, the press in general was opposed to the Crusade. In Cleveland the mayor forbade praying or singing in the streets as a violation of the sidewalk ordinance and as an incitement to disorder; but after three months over 5,000 Cleveland women signed a pledge neither to use intoxicants nor offer them as a beverage, and over 10,000 signatures were obtained to other pledges. Throughout the State, women, unmindful of snow, rain, cold, and heat, gave their time and attention to the Crusade, with no thought of praise nor reward, with the single aim of doing away with the liquor traffic.

WOMAN'S TEMPERANCE CRUSADE: MOTHER STEWART AND HER STAFF

(LEFT TO RIGHT) MRS. S. W. CATHCART, MRS. ELIZA D. ("MOTHER") STEWART, MRS. PHILLIPS, MRS. J. A. S. GUY, MRS. JOHN FOOS

The endeavors of the Crusaders centered upon passage by local conucils of the McConnellsville Ordinance, which gave towns the right of prohibiting the sale of wine and beer. A petition bearing 5,000 signatures was presented to the Zanesville city council by the Crusaders, and similar action was taken at Akron. An attempt to change the license clause in the new State Constitution was defeated by the women—one of the direct results of the movement in Ohio.

Other States caught the inspiration in the meantime. Shelbyville was the first to enter the movement in Indiana, and excellent work was accomplished at Richmond, New Albany, Marion, and scores of other towns. Two pledges were circulated —one asking those who had sponsored dealers' ap-

WOMAN'S TEMPERANCE CRUSADE, HILLSBORO, OHIO

(1) A GROUP OF CRUSADERS. OF THIS GROUP NINE ARE STILL LIVING. MOTHER MCDOWELL IS IN THE DOOR WITH HER HAND UP.
(2) BURNING LAST BARREL OF LIQUOR ON PUBLIC SQUARE.
(3) MOTHER THOMPSON'S HOME, AS IT WAS IN 1873 AND AS IT IS NOW—JUST THE SAME.
(4) CRUSADE IN FRONT OF "BALES'" SALOON, DECEMBER, 1873.
(5) HILLSBORO'S HISTORIC COURT HOUSE AS IT WAS IN 1873. IT IS ONE OF THE THREE OLDEST IN OHIO.

plications to remove their names, and another asking them never to sign another petition for a license. In Indianapolis the women met with a large measure of success in preventing the granting of licenses, and the surrender of quantities of liquor throughout the State was celebrated with the firing of cannon and the ringing of bells.

Illinois was next in line. Chicago women secured 65,000 signatures to a petition for Sunday-closing and presented it to the city council. Miss FRANCES E. WILLARD was the outstanding figure in the Illinois campaign.

Adrian was the first Michigan city to enter the Crusade, and others rapidly followed her example. Two of the State leaders there were Elizabeth Comstock and MARY TORRANS LATHRAP. The Wisconsin campaign was inaugurated at Janesville under Mrs. D. A. Beale (secretary of the State Temperance Alliance) and Miss Lavinia Goodell.

The undeniable sincerity of the Crusaders won universal approval, and in a few months the movement had become almost national in character. The prayer wave spread until there were bands of Crusaders in nearly every large town and in some of the larger cities. Iowa, Nebraska, Kansas, California, and Oregon of the western States all entered heartily into the movement. In New York and Pennsylvania there was a lively revival of interest in the Prohibition party, established only two years before. Earnest mass-meetings were held in Philadelphia for the purpose of petitioning the common council for the closing of saloons on Sunday, and the petition was granted. Mrs. ANNIE W. WITTENMYER was one of the leaders of the movement in Pennsylvania. In New York the work was aggressively carried on with the cooperation of the National Temperance Publication Society. In one year 2,500 visits were made to saloons in the city of Brooklyn, and more than 1,000 saloons were closed there in fourteen months. Throughout the State bands of praying women visited excise boards and urged them not to grant licenses. In hundreds of these attempts the New York Crusaders were successful.

In Maryland a band of Baltimore Crusaders, led by Mrs. Mary Whitall Thomas, a minister of the Society of Friends, issued a call for the formation of a Maryland Woman's Christian Temperance Union in 1875.

The Christian women of Rhode Island inaugurated the Crusade in their State in March, 1874, and, although the rum traffic in the State was legalized to a formidable extent, a determined attempt was made to better conditions there. In May, 1874, the names of 10,000 Rhode Island women were affixed to a petition asking for a restriction to be placed on the sale of intoxicating liquors in the State, and 23 women of Providence presented it to the Legislature. More than 23,000 adults of Rhode Island, in addition to a large number of children, signed the Crusaders' pledge.

Twelve Crusade bands were organized in Massachusetts in March and April of 1874. A number of signal victories were won throughout the State, particularly in the city of Boston, where the temperance women succeeded in closing the saloons on the day of the Centennial celebration of the battle of Bunker Hill and also were successful in having wine barred at a number of important banquets for public officials. In 1877 the Massachusetts Legislature was petitioned by the Boston Crusaders.

Unlike the later CARRY A. NATION movement, there were no hammers and hatchets, no rocks and mallets, and no violent trespass in the Woman's Temperance Crusade of 1874. The Crusaders, however, succeeded in persuading 8,000 newspapers to devote one column weekly to the temperance cause. By prayer and hymns, by argument and entreaty, by appeal and admonition, the assaults against liquor-selling were carried on by the earnest women who took up the movement.

The duration of the Crusade proper did not exceed six months, but it had a lasting and far-reaching influence. Its after-effects extended not only throughout America, but to England, Scotland, India, Japan, and China. Its beneficial results could not even be estimated. What was perhaps the greatest good which resulted from the movement was the awakening of the womanhood of America and the world to a realization of the enormity of the liquor traffic in its wide-spread ramifications and to a consciousness of their own power in working for the overthrow and complete abolishment of that traffic. The Crusade taught the women to some extent their power to transact business for themselves, to mold current opinion by public utterance, to influence the decisions of voters, and opened the eyes of thousands of women to the urgent need of the Republic for women suffrage. The most noteworthy immediate outcome of the Crusade was the organization of the WOMAN'S CHRISTIAN TEMPERANCE UNION.

In the spring of 1874 the Crusaders had called conventions in various States, and these meetings resulted in the formation of several State organizations, at first called "State Temperance Leagues." In a short time, however, the name was changed to "Unions." The Crusade also holds an enduring place in temperance history as the first powerful factor in the elevation of the Prohibition question to the importance it holds among the international problems of to-day.

WOMAN'S TEMPERANCE LEAGUE. Any one of several temperance associations formed in the spring of 1874 as the result of the WOMAN'S TEMPERANCE CRUSADE. See, also, WOMAN'S CHRISTIAN TEMPERANCE UNION.

WOMAN SUFFRAGE. See EQUAL SUFFRAGE; WOMAN SUFFRAGE AND PROHIBITION, under PROHIBITION, vol. v, p. 2208.

WOMEN'S NEW YORK STATE TEMPERANCE SOCIETY. See NEW YORK WOMEN'S STATE TEMPERANCE SOCIETY.

WOMEN'S PHILANTHROPIC UNION. The new name adopted on Sept. 27, 1926, by the Cleveland NON-PARTISAN WOMAN'S CHRISTIAN TEMPERANCE UNION.

WOMEN'S TOTAL ABSTINENCE UNION. An organization of British women, founded in London May 9, 1893, by some of the branches and friends of the British Women's Temperance Association in sympathy with those who had constituted the majority of its executive committee, but who left it when, at the council meeting of that year, its character was somewhat changed. The W. T. A. U. was accordingly constituted on the original lines of the B. W. T. A. as a purely temperance organization working for the double purpose of extending total abstinence to the individual and ultimately totally suppressing the liquor traffic. According to the constitution of the W. T. A. U., the aim of the organization was:

To form a union or federation of Women's Temperance Societies, and to promote the formation of others; in the belief that by combined effort, and united forces and funds, much greater work can, with the blessing of God, be effected in the extension of the cause of Temperance, in the control and ultimate suppression of the liquor traffic, and thus in the moral and religious elevation of the people.

Before being admitted to membership into the Union, all prospective members were required to make the following pledge:

I promise, by Divine assistance, to abstain from all Intoxicating Drinks, and to try to induce others to do the same.

Membership in the organization was divided into three general classes, as follows:

(1) Any women's temperance society, possessing a minimum of ten members, and adopting a pledge of total abstinence, might become federated with the W. T. A. U. upon the annual payment to the general fund of a certain specified sum. Societies meeting these requirements were entitled to representation in the legislative council of the Union.

(2) Six or more such societies might unite to form a union, the area of said union to be first approved by the executive committee of the W. T. A. U. This union might then be admitted to membership in the federation upon the payment of £1 ($5) per annum.

(3) Any woman who agreed to sign, or who had already signed, a pledge of total abstinence, and who also agreed to subscribe annually to the general fund of the Union, was eligible to membership in the central society of scattered members of the organization.

The government and management of the Union were in the hands of a Legislative Council, a General Committee, and an Executive Committee.

Affiliated with the W. T. A. U. were a number of national temperance organizations, including seven national total-abstinence leagues, namely, the Nurses', Deaconesses', Teachers', Certified Midwives', Laundresses', Girls', and Babies'. There were approximately 350 federated metropolitan and provincial women's temperance societies, and about 50 juvenile organizations, called "Junior W. T. A. U. Societies," the government of which was in the hands of a Junior Committee. There were also six Unions composed of six or more societies (in accordance with the membership requirement), as follows: North Durham, South Durham, Northumberland District, Bristol and District, South Devon, and Mansfield District.

The Girls' Own League, which aimed to unite working girls and others as total abstainers, and the Babies' League, which taught the dangerousness of alcohol and other intoxicating liquors to little children, constituted two very important phases of the work carried on by the W. T. A. U. Special meetings, with addresses by speakers from the headquarters of the Union, were held throughout the country, at which attempts were made to educate the women in the use of their vote at parliamentary and municipal elections on behalf of temperance legislation and reform.

Educational work was carried on by means of scientific temperance lectures, classes in connection with temperance examinations, and talks at child-welfare centers, and through temperance addresses delivered in canteens, laundries, mothers' meetings, and sisterhoods. During the World War a considerable number of temperance-pledge campaigns were waged among the wives of sailors and soldiers. Health-insurance societies and thrift clubs were inaugurated in certain localities for the benefit of Junior Society members. Other federated societies specialized in reform and rescue work, supporting police-court missionaries and sending trained workers to visit the women in their homes. Coffee-carts, temperance public houses, social clubs, and women's hostels were among other means employed by various sections of the W. T. A. U. in their efforts to win to lives of total abstinence the unfortunate women of England. Deputations to high public officials and Prohibition demonstrations were engaged in at various times, and the work of the Union was repeatedly brought before the public by parades and resolutions.

The W. T. A. U. cooperated with the other leading temperance organizations, and representatives of the Union always attended the annual national and international temperance conventions. Mrs. Henry J. Wilson, a promoter of women's temperance associations and a pioneer advocate of total abstinence in England, was the first president of the Union, serving from 1894 to 1896. Succeeding presidents were: Lady Biddulph, of Ledbury (1896-98); Miss M. E. Docwra (1898-1900); the Hon. Mrs. Eliot Yorke (1900-03; 1915-19); Mrs. E. W. Brooks (1903-05); Miss A. W. Richardson, B.A. (1905-08); Mrs. Servante (1908-11); Lady Whittaker (1911-12); Mrs. W. S. Caine (1912-15); and Miss H. S. Pollock, of Twickenham (1919-26). Another officer who deserves special mention was Miss Sarah Letitia Boyd, of London, who was general secretary of the Union for nineteen years (1900-18). She was succeeded by Miss Ada A. Rose, formerly of the Western Temperance League. Succeeding secretaries were: Mrs. Herbert Rhodes, Miss F. E. Relf, Miss Lillian E. Boswell, and Mrs. Scott.

The official organ of the Union was *Wings*, a monthly publication edited by Miss Forsaith, of Harrow. The headquarters of the Union were located at 4 Ludgate Hill, London.

From a conference arranged by the Temperance Council of the Christian Churches in 1924, a suggestion came to the Women's Total Abstinence Union that additional strength to the temperance cause would be given were all the women's temperance efforts united to make a solid front. On Feb. 17, 1925, the Women's Total Abstinence Union approached the National British Women's Temperance Association, with an invitation to amalgamate, and the proposal was accepted by their council in April, 1925. At the Jubilee Council of the National British Women's Temperance Association, held at Newcastle-on-Tyne in May, 1926, resolutions were adopted, formally ratifying the amalgamation of that body with the Women's Total Abstinence Union. The name of the combined organizations is the National British Women's Total Abstinence Union.

WOOD, ANDREW BIDDLE. American Methodist Episcopal clergyman and Prohibition worker; born at Frederica, Delaware, Nov. 15, 1878; educated in the Dover (Del.) public schools, at the Wilmington (Del.) Conference Academy, and at Dickinson (Pa.) College (A.B. 1901). On April 1, 1906, he was ordained to the ministry of the Methodist Episcopal church, and has since served pastorates at Baltimore, Md. (1901-09) and Brooklyn, N. Y. (1921-24). On June 29, 1915, he married Elsie Rosalind Miller, of Baltimore.

Wood became interested in the work of the Anti-Saloon League of America, and in 1909 was appointed assistant superintendent of the Maryland League, remaining until 1915, when he became district superintendent of the Anti-Saloon League of New York. In 1917 he was promoted to the office of assistant State superintendent of the New York organization. From 1925 to 1928 he was State superintendent of the Tennessee League.

WOOD, HERVEY. An Anglo-American Baptist clergyman and temperance advocate; born at Saddleworth, Yorkshire, England, May 8, 1842; educated privately and in local public schools. He became a total abstainer in 1864 and began lecturing in the north of England under the auspices of the Independent Order of Good Templars. In 1867, at Sunderland, Durham, he married Miss Elizabeth Little.

Emigrating to America in 1871, he located in New York, where he lectured for the American Temperance Union. In 1878 he became New England agent for the National Temperance Society and Publication House. Three years later he entered the ministry, holding pastorates in Boston and New Bedford, Mass., Leadville, Colo., New York city, and Paterson, N. J. He remained thirteen years in Paterson, where he was particularly active against the saloons and where he was sued for slander by several saloon-keepers, who also sought to have him indicted by the grand jury. The charges, however, resulted in four of his accusers being convicted and sentenced to the penitentiary.

In 1900 he became field secretary for the National Temperance Society, serving for seven years. From 1908 to 1916 he was superintendent and secretary of the General Convention of Baptists of North America. In 1916 he was elected secretary of the Native Races and the Liquor Traffic United Committee.

WOOD, THOMAS McKINNON. British statesman, Privy Councilor, and temperance advocate; born in London Jan. 26, 1855; died March 26, 1927. He was educated at Mill Hill School and at University College, London (A.B.). He was married to Miss Isabelle Sandison in 1883. From 1892 to 1897 he served as London County Councilor for Central Hackney, becoming chairman of that body in 1898-99 and alderman in 1907. In 1906 he was elected to Parliament as a representative of St. Rollox Division, Glasgow, Scotland, and was successively reelected from that constituency until 1918. He rapidly received promotion, becoming Parliamentary Secretary of the Board of Education in 1908; Parliamentary Under-Secretary of Foreign Affairs, 1908-11; Financial Secretary to the Treasury, 1911-12; Secretary for Scotland, 1912-16; and Chancellor of the Duchy of Lancaster and Financial Secretary to the Treasury, 1916. He was also made a member of the Privy Council in 1911.

As the recognized leader of the Progressive party, Wood was a foremost advocate of the party's temperance principles. On entering the Cabinet in 1912 as Secretary for Scotland, the fortunes of the Temperance (Scotland) bill came into his hands and remained his main legislative task for almost two years. The chief object of the bill was to establish the principle of local option in Scotland. It was a campaign for democracy as well as for temperance, and in all the shifting phases of that memorable conflict the Secretary stood for the right of the common people to determine this most vital matter for themselves. At the Parliamentary crisis at the end of the 1912 session, when there was danger of a compromise resulting from the Lords' amendments to the bill, he displayed a firm statesmanship in rejecting the amendments and securing the final passage of the measure in 1913.

WOOD, WILLIAM ROBERTSON. Scotch-Canadian Presbyterian clergyman, Member of Parliament, and Prohibitionist; born at Veira, Kirkwall, Orkney Islands, June 6, 1874; educated at a public school in the Orkneys, at the Port Elgin (Ont.) High School, at Knox College, and Toronto University. He left the Orkneys in June, 1887, and as a boy of thirteen settled in Grey County, Ontario, where at seventeen he began to teach in the rural schools. On June 22, 1904, he married Miss Margaret Workman, of Rothesay, Ont.

Wood was ordained to the ministry of the Presbyterian Church June 15, 1904, following which he held pastorates at Dunbarton, Ont. (1904-08), Claremont, Ont. (1908-13), and Franklin, Manitoba (1913-15). For five years (1915-20) he was a member of the Manitoba Legislature, representing the constituency of Beautiful Plains. In 1917-23 he was secretary of the United Farmers of Manitoba. Since 1925 he has been a minister of the United Church of Canada. When the province of Manitoba was facing a campaign against Government control in 1923, the United Farmers "loaned" Wood to the temperance forces as provincial organizer of their campaign, and in that year he became secretary of the newly organized Manitoba Prohibition Alliance, serving until 1927.

WOOD-ALCOHOL. Methyl alcohol. See ALCOHOL.

WOODBRIDGE, MARY ANN (BRAYTON). An American temperance reformer; born on Nantucket Island, Mass., April 21, 1830; died in Chicago, Ill., Oct. 25, 1894. When but nine years of

MRS. MARY ANN WOODBRIDGE

age, she removed with her family to Ravenna, Ohio. She was educated by private instructors and at a private seminary at Hudson, O. In 1847 Miss Brayton married Frederick Wells Woodbridge, of Ravenna.

Upon the spread of the Temperance Crusade movement and the formation of the Woman's Christian Temperance Union, Mrs. Woodbridge became one of its leaders and filled many important offices in that organization. She commenced her temperance career as president of the Ravenna local Union, and was then elected president of the Ohio W. C. T. U., in which capacity she served for six years. During her leadership of the Ohio organization, she participated in a campaign for State constitutional Prohibition, publishing and editing a campaign organ, the *Amendment Herald*, and also directing speaking-tours, and conducting correspondence. Mrs. Woodbridge was subsequently called upon to assist in similar campaigns in other States.

In 1877 she was elected assistant recording secretary of the National W. C. T. U., and in the following year became recording secretary, in which capacity she served for fifteen years. Upon the resignation of Mrs. J. Ellen Foster at the St. Louis National W. C. T. U. convention in October, 1884, she was unanimously chosen national superintendent of the department of Legislation and Petitions. She was appointed America's secretary for the World's W. C. T. U. in 1889; two years later was made corresponding secretary of the World's Union; and in 1893 became corresponding secretary of the National W. C. T. U.

Her reputation as a platform speaker extended to Great Britain, where she went in 1891 as a fraternal delegate to the convention of the British Women's Temperance Association and to the International Congregational Council. Prior to the year 1876 she had been a Republican, but thereafter was an ardent Prohibitionist. For some time she edited weekly several columns of the *Commonwealth*, a temperance publication.

WOODBURY, NATHAN FRANKLIN. American business man and Prohibition advocate; born at Sturbridge, Mass., Jan. 20, 1850; educated in the public schools at Auburn, Maine, and at a commercial college, from which he graduated at the age of seventeen. Entering the shoe industry at Lewiston, Me., he was for four years agent and for fourteen years paymaster, of the Lewiston Mills. He married in 1874 and continued in the industry, in 1890 becoming treasurer and manager of the W. R. Lynn Shoe Co., of Auburn, Me. Since 1915 he has been treasurer and manager of apartment-house enterprises.

At an early age Woodbury became interested in temperance and joined the Independent Order of Good Templars. He also affiliated with the Prohibition party and in 1888, 1890, and 1896 served as the party's State chairman. He was a member of the Prohibition National Committee, 1882-1916, and has been a frequent delegate to the party's national conventions. His address on "Prohibition in Maine," delivered before the Lake Bluff, Illinois, Conference in 1883, was printed in pamphlet form and widely quoted (see MAINE, vol iv, p. 1660).

WOODHEAD, Sir GERMAN SIMS. English pathologist and temperance reformer; born at Huddersfield, Yorkshire, April 29, 1855; died at Scampton, Lincolnshire, Dec. 29, 1921. He was educated at Huddersfield College, Edinburgh University (M.D. 1881), and the universities of Berlin and Vienna. In 1881 he married Harriet E. Yates, of Edinburgh.

After completing his education abroad he was appointed demonstrator of pathology in the University of Edinburgh, which position he held for several years. From 1887 to 1890 he was superintendent of the laboratory of the Royal College of Physicians, Edinburgh; from 1890 to 1899 he was director of the laboratories of the Colleges of Physicians and Surgeons, London; and from 1899 until his death he was professor of pathology in the University of Cambridge. His research work covered a wide range of pathology, being especially valuable in connection with bacteriology and tuberculosis. During the World War (1914-18) he invented a process for the chlorination of water, which was of invaluable sanitary aid to the Allied troops. In recognition of this service he was knighted in 1919.

Interested in every aspect of medical research, Woodhead carried on special investigations of the action of alcohol upon the human organism, and, convinced of its danger, even when taken in small quantities as a beverage, he became a teetotaler. Believing that education was the best method of promoting abstinence, he established classes and conducted examinations to provide trained teachers of the subject of temperance. He was a member of the Band of Hope for many years, and served as president of the Cambridge Band of Hope Union for over twenty years. He was, also, president of the British Temperance League (1912-21) and of the British Medical Temperance Association (1896-1921), and a vice-president of the United Kingdom Alliance.

His publications relating to alcohol include: "Recent Researches on the Action of Alcohol in Health and Sickness" (1903), "Alcohol in Relation to the Public Health" (1906), "The Medical and Social Aspect of Alcohol" (1908), "The Action of Alcohol on Body Temperature and the Heart" (1911), "Alcohol and Tuberculosis" (1912), "The Pathology of Alcoholism" (1916), and "The Effect of Alcohol upon the Human Brain" (1900, revised 1920). He was also founder and for many years editor of the *Journal of Pathology and Bacteriology*. On Nov. 16, 1903, in the Guildhall at Cambridge, he delivered the fourth Lees and Raper Memorial Lecture, on "Recent Researches on the Action of Alcohol in Health and in Sickness."

Woodhead was president of the Temperance Collegiate Institute, which, at his death, dedicated a memorial to him in the form of a fund to promote education in temperance principles and in the hygiene of food and drink by providing a series of graded text-books and holding competitive examinations, for which prizes are given. In 1923 a fund of £1,080 ($5,400) was raised for the Sims Woodhead Memorial Lectureship, to commemorate the character and work of the deceased physician.

WOODS, JAMES JABEZ. British ship owner and temperance official; born at Great Yarmouth, Norfolk, in 1845; died in Birmingham Sept. 30, 1915. He was reared at Hartlepool and was married there. Woods was long chief clerk in a shipping firm and later became managing partner of Herskind and Woods, Shipowners, Hartlepool. He was interested in civic affairs and had been repeatedly elected to

JOHN GRANVILLE WOOLLEY

the town council of Hartlepool, when ill health compelled him to dissolve his partnership. He subsequently removed to Birmingham.

Woods early became interested in the temperance movement and finally became chairman of the executive committee of the North of England Temperance League, but his larger work was in the Independent Order of Good Templars. He joined the Good Templars at Hartlepool in 1871 and later became a charter member and Lodge Deputy of the "James Rewcastle" Lodge, serving in that capacity for many years. At the Preston session in 1872, he was made a member of the Grand Lodge of England. Upon the creation of the District Lodge of South Durham in 1873, he was elected its District Financial Secretary. This post was merged into that of District Secretary, which office Woods held for a series of years. He later served as District Chief Templar. He was also interested in Juvenile Templary.

After 1872 Woods was a regular attendant at the Grand Lodge sessions. At Southampton in 1881 he was elected Grand Secretary, and served in that capacity for four years. He was then elected Grand Counselor. Upon his settlement in Birmingham, the executive committee of the Grand Lodge engaged him as Administrative Secretary, and later as General Manager at the Grand Lodge office. In the latter capacity he devised and carried through the extensive enlargement of the premises. He remained interested in the work of the Grand Lodge office even after a breakdown in health had compelled his resignation. Joseph Malins delivered the address at his graveside.

WOOD-SPIRIT. See ALCOHOL.

WOOLLEY, JOHN GRANVILLE. An American lawyer and Prohibition leader; born at Collinsville, Ohio, Feb. 15, 1850; died at Granada, Spain, Aug. 13, 1922. He was educated in the public schools, at Ohio Wesleyan University (A.B. 1871; A.M. 1873), and at the University of Michigan (B.L. 1873). In 1906 the University of Michigan conferred on him the honorary degree of LL.D. He was admitted to the bar of the Illinois Supreme Court in 1873, and to that of the United States Supreme Court in 1886. On June 26, 1873, he married Mary Veronica Gerhardt, of Delaware, O.

During 1876-77 Woolley was city attorney of Paris, Ill., removing in the latter year to Minneapolis, Minn., where he entered upon Supreme Court practise. In 1881 he was elected prosecuting attorney of Minneapolis. In that city he became a victim to the drink habit, which temporarily overcame him. Removing to New York city, he resumed his practise in 1886, relinquishing it, at his conversion two years later, to take up Prohibition work.

In 1888 Woolley "became a Christian and a party Prohibitionist at the same instant," to use his own words, and he at once joined the Church of the Strangers in New York city and embarked on active Christian service, making a specialty of Prohibition. From that time he lived a strenuous life, traveling throughout the United States and in many foreign countries, passing from one campaign to another, delivering hundreds of addresses on Prohibition, and with his pen sending messages to the thousands beyond the reach of his voice. In 1889 he returned to Minneapolis, to hold temperance meetings at the invitation of the temperance societies of the city, his addresses arousing great enthusiasm and winning large numbers of converts. His ability as an orator brought him into great demand, and he was called upon to take part in temperance campaigns in many parts of the country. In the autumn of 1892, at the invitation of Lady Henry Somerset, he went to England to conduct a temperance campaign along American lines; and during seven months he spoke almost every day to audiences that crowded the largest halls in England, Scotland, and Wales.

Woolley's success as a temperance lecturer was due in great part to his insistence on the religious basis of Prohibition. He continually denounced the liquor traffic, but preached the gospel of Christianity for the drunkard. He considered the saloon the chief enemy of the church and he continually called on Christian voters to join the Prohibition movement "for the Honor of the Church."

In 1898 Woolley joined Samuel Dickie in the publication of the Chicago *Lever* as a Prohibition party organ, which proved a successful venture, and in the following year the *New York Voice* was purchased and combined with the *Lever* under the name of the *New Voice*, of which Woolley became editor. Under his direction the *New Voice* became the leading Prohibition organ and rendered valuable assistance to the cause.

Woolley was nominated for the Presidency of the United States, with Henry B. Metcalf for the Vice-Presidency, at the Prohibition National Convention held in Chicago in June, 1900, although he had declined the nomination in 1896. He made a strenuous campaign, traveling about the country in a "Prohibition Special" train and addressing gatherings in the cities and towns visited, as a result of which he gained a greater following than any of his predecessors. In the election he received a total vote of 205,287.

In 1901 Woolley was engaged by the Illinois Young People's Society of Christian Endeavor to lecture for 30 successive nights on "Inalienable Rights," and later he was invited to lecture in England. During his tour of that country a great reception was tendered him by the British temperance societies, which was attended by many celebrities of the temperance world. In reporting this reception the *Alliance News*, in its number of Dec. 5, 1901, said of Woolley:

> He is a born orator, and this means more than being a polished speaker, although he is that too, for he possesses the God-given power to stir the hearts, awaken the consciences, and compel conviction in the minds of his hearers. . .

In 1901 and again in 1905 Woolley made world tours, speaking in many countries. In the former year he spent six weeks in New Zealand, delivering 33 addresses. Later he went to Hawaii for a rest, and while in the Islands was commissioned by the Anti-Saloon League to organize a branch of the work there, of which he was made superintendent in 1907. During 1911-12 Woolley and W. D. Cox served as cosuperintendents of the Wisconsin League.

Woolley was constantly engaged in preparing articles for temperance periodicals. He also published a number of volumes of addresses as well as several books called forth by his editorial and campaign work. Among his more familiar works are: "Seed," "The Sower," "The Christian Citizen," "South Sea Letters," "Civic Sermons," "The Call of an Epoch," and, in collaboration with William E. ("Pussyfoot") Johnson, "Temperance Progress

in the Nineteenth Century." Also, in conjunction with Johnson, he projected a temperance encyclopedia.

Owing to ill health Woolley retired from public life in 1921 and took up his residence in Paris, Ill. A short time later his wife died, and, unable to endure the loneliness which followed, he plunged once more into the temperance conflict. He was commissioned by the World League Against Alcoholism to study the alcohol problem in European countries, and it was while on this mission in Spain that his death occurred, a fulfilment of his oft-expressed wish to die in active service for the cause of sobriety. He was buried in Paris, Ill.

WORKERS' ANTI-LIQUOR LEAGUE. A New Zealand temperance organization, formed at Wellington, in June, 1928, by men and women associated in the Labour and Trade Union movements who were in favor of the abolition of the liquor traffic. Its main object is "to disclose facts regarding the beverage use of alcohol on the individual, on the home, and on the State," and its method is "an educational appeal on social and economic lines to the large working class section of the community." The organization is non-partisan and non-political. It has a centralized executive, an office, and a permanent secretary at the headquarters, 114 The Terrace, Wellington, and groups for advisory and consultative purposes in the principal centers of industrial population. In 1929 the officers were: President, James McCombe, M. P., Sumner, Christchurch; and secretary, H. Dyson, Wellington. The official organ of the League is *Common Sense.*

WORLD LEAGUE AGAINST ALCOHOLISM. An international body, launched at Washington, D. C., June 7, 1919, and composed of national temperance organizations. It is an outgrowth of the inauguration of a joint effort on the part of the Anti-Saloon League of America, the Canadian Temperance Alliance, and temperance groups in Great Britain and other countries. In November, 1913, more than four years before the submission, by the United States Congress, to the States of the Eighteenth Amendment to the Federal Constitution, a world movement against alcoholism was forecast by Mr. Ernest H. Cherrington, then General Manager of Publishing Interests of the Anti-Saloon League of America and editor of the *American Issue.* This address, delivered at the Fifteenth National Convention of the Anti-Saloon League of America, in November, 1913, was the first comprehensive world Prohibition review, under the title "The World Fight Against Alcohol." In it a survey was made of the struggles of the people of many lands over a period of several thousand years to overcome the evils of drink. The methods for the solution of the liquor problem were discussed, and the general outlook portrayed. However, no action was then taken.

In June, 1916, more than a year previous to the submission of the Eighteenth Amendment, Mr. Cherrington delivered his second world Prohibition address before the Seventeenth National Convention of the Anti-Saloon League under the title "The World Movement Toward Prohibition of the Liquor Traffic," in which he urged that action be taken looking toward a cooperative world movement against the liquor traffic.

After the address the Rev. Father J. J. Curran, of Wilkes-Barre, Pa., one of the vice-presidents of the Anti-Saloon League of America, rose in the Convention and presented the following resolution:

> *Resolved,* That it is the sense of this Convention that the Executive Committee of the Anti-Saloon League of America be requested to take such action as it may deem necessary to bring representatives of the nations of the civilized world to confer simultaneously in the same city with the peace envoys of the countries now at war, at the close of hostilities, with a view of bringing about world-wide and universal sobriety among the peoples of the earth.

Bishop Luther B. Wilson, president of the Anti-Saloon League of America, spoke strongly in favor of the resolution, which was unanimously adopted by the Convention.

The next step toward world-wide sobriety was the calling of a special conference by the Board of Directors of the Anti-Saloon League of America for the purpose of launching a movement in the interest of world-wide Prohibition. This conference, which marked a new epoch in the history of the Prohibition movement by the inauguration of a great campaign in the interest of world sobriety, was held at Columbus, Ohio, Nov. 19-22, 1918, and was attended by delegates representing the Prohibition forces of Canada, England, Scotland, Mexico, the United States of America, and other countries. In addition, scores of temperance organizations in nearly every civilized country of the world wrote pledging their cooperation and support to the movement for a dry world. Hundreds of Christian missionaries from most of the mission-fields of the world wrote letters urging the imperative need for antiliquor education in the several countries which they represented, and pledging the fullest possible cooperation to the League's proposed world-wide program.

Five addresses on the world Prohibition situation were delivered as follows: "A Survey of the World Problem, with Proposed Program for Universal Prohibition" by Ernest H. Cherrington, in which was discussed "Why a World-wide Problem?" "Evolution of Anti-Saloon League Movement," "Conditions in Other Countries," "Immediate and Imperative Demands," "Precedents for International Action," "Proposed Plan for Universal Prohibition," "The Psychological Time to Strike," and the "Conclusion" that an

> unparalleled opportunity is presented by existing world conditions such as has never been presented in the Christian era. For the moral forces to fail to grasp the significance of the opportunity thus presented would be a political, social, economic, moral and religious crime. The organized temperance forces of America cannot avoid responsibility. They dare not fail.

Other addresses were by Wayne B. Wheeler, LL.D., General Counsel of the Anti-Saloon League of America, giving his review of the "Laws of Foreign Countries Relating to Intoxicating Liquors"; by Dr. Edwin C. Dinwiddie, legislative superintendent of the Anti-Saloon League of America, on "Legislative Methods for Foreign Countries"; and the fourth by the Rev. E. J. Moore, Ph.D., assistant general superintendent of the Anti-Saloon League of America, on "Financing the World-wide Prohibition Movement." The Rev. P. A. Baker, D.D., General Superintendent of the Anti-Saloon League of America, in an address, "A Backward and a Forward Glance," declared: "The time is opportune for a great, aggressive, world-wide movement against the alcoholic drink traffic. . . We seek a saloonless and drunkless world."

Before the close of the conference the following resolutions were adopted by the Board of Directors (the national governing body) of the Anti-Saloon League of America (Nov. 22, 1918):

Resolved, That it is the sense of the Board of Directors of the Anti-Saloon League of America that the time has come for the formation of an International League for the extermination of the beverage liquor traffic throughout the world.

Resolved, That the Executive Committee of the Anti-Saloon League of America is authorized to formulate and carry into effect plans and methods for the efficient cooperation of the Anti-Saloon League with temperance and Prohibition workers in the different countries in the formation of such an International League. The committee is further authorized to render such immediate assistance, financial and otherwise, as it may deem proper and advisable in promoting Prohibition organization and work in other countries.

Resolved, That before the Anti-Saloon League shall officially join in any call for the organization of such a League, the plan shall be submitted to the Board of Directors for its approval.

In harmony with these resolutions the Executive Committee of the Anti-Saloon League of America on Nov. 22, 1918, authorized the organization of a Department of Foreign Work, elaborated a plan to secure international cooperation for the suppression of the beverage liquor traffic throughout the world, and, among other things, resolved

That the Anti-Saloon League of America send representatives to the place where the Peace Conference is to be held and that this League request similar organizations in other countries to do the same in order that all proper and wise efforts may be put forth for the protection of native races from the international liquor trade, in harmony with the standard set by the great powers in the Brussels Conference for the protection of these races from intoxicating liquors; and in order that the Prohibition laws of all countries now in operation or that may be adopted in future years may be protected from interference by international trade agreements.

That the Committee on Financial Management immediately get in touch with the temperance and Prohibition organizations in other countries which are working along similar lines to that of the Anti-Saloon League of America, with a view to joining in a call for an International Conference for the purpose of organizing a World League for the extermination of the beverage liquor traffic, such International League to become effective when two or more national organizations representing different countries shall have ratified the constitution or general plan recommended by such conference.

That the Committee on Financial Management be given authority to carry forward any other form of work along international lines which may be deemed necessary and which is included in the scope of resolutions adopted by the Board of Directors of the League referring plans and methods in connection with the international work to the Executive Committee.

In pursuance of the resolution to call an "International Conference for the purpose of organizing a World League for the extermination of the beverage liquor traffic," the Anti-Saloon League of America and the Dominion Temperance Alliance of Canada issued a call for a world-wide Prohibition conference to be held on the American continent. A series of preliminary conferences was held in New York, Ottawa, Toronto, Detroit, and Chicago, May 19-25, 1919. At Washington, D. C., the conferences of international delegates were resumed, with the result that, on Thursday evening, June 5, a constitution was agreed upon, and on Saturday, June 7, at noon, in the presence of a large number of friends of the cause, authorized members of the International Committee signed the constitution on behalf of their respective organizations. Official representatives of 16 leading organizations from 12 countries (Australia, Canada, Denmark, England, France, Ireland, Japan, Mexico, New Zealand, Scotland, Switzerland, and the United States) took part in the Conference and signed the constitution, which will be found printed in vol. i, pp. 185-186, of the STANDARD ENCYCLOPEDIA.

The following changes have since been made in the constitution as there given:

WORLD LEAGUE AGAINST ALCOHOLISM

ARTICLE 3. From line 14, in place of "or of the Permanent International Committee" etc., the following has been substituted: "The Council shall have power to extend an invitation to membership of the League, to such organizations eligible under the provisions of this constitution.

The Council shall have the right to admit individuals as associate members of the League, but such associate members shall not be represented in the Council."

ARTICLE 4. The number of joint presidents has been increased to five, and the words "Permanent International Committee" have been changed to "Executive Committee."

ARTICLE 6. This has been changed to read: "Executive Committee. There shall be an Executive Committee consisting of the Presidents, Treasurer, and General Secretary, and not fewer than 12 nor more than 50 members elected by the Council.

Authority is vested in the Executive Committee to act on behalf of the Council in the interim between the meetings of the Council."

ARTICLE 7. This now reads: "International Advisors. International Advisors shall be appointed by the Council, each national organization in the League being empowered to nominate one."

ARTICLE 8. The words "Permanent International Committee" have been changed to "Executive Committee."

ARTICLE 9. A change similar to that in Article 8 has been made.

ARTICLE 11. In the same manner, "Permanent International Committee" has been changed to "Executive Committee."

The first 12 countries represented in the World League have been increased to 34, and the 16 national temperance organizations to 61. The roster of officers, advisors, Executive Committee, and General Council of the World League is as follows:

PRESIDENTS

Miss Anna A. Gordon, Evanston, Illinois
Dr. Robert Hercod, Lausanne, Switzerland
Right Hon. Leif Jones, 16 Bryanton St., London, Eng.
Rev. H. H. Russell, D.D., Westerville, Ohio

VICE PRESIDENTS

Argentina: Miss Hardynia K. Norville, Calle Bogotá, 2376, Buenos Aires.
Australia: Rev. R. B. S. Hammond, Box 390F, G. P. O., Sydney.
Belgium: Hon. Émile Vandervelde, Brussels.
Canada: Mrs. Sara R. Wright, London, Ont. (deceased).
Denmark: Lars Larsen-Ledet, Aarhus.
England: Right Hon. Sir Donald Maclean, 6 Southwick Place, Hyde Park, London.
Finland: Hon. Santeri Alkio, Vasa.
France: M. Frédéric Riémain, 147 Blv'd St. Germain, Paris.
Ireland: Hamilton McCleery, J.P., Oakhill, Dunmurry, Co. Antrim.
Japan: H. Nagao, 10 Omote Sarugaku Cho, Kanda, Tokyo.
Mexico: Prof. Andres Osuna, Director General de Instruccion Publica, Monterrey N. L., Mexico.
Netherlands: Dr. J. R. Slotemaker de Brüine, Utrecht.
New Zealand: Sir George Fowlds, Auckland.
Norway: Avocat O. Solnordal, Prinsensgat 21, Oslo.
Scotland: Lord MacLay, 21 Bothwell Street, Glasgow.
Sweden: Senator Alexis Björkman, Tunnelgatan 19-3, Stockholm (deceased).
Switzerland: Prof. Hans Hunziker, 176 Bruderholzallee, Basel.
South Africa: William Chappell, P. O. Box 862, Cape Town.
United States:
Uruguay: Madame Manuela H. de Salterain, Maldonado 1368, Montevideo.

GENERAL SECRETARY

Ernest H. Cherrington, LL.D., Litt.D.
Westerville, Ohio, U. S. A.

ACTING TREASURER

H. B. Sowers, Westerville, Ohio

SIGNATORIES OF THE CONSTITUTION OF THE WORLD LEAGUE AGAINST ALCOHOLISM

Australian Alliance Prohibition Council
Robert B. S. Hammond James Marion

The Council of the Dominion Alliance – Canada
Ben H. Spence

Denmarks Grand Lodge of I.O.G.T.
Lorenz Levett

England: National Commercial Temperance League
Strength of British Movement
G. W. Sheley

United Kingdom Alliance
J. Howard B. Rosterman
W. Thompson
Henry B. Wilson

Wesleyan Methodist Church of Great Britain
Henry Carter

Ligue nationale contre l'Alcoolisme
Jean Letort

The Irish Temperance League and The Temperance Committee of The Presbyterian Church in Ireland.
John Gailey

The National Temperance League of Japan
Takeshi Ukai
Minoenke Yamaguchi

"Asociación Antialcohólica Nacional" México
Epigmenio Velasco

New Zealand Alliance for the Abolition of the Liquor Traffic
John Dawson

Scottish Permissive Bill and Temperance Association, Scotland
W. J. Allison Thomas Rea

Swiss Total Abstinence Federation
R. Hercod

The Anti-Saloon League of America
William H. Anderson Ernest H. Cherrington L. B. Musgrove
P. A. Baker Arthur J. Davis Howard H. Russell
James Cannon Jr. F. Scott McBride Wayne B. Wheeler

WORLD LEAGUE AGAINST ALCOHOLISM: SIGNATORIES OF THE CONSTITUTION

EXECUTIVE COMMITTEE

Bishop James Cannon, Jr., Richmond, Va., *Chairman;* Rev. Ben H. Spence, 1101 Massachusetts Ave.,N. W., Washington, D. C.; Rev. D. N. McLachlan, D.D., 299 Queen St., W., Toronto; Mrs. Sara R. Wright, London, Ontario; Rev. W. W. Peck (deceased); Lars Larsen-Ledet, Aarhus, Denmark; C. W. Saleeby, M.D., F.R.S.E., 13 Greville Place, London N. W. 6; George B. Wilson, B.A., 1 Victoria St., Westminster, S. W., London; Rev. Henry Carter, 1 Central Bldgs., Westminster, London; William Bingham, 32 Moorgate St., London; Miss Agnes Slack, 32 The Ridgeway, Golder's Green, London; Jean Méteil, 147 Blvd. St. Germain, Paris; Dr. F. H. Otto Melle, Frankfort a.M., Germany; Mrs. Emily Moffat Clow, Belfast, Ireland; Prof. Andres Osuna, Monterey, N. L., Mexico; Lars O. Jensen, Bergen, Norway; W. J. Allison, 226 W. George St., Glasgow; R. A. Munro, 140 W. George St., Glasgow; Mrs. George Milne, 90 Hammerfield Ave., Aberdeen; Senator Alexis Björkman, Stockholm (deceased); Rev. F. S. McBride, D. D., 30 Bliss Building, Washington, D. C.; Arthur J. Davis, 345 Tremont Bldg., Boston, Mass.; Miss Cora F. Stoddard, B.A., 400 Boylston St., Boston, Mass.; Mrs. Lenna Lowe Yost, Driscoll Hotel, Washington, D.C.; Mrs. Ella A. Boole, 377 Parkside Ave., Brooklyn, N. Y.; Harry S. Warner, Driscoll Hotel, Washington, D. C.; Rev. E. C. Dinwiddie, D.D., 644 Transportation Bldg., Washington, D.C.; Mrs. Margaret C. Munns, Evanston, Ill.; Mrs. Ida B. Wise Smith, Des Moines, Iowa.

The Joint President and General Secretary are members *ex officio.*

INTERNATIONAL ADVISORS

Argentina: Liga Nacional de Templanza—Miss Hardynia K. Norville, Calle Bogotá 2376, Buenos Aires

Australia: Australian Prohibition Council—Rev. R. B. S. Hammond, Sydney.

Brazil: Uniao Brasiliera pro Temperancia—Doña Jeronyma Mesquita, Rua S. Salvador 45, Rio de Janeiro.

Bulgaria: Bulgarian Evangelical Temperance Union—Rev. M. N. Popoff, Sofia. Bulgarian Temperance Federation—D. Penoff, Douhovna Akademia, Sofia.

Canada: Canadian Prohibition Union—Rev. Ben H. Spence, 1101 Massachusetts Ave. N. W., Washington, D .C. Canadian Temperance Federation—Rev. W. W. Peck (deceased). Royal Templars of Temperance—F. M. Kay, 2012 Queen St. E., Toronto. United Church of Canada, Board of Evangelism and Social Service—Rev. T. Albert Moore, D.D., 299 Queen St. W., Toronto. W. C. T. U. of Canada—Mrs. W. T. G. Brown, 181 William St., Kingston, Ontario.

Denmark: I. O. G. T., Grand Lodge of Denmark—Lars Larsen-Ledet, Aarhus. Federated Danish Total Abstinence Organizations—Lars Larsen-Ledet, Aarhus, W. C. T. U.—Miss Dagmar Prior, 25 Kastlesvej., Copenhagen.

Egypt: Egyptian Temperance Association—A. Ahmed Galwash, Mohammed Ali Square, Alexandria.

England: United Kingdom Alliance—George B. Wilson, B.A., 1 Victoria St., Westminster, London. Temperance and Social Welfare Dept., Wesleyan Methodist Church—Rev. Henry Carter, 1 Central Bldgs., Westminster, London, S. W. 1. National Commercial Temperance League—S. Dowell, Manor Chambers, Manor Row, Bradford. National British Women's Temperance Association—Miss Agnes Slack, 32 The Ridgeway, Golder's Green, London. I. O. G. T., Grand Lodge of England—J. Rewcastle Woods, 67 Tressillian Road, London.

Esthonia: Central Temperance Committee—Prof. Villem Ernits, Jacobi T. 8, Tartu.

Fiji: Fiji League Against Alcoholism—Rev. James Jackson, V.D., Suva.

Finland: National Prohibition League—Hon. Niilo Liakka, Helsingfors.

France: Ligue National contre L'Alcoolisme—M. Frédéric Riémain, 147 Blv'd St. Germain, Paris. Blue Cross Society—Mr. Emmanuel Chastand, 53 bis, Rue Saint-Lazare, Paris (9e).

Germany: I. O. G. T., Grand Lodge of Germany—Dr. Reinhard Strecker, Kronenstrasse 8-9, Berlin W. 8. Deutscher Verein gegen den Alkoholismus—Dr. Immanuel Gonser, Werderstr. 16, Berlin-Dahlem. Zentralverband Deutscher Enthaltsamkeitsvereinigungen, E. V.—Dr. Reinhard Strecker, Kronenstr. 8-9, Berlin W. 8. Deutscher Bund Ev. Kirchl. Blaukreuz-Verbande—Rev. Otto Wohrmann, Munsterkirchplatz 5, Herford.

Iceland: I. O. G. T., Grand Lodge of Iceland—Peter Haldorsen, Reykjavik.

Ireland: Irish Temperance Alliance—Mrs. Emily Moffat Clow, Feddal House, Portadown. W. C. T. U. of North Ireland—Mrs. Wakefield Richardson, Moyallon House, Co. Down.

Jamaica: Jamaica League Against Alcoholism—Rev .J. J. Kilpin Fletcher, Falmouth.

Japan: National Temperance League of Japan—Dr. M. Yamaguchi, 70 Seaman Ave., New York, N. Y. Awoki Mutual Foundation—Mr. S. Awoki, 777 Nishi-Sugamo, Tokyo.

Latvia: Latvian Anti-Alcohol Society—Gustav Kempels, Gertrudes iela 23-1, Riga.

Lithuania: Lithuanian Temperance Association—Dr. Antonas Gylys, Kaunas.

Mexico: Association Nacional de Temperancia—Rev. E. B. Vargas, Apartado 236, Chihuahua, Chihuahua.

Netherlands: Local Option League—Dr. D. van Krevelin, Lichtenvoorde.

New Zealand: New Zealand Alliance—Charles R. Edmond, Box 1079, Wellington.

Norway: Federation of Norwegian Total Abstinence Organizations—Inspector Johan Hvidsten, Ullevoldsv. 97, Oslo.

Peru: National Temperance Society—Rev. Ruperto Algorta, Apartado 408, Lima.

Portugal: Liga Anti-Alcoholica Portugueza—Luciano Silva, Rua Moreis Sorares 56-1, Lisbon.

Scotland: Scottish Temperance Alliance—Mr. Duncan Maclennan, 79 Princess St., Edinburgh. British Women's Temperance Association (Scottish Christian Union)—Hon. Mrs. Forrester-Paton, Edinburgh.

Serbia: I. O. G. T., Grand Lodge of Serbia—Prof. Georges K. Staïtch, Ul. Karadjordjeva 87, Belgrade.

South Africa: South African Temperance Alliance—Rev. A. J. Cook, Box 1443, Cape Town. W. C. T. U.—Mrs. Ennals, Bompas Road, Dunkeld, Johannesburg.

Sweden: Federated Swedish Total Abstinence Organizations—Ernst Strandman, Karlstad. Anti-Saloon League of Sweden—N. P. Ollen, Ed. *Svenska Morgenbladet,* Stockholm.

Switzerland: Consultative Commission of the Swiss Temperance Bureau—Dr. M. Oettli, Ave. Ed. Dapples 5, Lausanne.

Turkey: Green Crescent—Dr. Fahreddin Kerim, Rue Sublime Porte 57, Stamboul.

United States of America: Anti-Saloon League of America—Arthur J. Davis, 370 7th Avenue, New York, N. Y. Intercollegiate Prohibition Association—Rev. Ira Landrith, D.D., 17 N. Wabash Ave., Chicago, Ill. I. O. G. T., National Grand Lodge—Rev. E. C. Dinwiddie, D.D., 644 Transportation Bldg., Washington, D. C. Methodist Episcopal Church, South, Commission on Social Service—Bishop James Cannon, Jr., Box 605, Richmond, Va. Scientific Temperance Federation—Miss Cora F. Stoddard, B.A., 400 Boylston St., Boston, Mass. Sons of Temperance, National Division of North America—Mrs. Anna R. Baedor, 169 N. Whitney St., Hartford, Conn. W. C. T. U. —Mrs. Ella A. Boole, 377 Parkside Ave., Brooklyn, N. Y.

Uruguay: Liga Nacional contra el Alcoholismo—Mme. Carrie van Domselaar, Av. Sarmiento, 2641, Pocitas, Montevideo.

Wales: National Temperance Council—Leonard Page, 35 Windsor Place, Cardiff.

GENERAL COUNCIL OF THE WORLD LEAGUE AGAINST ALCOHOLISM

Argentina: Liga Nacional de Templanza—Mme. Nice de Egosene, Mme. Marie M. Moreno, Calle Bogotá 2376, Buenos Aires.

Australia: Australian Alliance Prohibition Council—Rev. R. B. S. Hammond, Box 390F, G.P.O., Sydney.

Brazil: Uniao Brasileira pro Temperancia—Miss Evelina Perrier, Rua S. Salvador 45, Rio de Janeiro.

Bulgaria: Bulgarian Evangelical Temperance Union—Rev. M. N. Popoff, Ulitza Soloan 40, Sofia. Bulgarian Temperance Federation—D. Penoff, Douhovna Akademia, Sofia.

Canada: Canadian Prohibition Union—Rev. Ben H. Spence, Washington, D.C. Canadian Temperance Federation—Rev. W. W. Peck (deceased); Rev. D. N. McLachlan, D.D., 299 Queen St. W., Toronto. Royal Templars of Temperance—John Buchanan, 2 Rosemont Avenue, Toronto. J. A. Austin, 1482 Queen St., W., Toronto. Board of Evangelism and Social Service, United Church of Canada—Rev. John Coburn, 299 Queen St. W., Toronto; Rev. H. Dobson, D.D., Vancouver, B.C. W. C. T. U.—Mrs. Sara R. Wright, "Restholme," London, Ontario (deceased); Mrs. F. C. Ward, Willard Hall, Toronto.

Denmark: I. O. G. T., Grand Lodge of Denmark—Lars Larsen-Ledet, Aarhus; C. C. Heilesen, M.P., Vester Volgade 21, Copenhagen. Federated Danish Total Abstinence Organizations—Lars Larsen-Ledet, Aarhus, W. C. T. U.—Miss Dagmar Prior, 25 Kastelsvej, Copenhagen.

Egypt: Egyptian Temperance Association—A. Ahmed Galwash, Mohammed Ali Square, Alexandria.

England: United Kingdom Alliance—George B. Wilson, B.A., 1 Victoria St., Westminster, London; Wm. Bingham, J.P., 32 Moorgate St., London, E. C. Temperance and Social Welfare Dept., Wesleyan Methodist Church—Rev. Henry Carter, 1 Central Buildings, Westminster, London. National Commercial Temperance League—C. W. Saleeby, M.D., F.R.S.E., 13 Greville Place, London, N. W. 6. National British Women's Temperance Association—Miss Agnes Slack, 32 The Ridgeway, Golder's Green, London. I. O. G. T., Grand Lodge of England—J. Rewcastle Woods, G.S., 67 Tressillian Road, London.

Esthonia: Central Temperance Committee—Prof. Villem Ernits, Jakobi T. 8, Tartu.

Fiji: Fiji League Against Alcoholism—Rev. G. H. Findlay, Suva.

Finland: National Prohibition League—Prof. V. Voionmaa, Helsingfors.

France: Ligue Nationale contre L'Alcoolisme—Jean Letort, 11 rue Bridaine, 17 e., Paris; Jean Méteil, F. Riémain, both of 147 Blvd. St. Germain, Paris. Blue Cross Society—Etienne Matter, 55 rue de Vaurigard 6e., Paris; Rev. Georges Gallienne, 1 rue de la Croix du Val, Meudon (S. et O.).

Germany: I.O.G.T., Grand Lodge—Dr. Reinhard Strecker, Kronenstr. 8-9, Berlin W. 8. Deutscher Verein gegen den Alkoholismus—Dr. I. Gonser, Werderstr. 16, Berlin-Dahlem. Zentralverband Deutscher Enthaltsamkeitsvereinigungen E. V.—Dr. Reinhard Strecker, Kronenstr. 8-9, Berlin W. 8. Deutscher Bund Ev. Kirchl. Blaukreuz-Verbande—Rev. Otto Wohrmann, Munsterkirchplatz 5, Herford.

Iceland: I. O. G. T., Grand Lodge—Einar H. Kvaran, Reykjavik.

Ireland: Irish Temperance Alliance—Rev. John Gailey, The Manse, Boyle, Co. Roscommon; Rev. John MacMillan, 20 Lombard Street, Belfast. W. C. T. U. of North Ireland—Mrs. Wakefield Richardson, Moyallon House, County Down.

Jamaica: Jamaica League Against Alcoholism—Rev. J. J. Kilpin Fletcher, Falmouth, Jamaica.

Japan: National Temperance League of Japan—M. Kanji Koshio, Mr. H. Nagao, both of 10 Omote Sarugaku Cho, Kanda, Tokyo. Awoki Mutual Foundation—S. Awoki, 777 Nishi-Sugamo, Tokyo.

Latvia: Latvian Anti-Alcohol Society—Gustav Kempels, Gertrudes Iela 23, Riga.

Lithuania: Lithuanian Temperance Association—D-ras Iuozas Eretas, Blaivybes Vicepiriminikas Laisves Aleja 29, Kaunas.

Mexico: Association Nacional de Temperancia—Dr. W. A. Ross, Neuva Mexico 110, Mexico D. F.; Prof. Andres Osuna, Director General de Instruccion Publica, Monterrey, N. L.

Netherlands: Local Option League—Dr. D. van Krevelen, Lichtenvoorde.

New Zealand: New Zealand Alliance—Charles R. Edmond, Box 1079, Wellington; Mrs. T. E. Taylor, Cashmere Hills, Christchurch.

Norway: Federation of Norwegian Total Abstinence Organizations—Avocat O. Solnordal, Prinsensgat 21, Oslo; Johan Hvidsten, Oslo.

Peru: National Temperance Society—Rev. Ruperto Algorta, Apartado 408, Lima.

Portugal: Liga Anti-Alcoholica Portugueza—Luciano Silva, Rua Moreis Sorares 56-1, Lisbon.

Scotland: Scottish Temperance Alliance—W. J. Allison, James Gillies, Mrs. Jane Gemmell, 226 West George St., Glasgow; Peter Chalmers (rep. I.O.G.T.), "Alburne," Bearsden, Glasgow. British Women's Temperance Association (Scottish Christian Union)—Mrs. George C. Milne, 90 Hammerfield Ave., Aberdeen; Mrs. Helen Barton, Prestwick, Ayrshire.

Serbia: I.O.G.T., Grand Lodge—Prof. Georges K. Staïtch, Ul. Karadjordjeva 87, Belgrade.

South Africa: South African Temperance Alliance—Rev. A. J. Cook, Box 1443, Capetown. W. C. T. U.—Miss Emilie Solomon, Alexandra Club, Cape Town.

Sweden: Federated Swedish Total Abstinence Organizations—Senator Alexis Björkman (deceased); Edvard Wavrinsky (deceased). Anti-Saloon League of Sweden—Dr. Gustav Mossesson, Svenska Missionsforbundet, Barnhusgatan, Stockholm; Rev. David Ostlund, Box 284, Stockholm.

Switzerland: Consultative Commission of the Swiss Temperance Bureau—Dr. Robert Hercod, Lausanne; Dr. Max Oettli, Ave. Dapples 5, Lausanne.

Turkey: Green Crescent—Dr. Fahreddin Kerim, Rue Sublime Porte, Stamboul.

United States of America: Anti-Saloon League of America—Rev. P. A. Baker, D.D. (deceased); Bishop James Cannon, Jr., D.D., Washington, D.C.; Prof. H. B. Carré, Ph. D. (deceased); Ernest H. Cherrington, LL.D., Litt.D., Westerville, Ohio; Arthur J. Davis, 370 Seventh Ave., New York city; Rev. F. Scott McBride, D.D., Washington, D. C.; Rev. Howard H. Russell, D.D., Westerville, Ohio; Hon. Wayne B. Wheeler (deceased). Intercollegiate Prohibition Association—Rev. Ira Landrith, D.D., Room 411, 17 N. Wabash Ave., Chicago; Harry S. Warner, Driscoll Hotel, Washington, D. C. I. O. G. T., National Grand Lodge—Rev. Edwin C. Dinwiddie, D.D., 644 Transportation Bldg., Washington, D. C. Methodist Episcopal Church, South, Commission on Social Service—Bishop James Cannon, Jr., Washington, D.C. Scientific Temperance Federation—Miss Cora F. Stoddard, B.A., 400 Boylston St., Boston, Mass.; Prof. Irving Fisher, Ph.D., New Haven, Conn. Sons of Temperance, National Division of North America—Jesse M. Walton, P.M.W.P., Aurora, Ont.; William E. Franklin, P.G.W.A., Sutersville, Pa. Southern Baptist Convention, Commission on Temperance and Social Service—Rev. A. J. Barton, D.D., 804 Wynne-Claughton Bldg., Atlanta, Ga. W. C. T. U.—Miss Anna A. Gordon, Evanston, Ill.; Mrs. Ella A. Boole, 377 Parkside Ave., Brooklyn, New York; Mrs. Margaret C. Munns, Evanston, Ill.

Uruguay: Liga Nacional contra el Alcoholismo—Mme. M. de Salterain, Maldonado 1368, Montevideo; Mrs. Carrie van Domselaar, Ave. Sarmiento 2641, Pocitas, Montevideo.

Wales: National Temperance Council—The Right Hon. the Lord Clwyd, 32 Queen's Gate Gardens, Kensington, London; Leonard Page, 35 Windsor Place, Cardiff.

Members of the Executive Committee are members *ex officio* of the General Council.

Since the date of organization the World League has held two international conventions, the first at Toronto, Canada, Nov. 24-29, 1922. The great significance of that convention lay in the fact that it was attended by 1,111 delegates representing 66 different countries, gathered to consider the problem of the suppression of alcoholism.

The Congress of the World League Against Alcoholism held at Winona Lake, Indiana, Aug. 17-23, 1927, was the second gathering of the World League representatives. There were present 1,152 delegates from 58 different countries. The resolutions adopted at this Congress reaffirmed the policy of the World League as set forth in the second Article of its constitution, and emphasized the scientific and educational basis of the future temperance work of the World League in the following terms:

> The hope of ending the world liquor problem lies in education, especially of youth, in the truth about alcohol and the waste entailed by the liquor traffic. To this end, the Council of the World League Against Alcoholism re-emphasizes the necessity that the work of the temperance organizations in all countries be based on modern scientific knowledge concerning the nature and effects of alcoholic beverages.

The resolutions then recognized that the scientific basis for temperance reform had been well and truly laid and called upon all religious and moral forces irrespective of creed, party, or race, to unite in unremitting endeavor to secure the complete eradication of the drink evil in all countries of the world; commended the Eighteenth Amendment to the Constitution of the United States as the product of statesmanship and courage in prohibiting the whole traffic in alcoholic beverages and the blessings that have come from its operation; condemned the misrepresentation of the American Prohibition situation and liquor smuggling; defended the right of national self-determination in the adoption and perfection of national Prohibition policies; called for the protection of native peoples and noted with pleasure the proposal shortly to be considered in the Assembly of the League of Nations for the setting up of a Commission of Inquiry into the Al-

cohol Question, and expressed the earnest hope that the Assembly would determine forthwith to appoint such a Commission.

The principal executive offices of the World League Against Alcoholism are located at Westerville, Ohio, where are also maintained its International Service Department, Legal Department, and Publicity Department. Branch executive offices are maintained at Washington, D. C. A Research Department is maintained in New York city, while the Intercollegiate Prohibition Association, located at Washington, D. C., functions as the Student Department of the World League Against Alcoholism, and through its educational activities reaches the colleges and universities of the United States and, to some extent, the college and university groups in other countries. The Scientific Temperance Federation is the American Scientific Temperance Department of the World League, which not only has collected and maintains an extensive library of the later books, manuscripts, reports, and data of every kind on the scientific phases of the question, but acts as a clearing-house for information along scientific and other statistical lines to many groups and temperance organizations.

International offices of the World League are maintained at 69 Fleet Street, London, England, a Scandinavian office, at Oslo, Norway; and the International Temperance Bureau, at Lausanne, Switzerland, is the European Scientific and Information Department of the World League. At various times the World League has maintained representatives in Japan, Mexico, Esthonia, Canada, and other parts of the globe.

The activities of the World League have been extended throughout the world. Special representatives have visited every continent, speaking, surveying, organizing, and conferring with officials of the temperance movement in more than 50 countries.

One of the first missionaries of the World League movement was Dr. D. M. Gandier, who went to China, Japan, and the Philippines to investigate conditions there and to assist in the promotion of the temperance movement.

Others who have done valiant service for the World League in other countries include Dr. Anna A. Gordon and Mrs. Deborah Knox Livingston, both of the Woman's Christian Temperance Union, one in South America and the other in South Africa; John G. Woolley, that great Prohibition leader of the century who spent the last months of his life doing service for the World League Against Alcoholism in European countries; Prof. J. C. Granberry who undertook a World League survey covering the countries of northern Africa, the Balkans, and Poland; Dr. Howard H. Russell, Dr. Wayne B. Wheeler, Miss Cora Frances Stoddard, B.A., Dr. Edwin C. Dinwiddie, Mr. Harry S. Warner, Mr. Mark R. Shaw, Rev. Edward J. Richardson, Mr. Boyd P. Doty, Rev. George W. Shelton, Rev. Ben H. Spence, Rev. John Dawson, and many others, who have represented the League in speaking campaigns and survey trips in Europe, Latin-America, the Near East, Africa, and other sections of the world. Dr. S. G. Inman, of New York, secretary of the Committee on Cooperation in Latin-America, represented the World League at the Pan-American Congress held in the spring of 1923 at Santiago de Chile, at which all the republics of North and South America were officially represented; while Dr. Robert Hercod of Switzerland, Prof. Villem Ernits of Esthonia, Rev. David Ostlund of Sweden, Lars Larsen-Ledet of Denmark, and other members of the World League Council have represented the interests of the World League in numerous conferences and gatherings in the different countries of Europe. Visits by representatives of the World League Against Alcoholism have been made for campaign, survey, or conference purposes to New Zealand, Australia, Fiji, Peru, Chile, Argentina, Uruguay, Panama, Cuba, different sections of the West Indies and Central America, Canada, Mexico, South Africa, Rhodesia, the Belgian Congo, Zanzibar, Cameroon, Angola, Portuguese East Africa, French Equatorial Africa, Abyssinia, Egypt, Morocco, Algeria, Tunis, Turkey, Arabia, Palestine, Greece, Spain, France, Italy, Yugoslavia, Albania, Bulgaria, Roumania, Hungary, Russia, Austria, Switzerland, Germany, Czechoslovakia, Poland, Ukrainia, Lithuania, Latvia, Esthonia, Finland, Sweden, Norway, Iceland, Denmark, the Netherlands, Belgium, Ireland, Scotland, England, Wales, China, Japan, the Philippines, India, and Ceylon. In short, the League, through its direct representatives, has visited, surveyed, conducted speaking campaigns or held conferences with the representatives of temperance societies and moral reform organizations in most of the important countries of the world.

Special mention should be made of the activities of Mr. William E. ("Pussyfoot") Johnson who from the beginning has been a special messenger and envoy plenipotentiary of the World League Against Alcoholism. Mr. Johnson's visits cover the continents of Asia, Europe, Africa, North America, and Australasia. Mr. Johnson has been referred to as the "international messenger of the World League Against Alcoholism" and his journeys and activities have covered conventions, conferences, and lecture series in England, Scotland, Wales, Ireland, France, Switzerland, Norway, Sweden, Finland, Denmark, Bulgaria, Yugoslavia, Roumania, Austria, Hungary, Czechoslovakia, Turkey, Egypt, Zanzibar, Ceylon, India, Australia, New Zealand, Canada, South Africa, Palestine, and the United States of America.

Bishop James Cannon, Jr., is another international representative who has traveled in several countries meeting numerous boards, committees, conventions, congresses, and other bodies, bearing the greetings of the World League Against Alcoholism, telling the story of Prohibition in America, organizing movements and agencies for the suppression of alcoholism in the many parts of the world, in which he has traveled and labored. His activities cover Europe, the Near East, Northern Africa, Central Africa, South Africa, Cuba, Mexico, South America, and the United States of America.

Careful attention has been given to the promotion, discussion, and proper understanding of the alcohol problem among college groups and classes (see INTERCOLLEGIATE PROHIBITION ASSOCIATION).

In this special educational task of the World League effort has been made to meet the needs of foreign groups, especially among the students of the higher institutions of learning in the United States.

Moreover, continuous correspondence has been maintained between the World League headquarters and the offices of national temperance organizations in many countries. To these officers were

also supplied bulletins, magazine articles, reviews, and literature giving the status of Prohibition conditions in the United States.

The World League especially emphasizes the importance of its international work to the world missionary program, international peace, the advancement of civilization, the raising of the standards of living among all classes, and last, but not least, the definite assistance which will be given to the permanent establishment of effective Prohibition in the United States of America.

The mission of the World League is to ascertain and give to the public the truth about alcoholism, the liquor problem, and methods of suppression. In this work it cooperates with existing temperance organizations in all lands where such organizations exist and with other welfare agencies in those countries where temperance sentiment is not expressed by organized temperance movements. The legal, legislative, and political work of the movement against alcoholism is left to the national temperance organizations of each country and the local national forces in those countries which do not have well-organized temperance movements.

WORLD PROHIBITION AND REFORM FEDERATION. See INTERNATIONAL REFORM FEDERATION, INC.

WORLD PROHIBITION FEDERATION. The new name adopted by the INTERNATIONAL PROHIBITION CONFEDERATION at a conference held in London, England, Feb. 27, 1919. The change was said to be made "in the interest of brevity, comprehensiveness, and clarity." According to the constitution, the objects of the Federation are:

(a) To amalgamate the forces in various countries working along their respective lines toward the one common aim of the total suppression of the traffic in intoxicants.

(b) To obtain notes of progress, information, and news from all parts of the world, and to send such information to all organisations joining the Federation and other applicants.

The membership consists of representatives of temperance organizations and individuals in all countries approving of the objects, together with such officers as may be elected by the Federation. The first officers were: President, Guy Hayler, London; secretary, E. Page Gaston, London; and treasurer, Dr. Charles Scanlon, Pittsburgh, Pa., U. S. A.

The activities of the Federation have included the circulation of great quantities of Prohibition literature in English, French, German, and other languages; memorials to various legislative and judicial bodies; appeals for international cooperation in dealing with the world drink problem; and Prohibition work among students in universities and colleges. At the International Prohibition Conference, held in Paris in July, 1921, the question of combining national efforts to secure a dry Europe was taken up; and to this end the European Committee of the Federation appointed as commissioners Dr. P. M. Legrain (France), Lars Larsen-Ledet (Denmark), and Mr. Van der Meulen (Holland), who, with the assistance of M. André Monod, secretary of the Federation Prohibition Committee, were authorized to visit and report on the Prohibition situation in every country of Europe. At this time the Federation adopted the slogan of a "dry Europe by 1930."

In 1921 the Federation addressed a memorial to the British representative of the League of Nations, urging that all territory in Central Africa under the mandates of the League be brought under total Prohibition. A memorial was also presented to the General Assembly of the League in 1925, requesting that the League make an investigation of the alcohol problem, and, "If the ascertained facts be such as to warrant the expressed opinion of this Federation, that prompt and effective recommendations be adopted by the League of Nations looking to the suppression of the manufacture, importation, exportation and sale of all intoxicants and habit-forming drugs throughout all the nations of the world." The League discussed the Federation's proposals; but action was delayed by protests of the representatives of Canada and Australia.

International Conferences of the Federation have been held at Copenhagen (1920), Washington, D. C. (1920), Lausanne (1921), Paris (1921), Amsterdam (1922), London (1923), Copenhagen (1923), Dorpat, Esthonia (1926), Geneva (1927), Philadelphia (1927), and Antwerp (1928). The next Conference will be held in Warsaw, Poland, in 1931. The Federation Conferences are held simultaneously with the International Congresses Against Alcoholism, but special gatherings are also called as occasion demands.

From its organization the Federation has published the *International Record,* a quarterly journal, giving the latest information on world temperance progress. This journal is sent to all leading politicians, churchmen, brewers, newspapers, etc. In 1928 the headquarters of the Federation were moved to new and larger offices at Lawson House, 190 Vauxhall Bridge Road, London, S. W. 1. The present officers (1929) are: Honorary president, Guy Hayler, England; honorary treasurer, the Rev. J. W. Claudy, D.D., director of the Department of Moral Welfare of the Presbyterian Church of the United States; honorary secretary, Capt. E. Page Gaston, F. R. G. S., England; and executive secretary, Mark H. C. Hayler, England. There is an International Committee consisting of representatives of about 25 countries.

The American branch of the World Prohibition Federation is incorporated in the INTERNATIONAL REFORM FEDERATION, INC.

WORLD'S POLYGLOT PETITION. See POLYGLOT PETITION.

WORLD'S TEMPERANCE CONVENTIONS AND CONGRESSES. Assemblies of persons from different countries for the discussion of temperance. The first World's Temperance Convention was held under the auspices of the National Temperance Society of England in the Literary Institute, Aldersgate Street, London, England, Aug. 4-7, 1846. It was attended by 304 delegates from the various temperance organizations of Great Britain and the United States, all but 33 being from the United Kingdom. The presiding officers of the Convention were the temperance pioneers Samuel Bowly, of Gloucester, and William Cash, of London.

According to Winskill, in "The Temperance Movement," the introductory address was made by Thomas Beggs, secretary of the National Temperance Society, and papers were read by the Rev. Benjamin Parsons of Ebley, author of "Anti-Bacchus," on "The Evils of Moderate Drinking"; Mrs. Clara Lucas Balfour, on "The Duty of Mothers"; William Logan of Glasgow, on "Intemperance the Cause of Crime"; John F. Fothergill, surgeon of Darlington, on "The Duty of Nursing Mothers";

and John Dunlop, of Greenock, on "The Artificial and Compulsory Drinking Usages of the British" and "Certain Medical Certificates." Able addresses were also given by the prominent American divines, the Rev. Lyman Beecher, the Rev. John Marsh, and the Rev. E. N. Kirk, and by the Rev. Dr. Patton, Dr. Reuben D. Mussey, American surgeon, the Rev. John Campbell, Dr. Ralph B. Grindrod, author of the prize essay "Bacchus," and Henry Mudge, surgeon of Bodmin, Cornwall, and several others, in support of various resolutions introduced.

Other prominent British public men who were in attendance, in addition to those already named, were the Rev. Thomas Spencer, Joseph Sturge, Joseph Eaton, Richard Barrett, Edward Neave, Dr. Thomas Beaumont, G. S. Kenrick, H. F. Coterill, James Silk Buckingham, M.P., and the famous Richard ("Dickey") Turner of Preston, author of the word "teetotal."

In connection with this convention a great public meeting was held in the Covent Garden Theatre, over which G. W. Alexander presided. The whole of the proceedings were published in a small volume, with a preface by Elihu Burritt, the learned blacksmith from America, author of "Sparks from the Anvil," etc.

The second world temperance gathering was the International Temperance Convention held June 13-14, 1876, in the Arch Street Presbyterian Church, Philadelphia, Pa., U. S. A., in commemoration of the semi-centennial of temperance reform and the first centennial of the American nation. The Convention was held under the auspices of the National Temperance Society, and in the same church in which the first National Temperance Convention had been held. It was attended by about 420 delegates, representing 28 States of the United States and England, Scotland, Sweden, New Zealand, New Brunswick, Nova Scotia, Ontario, and Quebec. All the leading temperance organizations of Great Britain and the United States, as well as a large number of State and local organizations and many churches and religious bodies were represented in the Convention. The Hon. William E. Dodge, president of the National Temperance Society, was made chairman to preside at the opening session, and the secretaries selected were: J. N. Stearns, New York; Rev. Thomas Gales, Canada; Miss Frances E. Willard, Illinois; Isaac Litton, Tennessee; and the Rev. A. N. Gilbert, Maryland. Addresses were given on the condition of the temperance movement in various countries, and all phases of the temperance problem were discussed.

A number of other gatherings were also held in connection with the Convention. Among these was the Woman's International Temperance Convention, held June 10 in the Academy of Music in Philadelphia, with 101 delegates in attendance from Scotland, England, Japan, Canada, and from 21 States of the United States. The Convention was called to order by Mrs. Annie Wittenmyer, of Pennsylvania, president of the National Woman's Christian Temperance Union. The officers of the Convention were: President, Mrs. Annie Wittenmyer; vice-presidents, Mrs. Margaret E. Parker, Dundee, Scotland; Mrs. Jennie F. Willing, of Illinois; Mrs. J. M. Wellstood, Edinburgh; Mrs. Letitia Youmans, of Canada; Mrs. J. C. Johnson, of Tennessee; Mrs. Judith E. Foster, of Iowa; Mrs. Mary Pruyn, of Japan; and Mother Stewart, of Ohio, who represented England; secretaries, Miss Frances E. Willard, Mrs. Mary T. Burt, of N. Y., and Mrs. John Harvie, of Canada; and treasurer, Mrs. S. K. Leavitt, of Ohio.

At this meeting it was first moved to organize a Woman's International Temperance Union, and a committee was appointed to report upon its feasibility. The committee reported favorably and presented a constitution for the organization of such a society, and accordingly an organization was effected and officers elected, Mrs. Margaret E. Parker, of Scotland, being named first president.

In connection with the Convention mass-meetings were held in many of the churches of Philadelphia, and in the Academy of Music.

A World's Temperance Congress was held in London, England, June 9-17, 1900, under the auspices of the National Temperance League. Preparations for the Congress were started by F. Cantuar, president of the League, in 1898, the League realizing that the holding of the International Exhibition in Paris in 1900 would present a favorable opportunity for bringing temperance people to Europe in that year. The conveners were the Committee of the League, whose officers were: Chairman, Hon. Conrad Dillon; consulting secretary, Robert Rae; and secretary, John Rae. The Congress was attended by more than 500 delegates, among whom were several who had attended the Convention of 1846. The Archbishop of Canterbury was president of the Congress and delivered the introductory address. The opening session was in honor of the "Veterans of '46," those delegates present who had taken part in the Convention of 1846, and the presiding officer was the Hon. Conrad Dillon. An address was made by the Rev. Dr. Newman Hall (aged 84), one of the veterans, who also read letters from others. Among the veterans present was Dr. Dawson Burns, author of "The Temperance Movement." During the various sessions of the Congress addresses were given on the history and condition of the temperance movement in many countries. On Sunday temperance sermons were preached in many of the London churches by visiting delegates, and on Friday night a reception was tendered the delegates by the Lord Mayor of London at the Mansion House, which was attended by 750.

The World's Temperance Centennial Congress was held at Saratoga Springs, New York, June 14-23, 1908, to celebrate the 100th anniversary of the founding of the first temperance society, the Union Temperate Society of Moreau and Northumberland, at Saratoga Springs in 1808 by Dr. Billy J. Clark. The Congress was attended by representatives from all the temperance organizations in the United States, official representatives being appointed by the governors of 29 States, and from England, Scotland, Iceland, Sweden, Germany, India, New Zealand, Australia, and Canada. The attendance, while not large numerically, was remarkable both in its personnel and in the great breadth of territory represented. The chairman of the Congress was the Rev. J. H. Durkee. During the celebration a service was held at Glens Falls at the grave of Dr. Billy J. Clark, and a memorial tablet was unveiled at Clark's Corners, near the spot where the first society had been formed.

At one session of the Congress a "Temperance Veterans' Reunion" program was given, at which

the presiding officer was the Hon. Joshua Levering, of Baltimore, Md. Letters of greeting were read from Ephraim Osborne (Third), of Battle Creek, Mich., whose grandfather was one of the original members of the first temperance society; and from the Rev. John Russell, New Haven, Mich., founder of the Prohibition party; J. A. Van Fleet, Folsom, N. J., founder of the *Lever*, a temperance journal; and Prof. A. A. Hopkins, of Hornell, temperance speaker and writer.

During the various sessions of the Congress a review of temperance conditions in all the countries of the world was given and addresses were made on all phases of the temperance reform, including a discussion of the alcohol problem by leading physicians and surgeons. Among the members of the Committee on Resolutions were: Dr. D. Leigh Colvin, New York; Edvard Wavrinsky, M.P., Stockholm, Sweden; Hon. E. W. Chafin, Chicago; Prof. Charles Scanlon, Pittsburgh; the Rev. Ben H. Spence, Toronto; the Rev. P. A. Baker, D.D., Westerville, Ohio; Hon. Samuel Dickie, Albion, Mich.; Tom Honeyman, Glasgow; Dr. Eggers, Bremen, Germany; Dr. Philip Stein, Budapest; Wilbur F. Crafts; H. N. Pringle; Alfred L. Manierre; and Miss Cora F. Stoddard, Boston, Mass.

Many other World's Temperance Conventions and Congresses have been held, an account of which is given under INTERNATIONAL TEMPERANCE CONGRESSES (vol. iii, p. 1343).

WORLD'S TEMPERANCE SUNDAY. See TEMPERANCE SUNDAY.

WORLD STUDENT FEDERATION AGAINST ALCOHOLISM. An organization formed at Lausanne, Switzerland, Aug. 28, 1921, on the occasion of the Sixteenth International Congress Against Alcoholism. It embraces the student anti-alcohol societies of 21 countries, and has held international student congresses as follows: 1923, Copenhagen, Denmark; 1926, Tartu (Dorpat), Esthonia; and 1928, Antwerp, Belgium.

The headquarters of the Federation are at Krakow, Poland, and Washington, D. C., U. S. A.; and the officers are: President, Dr. Courtenay C. Weeks, London, England; international secretary, Harry S. Warner, Washington, D. C.; European secretary, Tadensq Alpinski, Krakow.

WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION. See WOMAN'S CHRISTIAN TEMPERANCE UNION.

WORM. See DISTILLATION, vol. ii, p. 818; STILL.

WORSNOP, THOMAS. British temperance missionary; born on a farm near Bradford, Yorkshire, Dec. 10, 1799; died at Eccleshill, near Leeds, April 25, 1869. He received the rudiments of an education at a dame's school in the vicinity, and learned the business of wool-combing. His occupation brought him into contact with a class of men among whom drunkenness was extremely prevalent, and he not only became addicted to the vice, but attained a low sort of distinction as a public house wag and a heckler of temperance speakers.

Not only was he an advocate for the publican and his traffic [says his biographer, Francis Butterfield], but he was so far degraded by drink as to become "a cat's paw" to the publican, and . . . played the merry-andrew amidst the jeers and laughter of the thoughtless and the young. . .

He mounted upon an ass with his face toward the tail, and in this guise rode through the village, bellowing through a funnel. He was followed by twenty lads whom he had trained for the occasion, and who acted as a musical band, their instruments being kettles, pens, frying pans, tongs, or anything that would make a discordant noise; by this means he drew a great rabble to the public house, thus bringing grist to the landlord's mill.

He married, but continued his career of dissipation until he sank to the lowest depths. One Sunday morning, in a drunken stupor, he wandered unobserved into the Wesleyan Chapel at Undercliffe, in the neighborhood of Eccleshill. Almost naked, save for an old rug which he had gathered about him, he was discovered by the sexton crouching in a corner shortly before the time for the morning service. After ignoring many entreaties to leave the edifice, he was finally led away by a friend.

Soon after this humiliating episode Worsnop was induced to read a tract entitled "The Great Delusion of Malt Liquors," given him by a Mr. Benjamin Holmes, a member of the Society of Friends, with the kindly advice to "read, think and act." This was the beginning of Worsnop's reformation. On Aug. 13, 1836, he signed the teetotal pledge at a temperance meeting in the schoolroom at Undercliffe. Subsequently he became a member of the Wesleyan Society and frequently preached in Undercliffe Chapel, the scene of his former disgrace.

His first public appearance in behalf of total abstinence was at a meeting in Bradford conducted by Dr. Thomas Beaumont. His emotions swayed by the remarks of the speaker, he went forward and testified in a stirring manner to the benefits of total abstinence. "I have been a fool to myself," he said, "a call-bird for the landlord, and a rogue to my wife and children but I will have no more *tiddley wink* or *rue water*."

His earnest efforts in the cause of sobriety brought him under the notice of William Wilson, an eminent Yorkshire philanthropist, who engaged him as a temperance missionary and tract-distributor in Bradford. Subsequently, through the cooperation of various temperance societies, he extended his activities to neighboring towns, delivering temperance lectures, visiting drunkards' homes, and eventually becoming famous throughout the north of England as the "Flag and Rattle Man" or the "Navvy Parson."

Worsnop shrewdly recognized the power of an appeal to the grotesque in gathering a crowd. Thus he is pictured making his advent into a town, clad in the half-holiday suit of a mechanic, "a red scarf about his waist, a beard hanging down to his breast, a watchman's rattle in his hand, a pair of clogs upon his feet, and a carpet-bag flung over his shoulders."

The village was taken by surprise when Thomas sprung his rattle and unfurled his flag. Old men and young maidens turned out in scores to see this comical fellow vociferating in his own peculiar style, "I am to give notice, to all the inhabitants of this picturesque village, to joiners, masons, blacksmiths, cobblers, tailors, tinkers, farmers, delvers, married and single women, and bonny lasses who want good husbands; if yo want t' knaw hoo t' choose em, come tot' Temperance Hall this this evening an' we'll gie ya a wrinkle."

His mission was mainly among the working classes; and the story of his own life as a laborer and his struggle with poverty and drink inspired many to emulate his example by giving up liquor and becoming abstainers. His attacks were directed not only against liquor, but against its "twin devil, tobacco." In his famous sermon to young women on "How to Choose a Husband," he always included the advice: "If he smokes, this should stagger your hope; if he drinks, confidence should falter, fall, and flee from your mind."

During Worsnop's career of 31 years as a temperance advocate he was at one time or another in the service of nearly every temperance society in the north of England. It is noteworthy that he never made a collection or asked for a penny in the way of remuneration, his support being derived entirely from voluntary contributions and from the sale of tracts and songs. At the age of 70 he came to the end of his life work, poor in purse, but rich in friendships and serene in the knowledge of having done his duty by his fellow men.

BIBLIOGRAPHY.—Frances Butterfield, *The Life and Sayings of Thomas Worsnop,* Bingley, England, 1870.

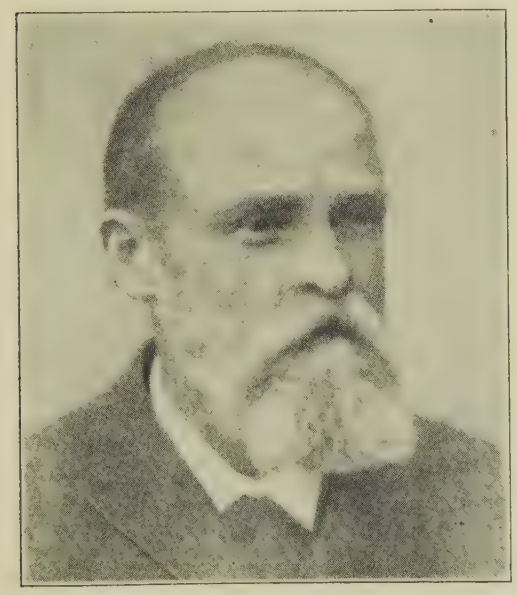
WORT. The infusion of malt which when boiled and fermented produces beer. The first infusion is called hop wort; the second and third worts are called "blues." See BREWING, vol. i, p. 409.

WOWSER. A slang term, common in parts of Australia, for a temperance speaker or teacher.

WRETLIND, EMMA KRISTINA (LÉNSTRÖM). A Swedish temperance leader; born at Wester-Löfsta, Sweden, May 28, 1852; educated at home and in the High School for Girls at Upsala. Miss Lénström was a teacher from 1871 to 1878, when she was married to Dr. ERIK VILHELM WRETLIND, of Stockholm.

Mrs. Wretlind was an active temperance worker for many years, delivering temperance lectures and taking an important part in the activities of the Woman's Christian Temperance Union of Sweden, of which she served as president from 1902 to 1912. In 1904 she established the W. C. T. U. paper, *Vita Bandet* ("The White Ribbon"), which she edited during 1904-05. She was president, also, of the Håkanstorp home for women inebriates (1911-17), and organized a home for girls over school age, of which she is now the director.

WRETLIND, ERIK VILHELM. Swedish physician, Member of Parliament, and temperance advocate; born at Nyköping, Sweden, Dec. 17, 1838; died near Stockholm July 31, 1905. He was educated at the University of Upsala (Licentiate in Medicine, 1866), where he received the silver medal of the Swedish Medical Society. He was twice married: (1) To Berta Amalia Grén; and (2) in 1878, to Emma Kristina Lénström, of Wester-Löfsta (see WRETLIND, EMMA KRISTINA). He resided in Goteborg (1866-85), served as Member of Parliament (1885-90), and practised medicine in Stockholm (1887-1905).



ERIK VILHELM WRETLIND

Wretlind was active for many years in temperance work in Sweden, and was one of the founders of the Swedish Physicians' Temperance Union (*Svenska Läkarnas Nykerhetsförening*), serving that organization as treasurer and a member of its board. He was also prominent as a temperance lecturer throughout Sweden, and the author of numerous books and pamphlets, many of which dealt with the alcohol question. He established the popular magazine the *Hälsovännen* ("Friend of Health"), which was always a strong advocate of temperance and Prohibition, and he was its editor and publisher from 1886 until his death.

WRIGHT, BEN D. American insurance executive and Good Templar official; born at Royalton, Niagara County, New York, Sept. 14, 1866; educated in the public schools of his native place. On Oct. 23, 1889, he married Edna Kohler, of West Shelby, N. Y. After teaching school for a year, Wright spent three years in the meat business at Royalton and Akron, N. Y. He became a book agent in 1889 and for the next four years was connected with a Lockport (N. Y.) book and stationery store. In 1896 he entered the insurance business in Lockport and, with William C. Shapleigh, incorporated in 1901 the Shapleigh-Wright insurance agency, of which he is now treasurer. Wright is also president of the Lincoln Square Company, a real-estate corporation of Lockport.

Wright has been one of the leaders of the Good Templar order in America for many years. His connection with the movement began in 1879, when he joined Star Lodge No. 415 of Royalton. Wright has been a member of this lodge for more than 40 years. After holding many offices in the subordinate lodge, he was for four years District Chief Templar and then served for ten years as District Deputy of the Niagara Lodge. He took the Grand Lodge degree in 1891 and the International Supreme Lodge degree in 1905. In 1906 he became Grand Counsellor of New York and as such was a delegate to the International Supreme Lodge session in Washington, D. C., in 1907. The following year he was a member of the Board of managers. In 1909-11 he was Grand Chief Templar of New York and in 1910-12 was National Councellor. Wright was National Grand Chief Templar in 1913-20. In 1927 he again became Grand Councellor of the New York Lodge, an office which he still (1930) holds.

Wright is treasurer of the Association in Support of National Prohibition, and chairman of the advisory board of the National Temperance Bureau. He is a member of the Prohibition party and was nominated by the Prohibitionists of New York for Secretary of State in 1912. A frequent lecturer on temperance and related themes, he has rendered efficient service to the Prohibition cause in the various campaigns in New York and neighboring States. He is the author of the "Plan of Work" officially adopted by the Grand Lodge of New York and the National Grand Lodge. In 1929 he completed a half century of Templary.

WRIGHT, CLARA MONTGOMERY PARRISH. A Round-the-World missionary of the Woman's Christian Temperance Union; born on a farm near Paris, Ill., Dec. 3, 1861; educated in the Illinois public schools. Entering the teaching profession in 1887, Miss Parrish remained in that work for ten years. In 1889 she became interested in the work of the W. C. T. U., and was elected a district organizer for the Illinois Union. She was highly successful in this capacity, founding many local branches of the W. C. T. U. throughout her district (the Fifteenth). So enthusiastic and loyal was the support of these new local Unions that the district conventions in her section of the State were almost as large and as well attended as were those of the State W. C. T. U. Her success as a district organizer brought about her appointment in 1891 as a State organizer for the Illinois W. C. T. U., and in 1893 she was further promoted to the position of national organizer.

In 1895 Miss Parrish was appointed the seventh Round-the-World missionary of the W. C. T. U. She left San Francisco in August, 1896, and after four years returned to America, reaching New York city in 1900. On her missionary journey Miss Parrish visited Hawaii, Japan, China, the Straits Settlements, Burma, India, Egypt, Palestine, Continental Europe, and the British Isles. She concentrated most of her efforts on Japan and Burma, where she was instrumental in founding many local branches of the W. C. T. U. and a men's national temperance society. Her zealous and untiring efforts gave great impetus to the cause of temperance in Japan; and the insistent appeals from Burma for a White Ribbon missionary in the decade following her visit there were due to the sentiment created by Miss Parrish during her brief sojourn in the country. In 1898 she was instrumental in bringing about the formation of the Japanese Temperance League *(Nihon Kinshu Domeikwai)*. She also gave a considerable amount of her time to purity work, helping to establish rescue homes in both Japan and Burma. She took thousands of temperance pledges in those countries, besides doing considerable anticigaret work.

In 1899, while in India, Miss Parrish was appointed general secretary of the Young Woman's Branch of the National (U. S. A.) W. C. T. U. Upon her return to the United States she made her headquarters at Paris, Ill., and fervently entered upon her new duties, which included the conducting of a bimonthly departmental page in the *Union Signal*.

On Oct. 30, 1901, Miss Parrish married the **Hon. Noah Jackson Wright,** of Hundred, West Virginia. One of the founders of the Prohibition party of Illinois, Wright was in the Prohibition lecture-field at the time of his marriage.

Mrs. Wright was reelected to the secretaryship of the National Y. W. C. T. U. in October, 1902, receiving 359 out of 398 possible votes, an indication of her popularity in the work. In June, 1903, she was appointed general secretary of the Young Woman's Branch of the World's W. C. T. U., succeeding Mrs. Frances J. Barnes. She resigned this position in 1906, to devote herself to the care of her two young sons, and has since not been engaged actively in the work of the W. C. T. U. She now resides in Hollywood, Cal.

WRIGHT, SARA ALECE (ROWELL). Canadian Woman's Christian Temperance Union official; born in London, Ontario, Oct. 4, 1862; educated in the local schools and at a ladies' boarding-school. Miss Rowell married Gordon H. Wright, of Columbus, Ohio, in 1884. Uniting with the Woman's Christian Temperance Union, Mrs. Wright became active in the work and, after efficient service in various local positions, was elected recording secretary of the Ontario Union in 1899 and corresponding secretary in 1900. Later she was elected vice-president of the Canadian Union and in 1905 she was made president, being successively reelected to that office until the present time (1930). In the latter capacity she has led the fight for temperance reform in Canada, the Union having been influential in securing War-time Prohibition. Her brother, the Hon. Newton W. Rowell, then president of the Privy Council and acting president of the Dominion War Cabinet, also had a leading part in securing War Prohibition.

MRS. SARA (ROWELL) WRIGHT

Mrs. Wright is editor of the *Canadian White Ribbon Tidings*, official organ of the Dominion Union. She is a member of the Advisory Administrative Committee of the World's W. C. T. U., and in 1929 visited Bermuda in the interest of that body, organizing one Union and three young people's societies.

She has been a very active leader in the fight for woman suffrage, and served for many years as vice-president of the National Suffrage Association. She has also been vice-president of the Canadian Social Service Council, and, during the World War, an officer of the Ontario Red Cross.

At the time of printing, it is learned that Mrs. Wright died in London, Ont., June 26, 1930.

WRIGHT, SEABORN. American legislator and Prohibitionist; born at Rome, Georgia, Nov. 30, 1857; educated at Mercer (Ga.) University. On Feb. 23, 1883, he married Anna E. Moore, Atlanta, Ga.

Wright has been described as "the man of all others to whom Georgia owes most for obtaining her Prohibition law." When only 23 years of age

he was elected to the Georgia Legislature as a Prohibitionist (1880), and he was reelected in 1882. In 1884 he led the successful fight for Prohibition in Floyd County. In 1896 he ran for governor, on the Prohibition ticket, against the Democratic candidate who favored local option. Although polling 96,000 votes, he was defeated by the heaviest negro registration ever known in Georgia. In 1900 he was elected to the State Legislature on the platform of "a local dispensary for Rome," and was champion in that body of the General Dispensary Act, which was vetoed by the governor.

For many years Wright was associated with the Anti-Saloon League of Georgia. In 1907, while chairman of the Temperance Committee in the Legislature, he led the fight for State-wide Prohibition. Georgia was the first southern State to adopt statutory Prohibition. For five years after this Wright worked for the League in various States.

WRIGHT, THOMAS LEE. American physician and writer on inebriety; born at Windham, Portage County, Ohio, Aug. 7, 1825; died at Bellefontaine, O., June 21, 1893. He was educated at Miami (O.) University and at Ohio Medical College (1846). He was physician on the Government Indian Reservation at Wyandotte, Kansas, 1852-54; lecturer on the theory and practise of medicine at Ohio Wesleyan University, 1855-56; professor of medicine in Keokuk (Ia.) Medical College, 1856-57; and later a practising physician in Bellefontaine, O.

Dr. Wright was one of the first American specialists on the pathological aspects of inebriety. He belonged to several medical societies and read numerous authoritative papers on the effects of alcohol on the human organism. He contributed to medical journals, and in 1885 published his "Inebriism, a Pathological and Psychological Study," which was widely quoted and translated into several languages. He was particularly interested in the medico-legal phases of the temperance question, and in 1879 became a member of the American Association for the Study and Cure of Inebriety.

WURTTEMBERG. A free State and territory of the new German Republic; bounded on the east by Bavaria and on the other three sides by Baden, with the exception of a short distance on the south, where it touches Hohenzollern and Lake Constance; area, 7,534 sq. mi.; population (June 16, 1925) 2,580,235; capital, Stuttgart (341,967).

A former duchy and electorate, Wurttemberg was erected into a kingdom in December, 1805. The elector had taken up arms on the side of France, and by the peace of Pressburg had been rewarded with various Austrian possessions in Swabia. On Jan. 1, 1806, Frederick II assumed the title of king, abrogated the constitution, and united old and new Wurttemberg. In 1815 he joined the Germanic Confederation, but the Congress of Vienna made no change in the extent of his territory. King William I granted his people a new constitution in September, 1819. Precisely 100 years later the present constitution was adopted. It provides for a *Landtag* of 80 Members, elected by universal suffrage for four years, which appoints a State Ministry, the president of which is known as "State President." Wurttemberg is represented in the State Council *(Reichsrat)* of the German Republic by four Members.

Nearly one half of the population is engaged in agriculture, about 64 per cent of the State being agricultural land and gardens. The hills are covered with vines, and hops are one of the chief agricultural products. In 1927, 26,410 acres of vineyards yielded 1,964,006 gals. of wine. In 1926, 53,323,798 gals of beer were produced. P. Morton Shand, in "A Book of Other Wines than French" (New York, 1929), discusses the wine output as follows:

> In Wurttemberg more than twice as much red wine as white is grown, but rather more *Schillerwein* is made than both put together. In 1917 the 10,965 hectares of vineyards in Wurttemberg produced 249,805 hectolitres. This *Schiller*, of a pale red colour, the product of the mixed pressing of red and white grapes to save trouble, is quite a feature of peasant life in Wurttemberg and Baden. Regarded simply as a *Landwein*, a *petit vin du pays*, it is often a refreshing and pleasant-flavored beverage. In Silesia, where a little wine is still made, this *Schiller* is called *Bleichert*. It used to be made particularly in the town of *Grünberg*, whence is derived the expression *"Grünberger Wein,"* the German equivalent for *"vin de Suresnes"* for very thin, acid, or nasty wine. The wines of Wurttemberg are no longer of more than local importance, in spite of the encouragement of several admirably managed model State vineyards at Cannstadt, Stuttgart, and elsewhere, and the fact that the ex-kingdom remains in area the second largest wine-growing state of the Reich.

There has been considerable temperance activity in Wurttemberg at various times. About 1900 the German Antialcoholic League *(Deutscher Alkoholgegnerbund)* was active in Stuttgart. The Workmen's Abstinence Union *(Arbeiter-Abstinenten-Bund)* also had a branch in the same city during this period.

The most important temperance organization in the State at the present time is the Wurttemberg State Committee Against Alcoholism *(Württembergischer Landesausschuss gegen den Alkoholismus)*, which was founded at Stuttgart May 22, 1921. It is a federation of fifteen local temperance societies, scattered throughout the State, with headquarters at 26 Boeblinger Strasse, Stuttgart. The activities of the federation include: The care of drunkards; the publication and distribution of temperance literature; the non-alcoholic utilization of fruit juices; scientific temperance instruction for the young; cooperation with temperance leaders and other similar organizations; and the holding of antialcoholic meetings. The federation has no official organ, but occasionally contributions are made to various German temperance publications. Dr. Kamerer, of the Ministry of the Interior, Stuttgart, is president of the organization, and Herr Bihler, of Stuttgart, is the present secretary.

WUTZDORFF, EDGAR ALBERT THEODOR. German government official; born at Darkehmen, East Prussia, March 18, 1855; educated at Liegnitz, Silesia, and at the University of Berlin (M. D. 1876). After serving for a year in the Prussian army, he was appointed in 1877 to a post in the Royal Charité Hospital in Berlin. He later was staff physician in the garrisons of Küstrin, Altenburg, Weissenfels, and Frankfort-on-the-Main. Becoming an assistant in the German Imperial Health Department in 1892, he entered the Imperial Health Office in 1894, receiving the title of Government Counselor. Later in that year he became director of the medical department and in 1902 became director of the entire department, with the title of Privy Counselor of State. He became a member of the Imperial Board of Health in 1901.

Dr. Wutzdorff wrote several scientific works on cholera, influenza, smallpox, and vaccination, and

outlined various factory protection measures. He also prepared laws and regulations concerning infectious diseases. Together with Dr. Carl Köhler, president of the Health Board, he was responsible for the printing and distributing of detailed data against the abuse of alcohol in a pamphlet entitled "Alcohol Leaflet." This pamphlet deprecated the abuse of alcoholic drinks from a hygienic and scientific point of view and its simple and convincing language conveyed to the masses of the German people a powerful argument against indulgence in intoxicating liquors.

WYLIE, WILLARD OTIS. An American editor and Prohibition advocate; born at Newburyport, Mass., Dec. 25, 1862; educated in the public schools of Beverly, Mass. While engaged in commercial pursuits in Boston, Wylie became interested in a philatelic newspaper known as *Mekeel's Weekly Stamp News*, and he later became its managing editor. On Oct. 29, 1887, he married Elizabeth B. Burnham, of Essex, Mass.

For some years Wylie was affiliated with the Prohibition party in Massachusetts, and he was twice chosen the gubernatorial candidate of that party (1895 and 1897). In 1924-27 he was a member of the Massachusetts Legislature.

He joined the Independent Order of Good Templars on Sept. 12, 1882. After holding various subordinate offices, he entered the Grand Lodge of Massachusetts and took a prominent part in its activities. He was elected Grand Counsellor of Massachusetts in 1890 and served as Grand Chief Templar in 1894-95. After two years on the executive committee as Past Grand Chief Templar he was Grand Electoral Superintendent in 1898-99.

In 1893 Wylie joined the International Supreme Lodge of the I. O. G. T. at Des Moines, Iowa. Largely through his efforts Boston was chosen for the 1895 session. He attended I. S. L. sessions in Boston (1895), Zurich (1897), Toronto (1899), Belfast (1905), Hamburg (1911), and Christiania (1914). At the last-named session he was installed as International Assistant Secretary. He was National Secretary of the National Grand Lodge of the United States from 1907 to 1922.

Wylie is a member of the State headquarters committee of the Massachusetts Anti-Saloon League and is chairman of the Allied Temperance Organizations of Massachusetts.

WYOMING. A central-western State of the United States; bounded on the north by Montana, on the east by South Dakota and Nebraska, on the south by Colorado and Utah, and on the west by Utah, Idaho, and Montana; area, 97,914 sq. mi.; population (est. 1928), 247,000. The capital is Cheyenne (pop., State census 1925, 13,202), and the largest city is Casper (23,288). The principal industries are stock-raising, agriculture, and mining, and the chief products are cereals, hay, wool, coal, petroleum, and copper.

Historical Summary. The first white men to visit Wyoming were the Frenchmen Sieur de la Verendrye and his sons, who traveled through the region during 1743-44 from Canada in the interests of the fur trade. In 1807 John Colter, a discharged member of the Lewis and Clark expedition, discovered the Yellowstone Park region and crossed the Rocky Mountains to the head of Green River. During the next decade trappers for the Pacific and Rocky Mountain fur companies gradually explored the country, and Fort Laramie was established in 1834 to control the fur trade of the Araphoes, Cheyenne, and Sioux. The Government route to the Pacific, traversed by John Charles Frémont in 1842, led through Wyoming, but few settlers remained permanently in the region because of aridity of the land and the hostility of the Indians. For protection of the immigrant trains Congress authorized the construction of Fort Kearney in 1848 and the purchase of Fort Laramie in 1849. In 1853 a band of 55 Mormons settled at Fort Supply on Green River, but with the approach of United States troops under Albert Sidney Johnston in 1857 they abandoned the Fort and retired to Salt Lake City, leaving Wyoming again without permanent inhabitants.

With the movement of so many whites through their hunting-grounds the Indians became increasingly hostile, and in 1854 Fort Laramie was attacked and many of the garrison killed. During the Civil War this warfare was renewed, as Government garrisons were removed for service elsewhere. The Indian uprisings continued intermittently until 1868.

A great influx of population followed the discovery of gold on the Sweetwater River in 1867 and the opening up of the Union Pacific Railroad in the same year. A bill to organize the territory had been introduced in Congress in 1865; but action was delayed until July 25, 1868, when Congress established the Territory within Wyoming's present limits. Cheyenne was laid out in July, 1867, and Laramie in April, 1868. The first governor was John A. Campbell, appointed in April, 1869. The first rush of population brought to Wyoming many desperate characters who were held in check only by the stern, swift measures of frontier justice. After the organization of the Territory, except for the appearance of organized bands of highwaymen, there was little turbulence, in contrast to conditions in the neighboring territories. The settlers devoted themselves to agriculture and stock-raising; and the Territory increased in population and wealth, owing to the large profits in cattle-raising. Agitation for Statehood began, and on Sept. 30, 1889, a constitution was formed, which was adopted by the people in the following November. Wyoming was admitted to the Union July 10, 1890. It was the first State to grant full suffrage to women.

A Territory from 1868 to 1890

Drink in the Early Days. Liquor was introduced into Wyoming by the traders, and whisky formed one of the important commodities of the early trading-posts. The susceptibility of the Indian to alcohol was used as a means of driving better bargains with him for his furs. The garrison troops also were susceptible to the blandishments of rum. It was a part of their ration and was frequently supplemented by whisky from local sources. Brevet Brig.-Gen. Guy V. Henry, who was stationed at Medicine Bow, in writing of a holiday celebration at that post said, "The Fourth of July orgies that night, the yelling of drunken men, anvil and gun firing . . . made me feel as if Indians were to be preferred." Liquor invaded the pioneer railroad towns and mining-camps and was the chief cause of lawless conditions, which vigilance committees were frequently organized to suppress. In his "History of Nevada, Colorado, and Wyoming," Hubert Howe Bancroft writes regarding conditions in the early days:

Shootings were frequent, and every manner of vice abounded. Finding that Cheyenne was to be the terminus of the railroad for that winter, all the scum of society which had drifted along with the pay car of the railroad company as far as Julesburg took up a temporary residence here. Six thousand people wintered in Cheyenne, the accommodations for the shelter of a large part of them being tents and sod houses, or "dug-outs." A canvas saloon would answer as well as another for gambling, drinking, and the practices of the dives. Various men and women made the place intolerable. The city authorities were powerless. Robberies and assaults with deadly weapons were of daily and nightly occurrence. Then the patience of the people failed, and the vigilance committee came to the front. Its first act was on the 11th of January, when it seized three men who had been arrested for robbery and placed under bonds to appear before the court on the 14th. These men were bound together abreast, and a large canvas attached to them bearing this legend: $900 stole; $500 returned; thieves, F. St. Clair, W. Grier, E. D. Brownville. City authorities please not interfere until 10 o'clock A. M. Next case goes up a tree. Beware of vigilance committee." During the next six months a dozen men were hanged and shot by the vigilantes, after which law became operative in Cheyenne, and the plague passed on westward to Laramie City and other towns which defended themselves in a similar manner.

Cheyenne's Vigilance Committee

Later, after grazing became an important industry, the cowboys, while sober enough on the ranges, paid periodic visits to the settlements where they drank, gambled, visited the dance-halls, and, when intoxicated, "shot up" the town. In self-defense many towns passed ordinances requiring cow-hands to take off their side-arms before entering the town limits. Despite precautions, shooting affrays were frequent and often fatal.

Liquor Legislation. Liquor legislation in Wyoming began with the first session of the Territorial Legislature, which in 1869 imposed a license fee of $100, or $50 for a saloon stationed at any point ten miles from a city, town, or railway station. For selling without a license a fine was imposed double the amount of the license, with three months' imprisonment. Half the fine went to the informer. Any saloon-keeper permitting disorder on his premises forfeited his license for three months (chap. 18). In 1882 the urban license was raised to $300 and the suburban license to $100. The penalty for selling without a license was fixed at a fine of up to $1,000, with the alternative of imprisonment up to six months, or both. It was made unlawful to sell between the hours of 10 A. M. and 2 P. M. on Sundays within any town with more than 500 inhabitants, or to sell or give away liquor on election days (chap. 65). In 1873 it was made an offense to sell to Indians, and in 1884, to sell to minors or habitual drunkards. Two years later it was enacted that saloons should be closed Sundays and election days.

Liquor legislation in force when Wyoming became a State is summarized in the "Cyclopaedia of Temperance and Prohibition" (N. Y., 1891), as follows:

Licenses shall be furnished and the moneys for the same collected by the Sheriff, who shall not knowingly permit any one to transact any business requiring license without one. (R.S., 1887, sec. 1433.)

No one shall sell spirituous, malt or fermented liquors, or wines in less quantities than five gallons without license, upon penalty of $150 (half to the informer). All persons engaged in selling liquor by the barrel, case or original package, and selling in quantities not less than five gallons, shall pay a license fee of $175. This does not apply to the manufacture of ale and beer or to the sale at the manufactory in quantities of one keg or upwards. (Id., sec. 1442.) Such license shall not authorize sales in more than one place, except upon license for all such places. (Id., sec. 1443).

License Laws in 1890

Whenever any person with a retail liquor license permits any disorder, drunkenness or unlawful games or violations of law in his place, he shall forfeit his license, which cannot be renewed for three months. (Id., sec. 1444.)

Retail liquor licenses shall pay, at or within five miles of any railway station, or town, city, village or place within five miles of a railway, $300; in other places, $100. (Id., sec. 1453.)

Any person selling liquor without license shall be fined not exceeding $1,000 or imprisoned not exceeding six months, or both. (Id., sec. 1455.)

Keeping a liquor place open or selling liquor on Sunday or election day shall be punished by fine of $25 to $100, or imprisonment not exceeding three months, or both. (Id., sec. 1034; amended by Laws of 1888, c. 86.)

Liquors shall not be sold in any jail, or conveyed to any person confined therein, or furnished to any prisoner, except upon prescription of a physician. (R. S., 1887, sec. 1373.)

With a few changes in license provisions, these statutes remained practically unchanged for a decade. Then the next important step toward future Prohibition was taken when county commissioners were given the right to refuse licenses outside incorporated towns. In 1908 all licenses outside incorporated towns were withdrawn, as an economic aid to the stock-raising industry. By Federal legislation Yellowstone Park and the Shoshone Indian Reservation were placed under Prohibition.

In 1917 the Legislature passed a resolution, signed by Governor Kendrick on January 21, to submit a Prohibition amendment to the State constitution to the people at the general election of 1918. In that election, held Nov. 5, 1919, the Prohibition amendment was adopted by a majority of 15,000. The 1919 Legislature enacted a bone-dry prohibitory statute, which went into effect on June 30, the same date that National War-time Prohibition became operative. During 1919, also, the Federal Prohibition Amendment was submitted to the Wyoming Legislature. The resolution for ratification was passed by a vote of 26 to 0 in the Senate on January 16, and by a vote of 52 to 0 in the House on the same day. Wyoming was the thirty-eighth State to ratify. National Prohibition went into operation on Jan. 16, 1920, sixteen days after State constitutional Prohibition became effective.

State and National Prohibitory Amendments

In the October term of the State Supreme Court two cases involving the Search and Seizure provisions of the Prohibition code were argued and this clause was declared to be unconstitutional.

In 1921 the Legislature strengthened the Prohibition law very materially. A new measure was enacted, known as Senate File No. 102, which closely follows the Volstead Law and increases the penalties for violation. For the first offense, the minimum fine is $200 and the maximum, as in the Volstead Law, $1,000; the Wyoming law also provides a jail sentence not exceeding 90 days, or a fine and jail sentence both, the fine for second and subsequent offenses being the same as in the Volstead code. For the violation of the provisions of any permit the penalties are greatly increased. The Federal code has as penalty for the first offense a fine not to exceed $500; the Wyoming law provides a fine of not less than $200 or more than $1,000, or imprisonment not to exceed 90 days, or both. For the second offense the Federal code provides a penalty of a fine of not less than $100 or imprisonment not more than 90 days, while the Wyoming law provides a fine of not less than $350 or more than $2,500, or

Law Enforcement Commission Created

imprisonment not more than 180 days. For any subsequent offense the penalty remains the same as in the Federal code. In the same year the Legislature abolished the office of State Prohibition Commissioner and enacted a new law—Senate File No. 46—which created a department of Law Enforcement, consisting of a Law Enforcement Commissioner, one deputy, an office clerk, and not to exceed seven agents. This commission was made responsible for the enforcement of all laws of the State.

The Legislature of 1922 enacted a law which declares that where a continued condition of law violation exists in any county, it is *prima facie* evidence of malfeasance in office and subjects the county officials to removal from office; and at the request of the Governor a law was passed in 1923 authorizing the Governor to remove from office any county attorney or sheriff in the State who "shall fail, neglect, or refuse to perform any of the duties imposed upon him by this act, or shall be guilty of intoxication or drunkenness." It was also made unlawful to solicit or receive information as to how liquor may be obtained, and to advertise apparatus or ingredients for the manufacture of home brew. Provision was made for the confiscation and sale of vehicles illegally transporting liquor, and a penitentiary sentence was made compulsory for a third violation of the law.

The prohibitory laws were further strengthened in 1927 by the enactment of statutes prohibiting the sale of intoxicants to minors and making the possession and operation of a still a felony punishable by imprisonment in the penitentiary for not more than three years.

The Temperance Movement. The first temperance organization introduced into Wyoming was the Independent Order of Good Templars, the first lodge having been organized at Laramie in 1869. The movement was not successful, however, and after three or four years it died out. It was reorganized in 1881 but without permanent success. While a few subordinate lodges were in existence in 1883, there was no Grand Lodge and by 1904 no Good Templar lodges were functioning in the State. Soon after the reorganization of the Good Templars a Red Cross temperance organization was formed, but it, also, was of short duration.

The first permanent temperance organization was the Woman's Christian Temperance Union. Regarding the formation of the Wyoming W. C. T. U., the *Union Signal* of Jan. 15, 1891, gives the following report:

In the year of 1880, Mrs. Judith Ellen Foster came to Cheyenne, to tell us of a grand new organization. She spoke at the Methodist Church, and out of curiosity many went to hear her. The members of the bar turned out, and a large audience listened to the brilliant address. A union was organized; Mrs. E. B. Graham, a noble woman who had worked in the Crusade in Michigan, was appointed president. We subscribed for a paper termed *The Temperance Union.*

Through many difficulties this one union lived two years, and died, Mrs. Mary Graham, whose devoted spirit kept it up, having gone East for a time.

August 7, 1883, Frances E. Willard and Anna Gordon came to Cheyenne, through Laramie City, where Miss Willard appointed Mrs. M. C. Brown, territorial president. I believe Mrs. Governor Hoyt had been appointed the year before.

W. C. T. U. Organized

At Cheyenne Sunday afternoon, a meeting of ladies was called at the Congregational Church. After a fine address by Miss Willard and words by Miss Gordon on juvenile work, the pastors present were asked to name a committee of seven ladies to remain. Mrs. Therese A. Jenkins was appointed president for six months, or until Mrs. Graham could resume the work. On August 14 the ladies met, elected officers and organized a union, the "first union," which, while many times disheartened, has never lost its charter.

The first annual convention was held in Laramie City, November 27, 1883. Mrs. Mary F. Shields, of Colorado, called the meeting, and Mrs. J. F. Jenkins of the Cheyenne union was the only delegate, with Mrs. M. C. Brown, territorial president. We made it a mass convention, and everybody was invited to participate. We were well organized. Anyone who has ever listened to that grand pioneer woman, Mary F. Shields, knows the power of conviction that her sweet voice called into life. We, the women of Wyoming, were proud to respond. Our first territorial officers were as follows: Mrs. M. C. Brown, president, Laramie City; Mrs. Therese A. Jenkins, corresponding secretary, Cheyenne; Mrs. E. S. Boyd, recording secretary, Laramie City; Mrs. A. E. Tuttle, treasurer, Cheyenne, with several vice-presidents.

The evening of the fourth annual convention, Miss Mary Lathrop organized a young woman's union, at Evanston, our first Y. I think I can give the date as September 29, 1887. Mrs. E. S. Boyd was the territorial president, and under her most of this work had been accomplished—a strong, faithful, efficient officer, who for the second time had been territorial president. Mrs. Josephine Hicks who had just moved into Wyoming from Colorado, was elected president, and a salary of two hundred and fifty dollars voted her.

The *Union Signal* thus describes the early work of the Wyoming Union:

At the sixth territorial convention held at Rock Springs, Miss L. A. Northup was elected president and state organizer, and our grand heroic worker, Mrs. E. S. Boyd, took the treasureship. Miss Northup worked heroically the year she was president, and organized four unions in the north of the territory, with her expenses kindly paid by the National.

The seventh annual convention met at Evanston. Mrs. A. V. Quinn, an active, wide-awake, talented W. C. T. U. woman, who had been identified from the second year with the work, prepared for, and entertained the convention. Miss Northup felt the western part of the state should have the presidency and it was tendered to Mrs. Quinn, but declined in favor of Mrs. Charlotte Fisher, of Evanston. The work of the year was interrupted by the removal of Mrs. Fisher from the territory, but Mrs. F. A. Jones, corresponding secretary, proved a host in herself.

The work accomplished in this time, from 1883 to our eighth annual meeting, 1890, compares favorably with that of any section of our vast country, and when, as Miss Willard says, "this country of magnificent distances," sparsely populated, with churches, Sabbath-schools, reforms of all kinds, appealing to our time and means, with the Western disposition to get rich immediately and the unsettled state of the workers in regard to permanency of settlement, it is a wonder that we have made the gains we have.

Early Work of the Union

The legislative work that we have been successful in, is a strong "scientific temperance instruction law" that passed both houses with only one dissenting vote, and that scarcely heard, "a victory unparalleled in all the annals of temperance work," so wrote Miss Willard. Our influence has been felt in a strong Sunday closing law which, while not strictly enforced as yet, could not be repealed at the next session after its passage, and a cigarette and tobacco law prohibiting the sale or giving to minors. This law was largely [due to] the effect left upon the people by the grand, womanly addresses given by Mrs. Bullock, National lecturer.

During the statehood strife, the W. C. T. U. individually did much toward the obtaining of the equal suffrage clause in the constitution, and when I tell you our friends were Judge M. C. Brown, husband of our first territorial president, and Gov. J. W. Hoyt, whose noble wife belongs to the white ribbon army, and many others of our kith and kin, do you wonder that we obtained our wishes?

The Union was active in the formation of the Wyoming Prohibition Alliance, organized in 1891, regarding which Mrs. Therese A. Jenkins writes as follows (*Union Signal*, June 11, 1891):

The temperance workers of Wyoming met at Laramie City on May 13, and organized a league to be known as the "Wyoming Prohibition Alliance."

Much interest was manifested in this new departure, and a strong constitution and by-laws were drawn up. Mrs. E. S. Boyd, president of the Laramie W. C. T. U., and Miss L. A. Northup, president of the state W. C. T. U. were two of the committee appointed for that purpose.

The gentlemen of the convention seemed to look to the ladies to do their share, and in all committees and matters relating to the management of the league, they were given generous recognition.

Hon. John Hipp, a strong temperance worker from Denver, Col., made a stirring address upon "The Needs of the Hour." . . .

From its organization the W. C. T. U. has taken a prominent part in securing all temperance legislation enacted in the State. It has circulated petitions, worked for the election of dry candidates for office, and cooperated with the other temperance bodies in the State in the fight for local option, State and National Prohibition, and law enforcement. The Union helped to secure the retention of the State Law Enforcement Department, which was threatened by liquor interests in the 1925 Legislature. At the same session action on a number of bills unfavorable to Prohibition was indefinitely postponed, while a law requiring the teaching of the constitution in the schools was enacted.

The present (1929) membership of the Wyoming W. C. T. U. is 836. The officers are: President, Mrs. Minnie Fenwick, Cheyenne; vice-president at large, Mrs. Sarah E. Bailey, Casper; corresponding secretary, Mrs. S. Darlene Ingraham, Cody; recording secretary, Mrs. Pearl Ferguson, Casper; treasurer, Mrs. Meroa E. Thomas, Cheyenne; Y. P. B. secretary, Mrs. Alice R. Hastings, Lovell; and L. T. L. secretary, Mrs. Anna L. Minnis, Greybull. The official organ of the Union is the *Wyoming Watchword*, edited by Mrs. Minnie Fenwick.

A State organization of the Prohibition party was formed in Wyoming in 1892 by the Rev. James Pinkham, of Minneapolis, Minn. Mr. Pinkham spent several days in Laramie and later a Prohibition party convention was held in Cheyenne at which delegates from several counties were present. Among the leaders in the movement were John Hipp and the Rev. M. Wagge, Lutheran pastor at Laramie. William Brown was the party's first candidate for governor (1892). The Prohibitionist vote remained small, however, and between 1896 and 1904 the State had no representative on the National Committee. The party was reorganized in 1906 and George W. Blaine put in the field as candidate for governor. In 1926 the Rev. Orem C. King was State chairman.

A Prohibition Union was formed in Laramie in 1899 under the leadership of Dr. C. T. Sawyer and Oscar S. Jackson. In December, 1900, the name of the organization was changed to "Prohibition Alliance," but little information is obtainable regarding its activities. In 1903, Alliance workers were active in the formation of an Anti-Saloon League, and three of the Alliance officials were given the important offices in the new organization. Up to 1904 one large meeting had been held, at which addresses were delivered by leading workers in the temperance cause and audiences were instructed on three lines of enforcement, better laws, and the election of good men to office.

State Anti-Saloon League Organized

Early in 1907 Superintendent Purley A. Baker of the National Anti-Saloon League sent the Rev. Louis E. Fuller, of Ohio, to organize branches of the League in Utah, Idaho, and Wyoming. Rev. Fuller spent much of his time for the next three years in Wyoming, and succeeded in effecting a State organization, with headquarters in Cheyenne (about June, 1907), and also formed strong temperance committees in various counties of the State. The Rev. John C. Bickel, superintendent of the Wyoming Methodist Mission, was made first president of the League. Mr. Fuller was the first State superintendent, serving until September, 1910. His successors have been:

Rev. Rollin H. Ayers,	Sept., 1910–Aug., 1911
Rev. C. R. Garver,	Aug., 1911–Sept., 1912
Rev. N. H. Lee,	Nov., 1912–Oct., 1913
Rev. John Pearson,	Oct., 1913–May, 1915
Rev. J. F. Clearwaters,	May, 1915–June, 1916
Mr. Fred L. Crabbe,	June, 1916–Sept., 1919
Rev. W. L. Wade,	Sept., 1919–June, 1924
Rev. Edward Bowling,	June, 1924–Sept., 1924
Mr. Will L. King,	Oct., 1924–Sept., 1925
Rev. Hubert Webster,	Sept., 1925–Sept., 1926
Mr. S. A. Propst,	Nov., 1926–Jan., 1928
Rev. W. T. Dumm,	Jan., 1928–

At the time of the League's introduction into Wyoming the State law provided for the license of saloons in all incorporated towns and cities and left to the county commissioners the discretion of granting licenses in unincorporated places. As a result the saloon flourished in every city, town, village, and road-house in the State. The laws against gambling and Sunday sale were disregarded not only by officials but by the rank and file of the people. Gambling and prostitution, the accompanying evils of the saloon, were permitted as a part of the life of the larger and even smaller towns. As late as 1910 the saloon was recognized as a dominant political, financial, and social power of the community. The real cause back of it all was the legalized sale of liquor.

Superintendent Fuller's attack on the saloon evil was two-fold: To make use of existing laws and to use every honorable means to secure the enactment of further favorable legislation. The League's first show-down came in connection with the Sunday-closing law. A certain district judge had rendered a decision that the Sunday-closing law was unconstitutional and this had a serious effect in various counties. Whenever a field day was held it was customary for the State superintendent to make an investigation in the city where the meeting took place as to how the saloons were obeying the law. When a field day was held in the home town of the judge who had made the unfavorable decision, Superintendent Rollin H. Ayers, accompanied by local ministers, made the rounds of the saloons on Sunday afternoon and found them all operating.

League Fights Sunday Sale

Accordingly a case was brought before the county commissioners on the following day to force the saloons to obey the law or to revoke their licenses. As two or three of the commissioners were wet, this plan failed. The next alternative was to file the information before the district court, and though the judge was unfavorable, he gave assurance that he would certify the case to the Supreme Court of the State for final decision. By irregular manipulation on the part of the defense, it took three and one half years for the case to reach the higher court; but the members of the Supreme Court were unanimous in their decision that the Sunday-closing law was constitutional. Thereafter the temperance forces were freed from this handicap.

The League succeeded in injecting Prohibition as an issue into every political campaign, thus gradually paving the way for the introduction of temperance legislation. The first bill introduced was for limited local option. Some difficulty was met in securing a man in each house to introduce the measure. Several were willing to introduce it but would

not promise support. The temperance forces had little hope of a more fortunate result than education of the popular mind on the subject of Prohibition. To their surprize the measure passed both houses and became a law, resulting in making three fourths of the State dry. The bill was to many a joke when it was being considered in the Senate, a prominent member of the steering committee moving that it be relegated to the Committee on Irrigation, a witticism, which, at the next election, cost him the seat he had held for eighteen years. However, before he left the Senate he to some extent redeemed himself as spokesman of a group of Senators, who induced a leading lawyer of Cheyenne to draft a bill to eliminate saloons from unincorporated towns, for the purpose of stabilizing the stock industry, in which most of them were interested. This move was largely selfish and for economic reasons, and it had a two-fold influence: To protect the stockman and the city saloon-keeper. The testimony of the stockmen after the bill had gone into operation was that it had proved the greatest boon to the stock industry of any law on the statute books. It aroused the ire of the country saloon-keeper, however, and its final effect was to contribute materially to the elimination of the saloons in the entire State.

Local-option Legislation

Another factor favoring Prohibition was the Union Pacific Railway, which not only rigidly enforced Rule G, prohibiting drinking by employees, but declared: "We are having serious difficulty all of the time to find sober men to make up crews to run our trains and on that account we are losing thousands of dollars every month." The law required the railway to pay the men every two weeks. Many of them spent their semimonthly pay-checks at the saloons, and the railway was deprived of their services for two or three days after pay-day on account of drunkenness.

Cooperation among the various agencies seeking temperance reform enabled the League in 1915 to petition the Legislature for the submission of an amendment to the State constitution. A bill was prepared and introduced into the lower house by the Rev. David E. Kendall, a Methodist minister; a similar measure was sponsored in the Senate by the Hon. Clarence Gardner, a dry member of the Mormon church. These bills were unanimously approved by both houses, even saloon-keepers who were members of the Legislature voting for them. In the election which followed that session, on Nov. 5, 1918, the people of the State voted 3 to 1 in favor of Prohibition, the dry majority being 15,000. With but negligible opposition, the Federal Prohibition Amendment was ratified on Jan. 16, 1919; and the Legislature passed a "bone-dry" Prohibition law, effective on June 30, 1920.

Legislature Unexpectedly Supports Dry Measures

Since the adoption of Prohibition in Wyoming the Anti-Saloon League has been active in securing efficient enforcement laws and adequate appropriations. The statutes have been materially strengthened and no backward step regarding Prohibition has been taken by the Legislature. The State is normally Republican with a majority of 5,000, which was increased to 23,499 for Herbert Hoover in the Presidential election of 1928. In no instance since Prohibition has either political party selected a wet candidate for governor.

The act providing for the removal of county officials who fail to enforce the laws has several times been exercised with salutary effect. The first officer to feel its force was Sheriff Toy of Sheridan County. After notice was served upon him by the governor to appear before him in answer to the charge of failure to support the laws, the sheriff engaged an able attorney and prepared to fight. However, before the case came to a hearing he changed his mind and resigned. The removal law was upheld by the Supreme Court in the case of Prosecuting Attorney Wycoff, of Hot Springs County, who was removed for failure to enforce the Prohibition law.

Law Removing Lax Officials Upheld

Enforcement conditions in Wyoming for the years 1920, 1921, and 1922, are shown in the accompanying table, as given in the report of the Federal Prohibition Director.

	1920	1921	1922
Arrests	102	200	782
Prosecutions (federal and State)	96	761	704
Fines imposed:			
Federal	$15,200	$6,000	$55,847
State	$1,375	$21,875	$47,312
Time served under sentences imposed			
Federal	11 mos.	None	3 years 3 days in Pen.; 33 mos. in jail
State		13 mos.	31 mos.
Taxes and penalties assessed	$257,993	$486,480	$1,135,500.25

During the fiscal year ending June 30, 1923, the report of the Federal Prohibition Department showed 480 arrests for violation of the Prohibition law, 10 automobiles confiscated, 10 stills and 95 distilleries seized, together with 1,357 gals. of spirits, 99 gals. of beer, 422 gals. of wine, and 21,657 gals. of mash. Property seized but not destroyed amounted to $4,670.

According to the report of the Law Enforcement Department, in 1927 and 1928 the fines and penalties assessed by the courts against law violators convicted through this branch of the State government amounted to considerable more than the cost of the Department. Increasing efficiency and the number of arrests and convictions during these years exceeded those made in any like period since the Department was created.

To promote law observance the Wyoming Anti-Saloon League has adopted a program of special educational work. During 1928 it held 22 meetings in churches and five other meetings, and sent out 9,000 letters and distributed 9,500 pieces of Prohibition literature, in addition to 800 copies of the *American Issue*. Prohibition literature was sent to many of the churches in the State, with the request that the pastor devote at least a part of the service to this subject. The League also cooperated with teachers in the public schools, furnishing material for scientific temperance instruction, a subject which in recent years has not been especially emphasized in the curriculum.

BIBLIOGRAPHY.—Anti-Saloon League Year Book, 1909-29; Hubert Howe Bancroft, *History of Nevada, Colorado, and Wyoming*, San Francisco, 1890; *Encyclopaedia Britannica*, 11th ed., *s. v.*; Robert G. Morris, *Collections of the Wyoming Historical Society*, vol. 1, Cheyenne, 1897; Francis Parkman, *The Oregon Trail*, Boston, 1849; Julian Ralph, *Our Great West*, N. Y., 1893; files of the *Union Signal*. Material regarding the Anti-Saloon League has been courteously supplied by the State superintendent, the Rev. William T. Dumm.

Y

YAHE. A fermented beverage made from macerated bark by the Indians of the upper Yapura River, a tributary of the Amazon.

YAJIMA, KAJI. A Japanese educator and Woman's Christian Temperance Union official; born in Kumamoto province, Kyushu Island, Japan, April 24, 1833; died in Tokyo June 15, 1925. There were no public schools in Japan at that early day and Miss Yajima was taught at home by her father. At the age of 21 she married a member of the Hyashi family, who proved to be intemperate. After ten years she was legally separated from him and resumed her family name. Removing to Tokyo, she graduated from the Teachers' Training School and

MADAME KAJI YAJIMA

became a teacher in a primary school in Azabue and later in a girls' school of the Presbyterian Mission at Tokyo. While in the latter school she was baptized in the Christian faith and at length became president of the institution, now a part of Joshi Gakuin, remaining in that position for 40 years.

In 1885, in cooperation with a few other women, Madame Yajima founded the first W. C. T. U. in Japan and was elected its president. She toured the country from coast to coast, lecturing and organizing temperance societies. In 1906 she accepted an invitation from the World's W. C. T. U. to attend its convention at Boston, Massachusetts. During her stay in America she also visited Washington, D. C., where she extended the thanks of Japanese women to President Roosevelt for his services as mediator between Japan and Russia. In 1921 she again visited America as a delegate to the Disarmament Congress at Washington, D. C., where she presented a petition signed by 10,223 women of Japan asking for the limitation of arms.

Madame Yajima was active in suffrage and social reform. In 1915 when the vice district of Osaka burned and the authorities voted to rebuild it, she headed a procession of women through the streets to protest this decision. She founded, and was for many years president of, the Fujin Kyokai, a society of Japanese women with a nation-wide membership, which was instrumental in promoting many reform movements in Japan. In an endeavor to amend the marriage laws of her country she appeared annually for many years before the Diet Committee to advocate the passage of a monogamy bill.

Madame Yajima was offered court honors on several occasions but refused on the ground that her work for the mass of Japanese women might be impaired by the acceptance of such honors. However, on the morning following her death and at the time of the coronation of the Emperor, the latter conferred upon her the posthumous honor of the Junior Grade of the Fifth Court Rank, a distinction never before conferred upon a commoner in Japan. Madame Yajima was known throughout Europe and America as the woman leader of her country and was frequently referred to as the "Frances Willard of Japan."

YAMAGUCHI, MASAJI. A Japanese legislator and temperance leader; born in Saitama Prefecture, Japan, in August, 1887; died in Tokyo Feb. 23, 1927. He was educated in Tokyo Imperial University (LL. B. 1914). He married Ayako Saitoh, of Tokyo. He was successively secretary of the Government of Chosen and of Tsingtao, and in 1924 was elected a member of the House of Representatives of the Imperial Diet.

Yamaguchi was one of the strongest of the young temperance leaders in the Diet, and at every opportunity brought Prohibition to the fore. On Feb. 22, 1927, he introduced a bill for the revision of the Juvenile Temperance Law. At the close of his address he fainted, and died shortly afterward.

Yamaguchi's death was a severe loss to the temperance cause in Japan.

YAMAGUCHI, MINOSUKE. Japanese physician and temperance advocate; born at Kurume, Japan, March 9, 1871; received his secondary education at Kurume and Tokyo in Japan, and attended the following educational institutions in the United States: De Pauw (Ind.) University, Lombard (Ill.) College (A.B. 1897), Clark (Mass.) University, Yale (Conn.) University (M.A. 1900), and Cleveland (O.) College of Physicians and Surgeons (M.D. 1910). On Sept. 18, 1902, he married Yuki Sasagi of Kurume.

In 1901-03 Yamaguchi was engaged in evangelical work in connection with the Central Tabernacle, Tokyo, and from 1902 to 1905 he did psychotherapeutic work in the Imperial Institute of Psychotherapy, Tokyo. During 1906-27 he pursued medical studies and research in psychotherapy, having a mail-order business as a side-line. Since 1927 he has been in medical practise in New York.

Yamaguchi has been active in temperance work since he joined the Japan Temperance League in Tokyo in 1889. Probably his most active work was done during 1901-05 as a lecturer and writer. During his stay in the United States since 1906 he has continued to do a limited amount of work in these fields. He has also energetically sought to help cure the drink habit by the application of psychotherapy. In his medical practise he has consistently propagated scientific truths concerning temperance. Yamaguchi's address is 70 Seaman Avenue, New York, N. Y.

YAMAMOTO, RINYU. Japanese merchant and Prohibition advocate; born at Yamashina, Kyoto, Japan, April 27, 1890; educated in the Kwanshu Public School, Yamashina, Keihoku Middle School, Tokyo, William Jewell College, Tokyo (A. B. 1917), and Brown (R. I.) University, U. S. A. (A. M. 1918). After completing his education in America he returned to Japan, where he married Shinko Nishimura, of Kyoto, Oct. 15, 1918. He entered the employ of the Taiyo Shoko Kaisha, Ltd., at Kobe, in the same year, becoming manager in 1919, and serving in that capacity until 1921, when he resigned to organize his own company. He then established the firm of Ryusho Yoko, Inc., for importing and exporting, and is now president of that firm in Osaka.

Yamamoto became interested in temperance reform during his stay in America. Upon his return to Japan he recognized the need for a similar movement in his own country and became one of the founders of the Kyoto Temperance Society, in September, 1918. He served as secretary of the Society, 1918-20. In 1919 the Kyoto Society joined with temperance societies in Osaka, Kobe, and other cities, in forming a national non-sectarian temperance league. On Nov. 6, 1920, this league amalgamated with the Japanese Temperance League to form the National Temperance League of Japan *(Nihon Kokumin Kinshu Domei)*, of which Yamamoto became one of the trustees. From 1920 to 1925 he was secretary of the Kobe Anti-Saloon League, for which organization he has been councilor since 1925.

YAQONA. The Fijian name of the kava root, from which a non-alcoholic, intoxicating beverage of the same name is made. The mode of preparation is thus described in a letter to the STANDARD ENCYCLOPEDIA from Mr. C. H. Knowles, former Superintendent of Agriculture, Fiji:

> The root [yaqona] is sundried, scraped clean, and then pounded, ground or scraped to a powder. In the old days the root was masticated, but this process is now illegal.
>
> A portion of this powder is macerated in cold water for about half an hour, strained, and used as a beverage. It is said by the natives that, if hot or boiling water is used, the effects are dangerous to the health.
>
> The primary effect is stimulating, but, when indulged in to excess, it impairs the functions of locomotion, and, although the subject may have his intellect perfectly unclouded, he may be incapable of controlling his lower limbs.
>
> It is certainly a refreshing beverage when one becomes accustomed to its peculiar taste, and is of use medicinally, being a powerful diuretic.

The London *Times* (weekly ed., April 30, 1920, p. 351) had the following account of the ceremonial drinking of yaqona by the Prince of Wales on the occasion of his visit to Fiji:

> In the afternoon the Prince was initiated as high Fijian chief at a great native ceremony in which the Fijians appeared in full war paint, looking as savage as their cannibal fathers. The Prince was presented with roots of the Yaqona plant, whale teeth, and an ebony stick. Then a section of the assembled warriors, with strange chanting and wavings of their arms and trunks, made the Yaqona, which with due ceremony the Prince drank amid chants of reverence and fear. Four hundred other warriors then appeared, bringing gifts of native mats and a fine model of a war canoe.

The "Encyclopaedia Britannica" (11th ed., x. 336) gives the name of the root as *yanggona*, which, Superintendent Knowles says, "appears to be an attempt at phonetic spelling, but not with entire success."

Compare KAVA.

YARD OF ALE. An early English term used to designate either the contents of a long drinking-glass known as an ALEYARD or any heavy draft of ale.

YARD OF FLANNEL. See EGG-FLIP.

YATES, MARY ANNE (MAY YATES). An English artist and advocate of food and temperance reform; born in Manchester May 18, 1850; educated at a private school in Brighton and the School of Art, Manchester. As a young girl she traveled extensively and spent much time in Italy, where many of her pictures were painted. She has exhibited in the Royal Academy and elsewhere. During a sojourn in Italy and in Egypt she became impressed with the benefits derived by the peasants from the use of whole-wheat meal; and on her return to England she organized a campaign to introduce the use of whole-wheat meal in place of white meal. In 1880 she founded the Bread Reform League, which in 1886 was organized on a broader basis as the Bread and Food Reform League. She has worked for over 40 years with this League, which has the support of the Royal Family and the most eminent scientists.

Miss Yates visited the World's Fair, held at Chicago in 1893, as commissioner of the Vegetarian Federal Union, and organized a Vegetarian Congress. She also attended the General Congress of the W. C. T. U., held at that time in Chicago, and addressed that body on the effect of pure, non-stimulating food as a preventive of intemperance. In 1894, while lecturing in New Zealand, she was made a member of the New Zealand Woman's Christian Temperance Union, which sent a resolution to the World's W. C. T. U. Convention, held at London in 1895, urging that a World's W. C. T. U. Food Reform Department be established. Miss Frances Willard showed much interest in this subject, and Sir Benjamin W. Richardson, M.D., drafted at her request the following resolution:

> As it is now recognized that inebriety is continually the result of diseased conditions, produced in a large measure by injudicious diet, it is resolved that a World's Food Reform Department be established to deal with all questions relating to food, and to diffuse a scientific knowledge of the nature of food.

When the new Food Reform Department was established Miss Yates was appointed superintendent, and she has conducted it for 35 years. She has lectured in various parts of England and (frequently in French) on the Continent, has organized cooking-classes, and has brought the subject of diet and

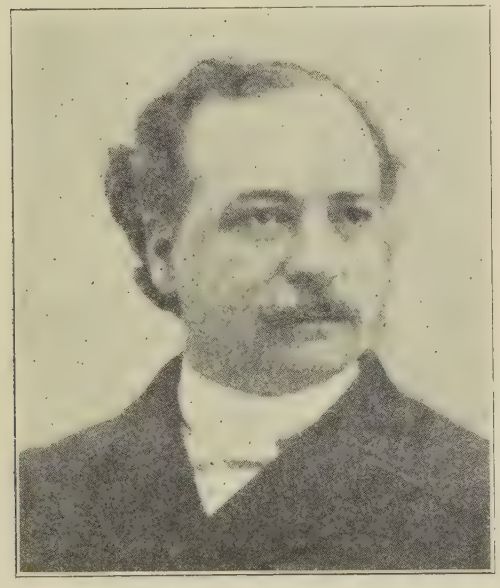
temperance before various congresses and Government departments. She addressed the World's W. C. T. U. Convention, held at London in 1920, on "The Discovery of Vitamines in Food. Their Assistance in the Struggle Against Alcoholism," showing that beneficial results have been obtained in the treatment of inebriates by the use of a diet rich in vitamins.

Miss Yates is the author of a booklet entitled "Bread of Olden Days and Fifty Years of Bread Reform" (Norwich, n.d.), and of a pamphlet on "Diet and Alcoholism."

YAUPON, YAPON, YOUPON, or **YUPON.** The *Ilex vomitoria*, a bushy evergreen shrub of the southeastern United States, from which the Muskogees and other Indian tribes made their famous ASSE, or Black Drink. See ABORIGINES OF NORTH AMERICA, vol. i, p. 31.

YAYIN. See WINE IN THE BIBLE, under WINE, vol. vi, p. 2873.

YEAMES, JAMES. Anglo-American clergyman, editor, and temperance advocate; born at Dover, England, Jan. 7, 1843; educated in the English public schools and under private tutors, his general education being followed by a course in theology. After some years spent in teaching, he entered the ministry of the Church of England in 1863. In 1868 he married Amy Lucas Camburn, of Folkestone, England.



REV. JAMES YEAMES

Yeames's connection with temperance organizations began when he was a boy of thirteen; and his interest has not flagged in the more than 60 years that he served the cause in various responsible positions. He has been a voluminous writer. In 1871, in conjunction with Edward Curtice, Grand Treasurer of the I. O. G. T., he started the *Templar*, the first illustrated temperance weekly ever published. Under his editorship the paper, as the organ of the Grand Lodge of England, reached a weekly circulation of 30,000 copies. He also originated the *Juvenile Templar* and *Sunrise*. From 1874 to 1878 he was Grand Superintendent of Juvenile Templars in England, and in connection with this work he published the *Juvenile Templar Review*, besides the ritual, constitution, methods of work, etc.

In 1883 Yeames removed to the United States, and has since been located in Boston, Mass., and vicinity. After serving two parishes in that city he became rector of St. John's Episcopal Church, Arlington (1897), continuing to serve that congregation until 1912, when he retired from the active ministry and resumed his literary labors. Besides his various prose writings, his verses and songs have met with decided success. In 1869 he published "The Book of Temperance Song," of which 250,000 copies were sold. The Opening Ode of the Grand Lodge is one of his many compositions.

In 1873 Yeames was instrumental in raising a fund to build, equip, and house a Good Templar life-boat, which, on its maiden trip, rescued the entire crew of the German steamship "Altona" (see illustration in vol. iii, p. 1341, of the STANDARD ENCYCLOPEDIA).

YEAST. A cellular growth developed during the alcoholic fermentation of saccharin fluids. The cells collect together, forming a yellow, frothy, viscous substance that increases by germination, causing alcoholic fermentation by means of enzyms. In the brewing of beer the yeast acts upon a wort obtained from barley or other grains, the process of fermentation producing alcohol and carbon dioxid. For accounts of the action of yeast in making beer, see BREWING, vol. i, p. 410, *et seq.*, and FERMENTATION, vol. iii, p. 981, *et seq.* Compare BARM.

YEISER, NOAH EMANUEL. American clergyman, missionary, and temperance worker; born at Union Mills, Maryland, March 12, 1866; educated in the public schools and at Pennsylvania College, Gettysburg (A.B. 1890; A.M. 1893). He received the honorary degree of D.D. from Central (Ind.) University in 1918. He married Grace B. Spangler, of Arendtsville, Pa., June 9, 1892. Later in the same year he was ordained to the ministry of the Lutheran Church and went to India as a missionary of that denomination, remaining in the field eight years. On his return to America he traveled throughout the country in behalf of Indian Mission work. During 1900-04 he served as pastor, and in 1904 he was sent to the Island of Cyprus to establish an orphanage for Armenian sufferers. During 1905-17 he served pastorates at Tarentum and Philadelphia, Pa., and Murphysboro, Ill. In 1918 he became temperance secretary of the Pittsburgh District of the General Synod of the Lutheran Church, and also became associated with the work of the Anti-Saloon League of Pennsylvania, as assistant superintendent of the Pittsburgh district, 1918-19, and as field secretary, 1920-22. In 1922 he was made superintendent of the Altoona district, and he is at present (1930) superintendent of the Erie district.

YEKEB. (1) A wine-vat of the ancient Hebrews; the receptable into which the new wine flowed from the wine-press (Joel ii, 24). It was often excavated in the earth or even in rock. (Compare DOLIUM.)

(2) A Hebrew wine-press or gath (Job xxiv. II).

YONKERS PLAN. See ANDERSON, WILLIAM HAMILTON.

YORKE, ANNIE HENRIETTA (HON. MRS. ELIOT YORKE). English philanthropist and tem-

perance reformer; born in London Dec. 9, 1844; died at Netley, Southampton, Nov. 21, 1926. The daughter of Sir Anthony and Lady de Rothschild, of Aston Clinton, Buckinghamshire, she was educated at home by private tutors. On Feb. 14, 1873, she married the Hon. Eliot Constantine Yorke, son of the Earl of Hardwicke and Member of Parliament for Cambridgeshire. After the death of her husband (Dec. 21, 1878) Mrs. Yorke inherited the property of Hamble Cliff, Netley, from her father-in-law and resided there for the greater part of each year until her death.

Mrs. Yorke was much interested in politics and education, and in various philanthropic causes. She commenced her temperance activities in 1877, when she and her husband took the pledge of total abstinence. Her popularity in the temperance field was enhanced by her willingness to serve on the committees of small societies as well as those of greater prominence. For many years she was an active participant in the numerous temperance conferences and bazaars held in various parts of the United

THE HON. MRS. ELIOT YORKE

Kingdom. Many of these gatherings she attended in her palatial yacht, which was often the scene of temperance teas and committee meetings.

Mrs. Yorke assisted in the formation of the Hampshire County Band of Hope Union in 1894. She contributed generously to the support of the Travellers' Aid Society and the British Sailors' Society, and for several years was president of the November Mission, Southampton, originally started by Canon Basil Wilberforce. With her sister Constance (Lady Battersea), also a noted temperance advocate, she wrote "The History and Literature of the Israelites."

Prominent among the offices she held were the following: President of the Women's Total Abstinence Union (1900-03 and 1913-19); president of the United Kingdom Band of Hope Union (1907-25); president of the Southampton Temperance Council; president of the Nurses' National Total Abstinence League; vice-president of the National and London United Temperance Councils from 1899; vice-president of the National Temperance League, United Kingdom Alliance, and the National British Women's Total Abstinence Union. She was also president of many smaller affiliated temperance societies. An honorary member of the Independent Order of Rechabites, she was also affiliated with the International Order of Good Templars, holding official positions in both organizations.

YOST, LENNA LOWE. An American suffragist and temperance reformer; born at Basnettsville, West Virginia, Jan. 25, 1878; educated at West Virginia Wesleyan College and at Ohio Northern University. In 1922 she received the honorary degree of L.H.D. from West Virginia Wesleyan. On Sept. 26, 1899, Miss Lowe married Ellis A. Yost, of Fairview, W. Va.

Mrs. Yost was an early leader in the woman suffrage movement in West Virginia. In 1913-16 she served as chairman of the State committee which directed the West Virginia campaign for the ratification of the Nineteenth Amendment, and in 1916-17 she was president of the West Virginia Equal Suffrage Association. In recent years she has been prominently identified with the Republican party. She was the first woman teller at a Republican National Convention (1920), was the first woman to preside over the West Virginia Republican State Convention (Wheeling, 1920), acted as chairman of the West Virginia Republican Woman's State executive committee (1920-22), and is a member of the Republican National Committee from West Virginia. In 1924 she was appointed a member of the Platform and Politics Committee of the National Republican party. Mrs. Yost is also prominent in the educational field. Since 1921 she has been a member of the West Virginia State Board of Education. She is a member of the board of trustees of West Virginia Wesleyan College.

Mrs. Yost has long been a leader in temperance reform. In 1900 she became State secretary of the West Virginia Loyal Temperance Legion, in which capacity she served for eight years. From 1908 to 1919 she was president of the West Virginia Woman's Christian Temperance Union. When the Prohibition Amendment Federation was organized in 1911 she became a member of its executive committee. This organization formed Ratification Clubs and County Amendment Associations throughout West Virginia, and Mrs. Yost delivered many addresses in the interest of State-wide Prohibition. During the campaign which secured Constitutional Prohibition for the State in 1912, she had full direction of the press and literature bureau of the federated State temperance agencies. In her honor, the dry act of West Virginia has been termed the "Yost Prohibition Law."

Mrs. Yost has been an official delegate representing the United States at three sessions of the International Congress Against Alcoholism. The Fifteenth, held at Washington, D. C., in 1920; the Sixteenth, held at Lausanne in 1921; and the Seventeenth, held at Copenhagen in 1923. She was a member of the executive committee of the World League Against Alcoholism at the time of the holding of its International Convention at Toronto, Canada, in November, 1922.

Since 1920 Mrs. Yost has been the representative in Washington, D. C., of the Bureau of Legislation

of the National W. C. T. U., in which capacity she "has the reputation with both wets and drys in Congress of knowing more about the matter than anybody else in Washington," according to Charles A. Selden in the *New York Times* (March 4, 1928).

MRS. LENNA LOWE YOST

Mrs. Yost has held various other official temperance positions. In 1914 she was a member of the executive committee of the National Council of One Hundred. For several years she was a member of the executive committee of the National Temperance Council. Since 1926 she has been a member of the board of directors of the Intercollegiate Prohibition Association. In December, 1928, she became a member of the legislative committee of the National Conference of Organizations Supporting the Eighteenth Amendment. She is also a vice-chairman of the Woman's National Committee for Law Enforcement, representing the National W. C. T. U. in that body.

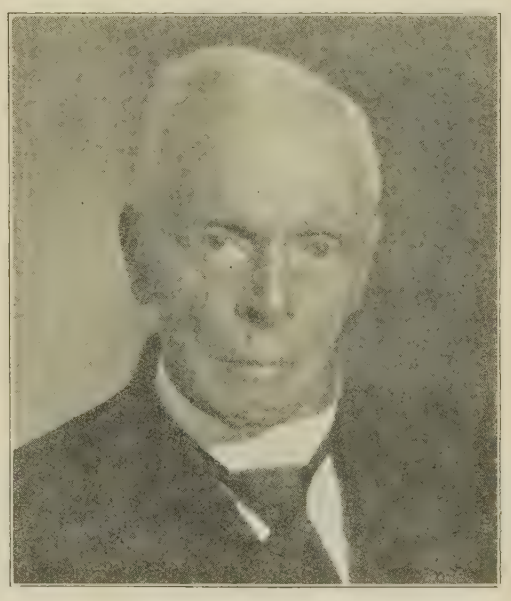
YOUMANS, LETITIA CREIGHTON. A Canadian temperance pioneer and Woman's Christian Temperance Union official; born near Coburg, Ontario, in 1827; died in Toronto July 18, 1896. She was educated at a ladies' academy in Coburg and at Burlington Academy, Hamilton, subsequently teaching in a ladies' academy at Pictou. In 1850 Miss Creighton married Arthur Youmans of Cherry Valley, Ont. In 1868 she removed with her husband to Pictou, where she began her temperance work.

She first engaged in work for children, organizing a Band of Hope in her own neighborhood and becoming superintendent of juvenile work for the Independent Order of Good Templars. Her zeal for temperance reform was further aroused by a speech made by Neal Dow in her home in Pictou. On her own initiative, she journeyed to the United States and attended the Chautauqua temperance meetings and the first convention of the newly formed W. C. T. U. Returning to Ontario, she organized at Pictou the second Union formed in Canada.

On the invitation of the Temperance Reformation Society she visited Toronto and on Oct. 25, 1875, in Shaftesbury Hall, organized the Central Union, the mother Union of Toronto's 40 societies. In the years immediately following, she served as president of the Ontario Union and helped to expand the movement throughout Prince Edward County, Ontario, and Montreal. In 1883 she traveled west as far as Alberta, forming many Unions along the way. In May, 1882, she was sent as a delegate to the London convention of the British Women's Temperance Association. With the formation of the Dominion W. C. T. U. at Montreal in October, 1883, she was made first president, serving until 1889.

Until her health failed, about 1890, Mrs. Youmans was tireless in her leadership of the temperance cause. She lectured throughout the Dominion, addressed the Members of Parliament, and participated in numerous Dunkin and Scott Act campaigns. She was for a time on the editorial staff of the *Temperance Union*, and during the years of her invalidism published a volume of her temperance experiences, entitled "Campaign Echoes."

YOUNG, GEORGE WELLINGTON. American Methodist Episcopal minister and Prohibition worker; born at Mountain Cove, Fayette County, Virginia (now West Virginia), Nov. 29, 1844; educated in the public schools of West Virginia. He was granted an honorary D.D. by Morris Harvey (W.



REV. GEORGE W. YOUNG

Va.) College in 1925. On Dec. 7, 1871, he married Belle Groves, of Kissler's Cross Lanes, W. Va. In 1868 he became a member of the West Virginia Conference of the Methodist Episcopal Church, and in 1880 was transferred to the Kentucky Conference, where he filled charges until the fall of 1898, at Newport, Cynthiana, Millersburg, and Richmond, Ky. Dr. Young served for some years under

the Interdenominational Local Option Committee of Kentucky. He attended the first State convention of the Ohio Anti-Saloon League in 1894, and was secretary of the Anti-Saloon League of Kentucky (1898-1904). He was for eight years (1904-12) assistant general superintendent of the Anti-Saloon League of America, and in 1912-14 was superintendent of the Georgia League. From 1914 he was for a number of years a member of the National Speakers' Bureau.

YOUNG ABSTAINERS' UNION, THE. A British temperance organization founded in London in 1879 for the purpose of promoting total abstinence from intoxicating liquors among young people and children. The work was planned in such a way as to avoid conflict with Bands of Hope and was originally undertaken by means of drawing-room meetings for adolescents of the upper and upper middle classes. The membership was divided into three sections: (A) Those from sixteen years of age upwards; (B) those between twelve and sixteen; and (C) children under twelve.

The movement spread rapidly through England and Scotland and in the eighties several branches were established in Australia. In 1889 the organization had over 7,000 members. It has since extended throughout the United Kingdom, even to West Africa. The work includes general temperance, educational, and charitable phases. A *Monthly Magazine* was issued, which has since developed into the *Young Abstainer*.

In 1927 the Union amalgamated with the TEMPERANCE COLLEGIATE ASSOCIATION, which also took over the publication of the *Young Abstainer*. The last officers of the Union as a separate organization were (1926): President, the Rt. Hon. Sir Donald Maclean; secretary, Miss Edith Skelt. In Scotland the Union merged in 1927 with the SCOTTISH TEMPERANCE ALLIANCE. Its work has since been carried forward by a Young Abstainers' Committee, assisted by Miss Janet D. Alston as organizer. In 1929 there were sixteen branches in Scotland with a membership of 1,220. Especial appeal has been made to youths of sixteen years and over, and the movement is in active touch with Boys' Brigades, Boy Scouts, Girl Guides, and other juvenile organizations.

YOUNG AUSTRALIA TEMPERANCE LEAGUE. See VICTORIAN ANTI-LIQUOR LEAGUE.

YOUNG MEN'S CHRISTIAN ASSOCIATION. A social and religious organization for young men, founded in London, England, June 6, 1844, by Sir George Williams, a London merchant. The Association grew out of meetings held among dry-goods employees. Similar organizations had previously existed in Scotland, David Naismith having formed the Glasgow Young Men's Society for Religious Improvement in 1824. This society later became the Glasgow Y. M. C. A.

The aim of the Y. M. C. A. is to provide, in the larger towns and cities, lodgings and assembly rooms and educational and athletic facilities for young men who live away from home. Its members must be of good moral character and must adhere to the Evangelical Christian faith.

The movement is seen at its best in the United States, to which country it spread in 1851, organizations being formed in Boston and New York. A branch was started in Montreal, Canada, the same year. A convention of the American Associations was called at Buffalo June 7, 1854, at which gatherings an alliance of the Associations of the United States and Canada was formed. Meanwhile Associations had been established in Paris and other places in France and at Geneva in Switzerland. A German organization, the *Junglingsverein*, founded in 1834 among young working men, united with the movement about the same time. The Y. M. C. A. is now an international organization, with active Associations in Switzerland, Norway, Denmark, Netherlands, China, Japan, Korea, and many other countries.

In the United States matters of Association program and policy are in the hands of a National Council, which on Jan. 1, 1925, formally took over the functions of the International Committee relating to the supervision and promotion of State and local activities and service in 32 foreign countries, the International Committee being continued as a holding organization because of trustee obligations.

David W. Teachout, of Cleveland, is president of the National Council, and Dr. John R. Mott is general secretary. The Y. M. C. A.'s of the United States, numbering 1,500, have on their official rosters 5,222 employed officers; 957,827 members, of whom 522,774 are boys from 12 to 17; and $220,603,900 in property and funds. The operating expenditures are approximately $57,069,600 annually. The National Council publishes *Association Men*, a monthly.

The National Council of Canada has its headquarters in Toronto, Ontario. There are 76 Associations on the official roster, with a membership of 49,292. Net property and funds total $6,274,000, and operating expenses are $2,207,200.

As early as 1864 the International Convention of the Young Men's Christian Associations of North America passed a resolution endorsing temperance and requesting the various Associations "to make use of such agencies as may seem proper for the accomplishment of this great end." A similar resolution was passed at the Portland Convention of 1867, and a resolution passed in 1872 substituted "total abstinence" for "temperance." In 1916 the Y. M. C. A. protested against the use of liquor advertisements in periodicals appearing in its reading-rooms. In 1922 it called upon its entire membership to stand solidly behind the enforcement of the Eighteenth Amendment. At its Washington Convention in 1925, it resolved:

> *Whereas,* an impartial survey of the situation following the adoption of Prohibition in the United States shows conclusively immense and astonishing benefits to the home, to general morals, and to the economic welfare of the majority of our people,
>
> *Be it therefore resolved,* (1) that this Convention condemn and deplore the widespread violation of our laws by a comparatively small minority of our citizens and also condemn the campaign of misrepresentation and propaganda being circulated by the liquor and allied interests for their selfish profits regardless of the welfare of our people; and
>
> *Be it further resolved,* (2) that we issue a clarion call to all loyal citizens to support our Constitution and the Laws of the United States against all attacks, and to our local Associations and all churches vigorously to oppose these attacks by a campaign of education as to the real truth of the benefits derived.

The National Council is exclusively concerned with the intramural policies of the Association and has taken no action on the alcohol problem. The Association in Europe has been actively interested in temperance work on the Continent (see the STANDARD ENCYCLOPEDIA, vol. vi, p. 2582).

Among Y. M. C. A. leaders who have been active in support of Prohibition are such men as: Bishop Thomas Nicholson, a member of the International Y. M. C. A. Committee and president of the Anti-Saloon League of America; Dr. Samuel Palmer Brooks, president Texas State Y. M. C. A. and vice-president of the Anti-Saloon League of America; Foster Copeland, trustee Columbus (Ohio) Y. M.C.A. and national treasurer Anti-Saloon League; and Dr. John Knox Montgomery, president of Muskingum College, Ohio Anti-Saloon League, and member of the Ohio State Y. M. C. A. Student Committee.

YOUNG MEN'S TEMPERANCE UNION. The original name of the NATIONAL CHRISTIAN TEMPERANCE UNION.

YOUNG PEOPLE'S BRANCH OF THE WOMAN'S CHRISTIAN TEMPERANCE UNION. A branch of the W. C. T. U. formed about 1878 to interest young men and women in temperance and enrol young women in a training-school for W. C. T. U. membership. Emphasis is also laid on the single standard of purity, Christian citizenship, and Prohibition observance. The society covers the United States and several other countries.

In 1874 a Committee for young women's work had been appointed, with Miss Frances E. Willard a member. In 1875 Mrs. Frances J. Barnes joined the Committee, and almost immediately began organizing Young Woman's Christian Temperance Unions in New York and Illinois, the first one being formed at Amboy, Ill. In 1880 the Committee became a department of the National W. C. T. U., with Mrs. Barnes as superintendent, and in 1883 the name was changed to "Young Woman's Temperance Work," and in 1890 to "Young Woman's Work." Mrs. Barnes visted England in 1890 and persuaded the British Women's Temperance Association to adopt the work. Lady Henry Somerset became its head and sixteen branches were organized in England within a year. "Y's" organized in schools and colleges, both in the United States and Great Britain, later took the name of "Somerset Y's" in honor of Lady Somerset.

In 1891 Mrs. Barnes became World's superintendent. She reported in that year that "Y's" had been organized in Canada, New Zealand, Australia, South Africa, Italy, and Asiatic Turkey. The next year the name was changed to "Young Woman's Branch." At that time there were 759 "Y's," with 15,363 members. In 1893 the work spread to India, China, France, and Spain. The "Y" leader in England in the early nineties was Miss Alys Pearsall Smith (later Mrs. Bertrand Russell).

At the 36th Annual Convention of the National W. C. T. U., held in Omaha, Neb., Oct. 22-27, 1909, the Young Woman's Branch and the Senior L. T. L. united as the "Young People's Branch of the W. C. T. U.," with Miss Rhena E. G. Mosher as general secretary. Active in this union were Mesdames Vayhinger, Hungerford, Boole, Beauchamp, Platt, and Kells. Secretaries succeeding Miss Mosher have been: Mrs. Ross Hayes Schachner, Mrs. Mary Anderson Crawford, Mrs. Maude B. Perkins (later Mrs. Slaton), and Miss Winona R. Jewell.

The *Oak and Ivy Leaf*, organ of the "Y's," was founded in 1889, with Margaret A. Sudduth and Jennie A. Stewart as editors. In 1892 the name was changed to *Our Young Women*, with Miss Stewart as sole editor. The *Union Signal* now devotes one page each week to the Young People's Branch.

General secretaries of the World's Y. P. B. have been: Mrs. Frances J. Barnes (United States); Mrs. Elizabeth Griswold Waycott (Canada); Miss Amy A. Swankie-Cameron (England); Mrs. Mary Anderson Crawford (United States); and Mrs. Oswald Carver (England).

Since 1920 the Y. P. B. has worked for law observance and has secured 61,500 signatures of young people to pledges of total abstinence and law observance, which were presented at the convention of the World's W. C. T. U. at Lausanne, Switzerland, in July, 1928. The society is now attempting to secure 1,000,000 signatures to the Youth's Roll Call, which is a pledge of personal abstinence and support of Prohibition.

YOUNG PEOPLE'S CHRISTIAN TEMPERANCE UNION. A temperance organization, founded in Chicago, Ill., in 1897, by Miss EVA MARSHALL SHONTS. In 1909 the name was changed to YOUNG PEOPLE'S CIVIC LEAGUE.

YOUNG PEOPLE'S CIVIC LEAGUE. The name adopted in 1909 by the Young People's Christian Temperance Union, a reform organization founded in Chicago, Ill., in 1897 by Miss Eva Marshall Shonts. The Civic League has served as a clearing-house of concerted effort on the part of Chicago's young people to oppose the corrupting influences of city life, such as the liquor traffic, gambling, unwholesome amusements, the social evil, and the spoils system in politics.

The activities of the League have included the holding of public mass meetings. In one series of six months' meetings over 50,000 persons were reached. In 1911 the League registered about 9,000,000 columns of protest against the lawlessness and debauchery of New Year's Eve in the daily newspapers, and in 1913 it promoted the idea of a sane celebration of that holiday. The organization fostered a movement to place the American Flag before all voting booths on election day; designed and published a reform cartoon, "The Real Issue," of which more than one million copies were reproduced; secured 25,000 signatures for the first local-option petition filed in Chicago; led successful campaigns in 1913 and 1915 against a boxing bill in the State Legislature; and was one of the leading factors in the agitation which resulted in the closing of the red-light district in Chicago. Its president was the leader in the fight which finally ended in the closing of the saloons on Sunday. For many years Miss Mary Florence Balcomb was superintendent of the League.

The League in 1912 published "The Vice Bondage of a Great City," an exposé of Chicago conditions. Civic study classes have been held, and in 1914 a successful temperance institute of five evening sessions was held at Civic League headquarters, using a series of lectures especially prepared for that purpose, entitled "Our Municipal Government in Its Relation to the Liquor Traffic."

YOUNG PEOPLE'S PROHIBITION LEAGUE. An American temperance organization, founded in New York city in July, 1897. The members of the League stated the aims of their society as follows:

> We are a league of young people banded together to wage an aggressive, uncompromising warfare against intemperance and the liquor power by promoting the principles of total abstinence from all intoxicating liquors for beverage purposes, and the entire prohibition of their manufacture and sale.

According to Dr. D. Leigh Colvin, in his "Prohibition in the United States," the League rendered valuable service to the Prohibition cause. The files of the *New York Voice* for 1897 and the years immediately following contain numerous references to the activities of the parent group, the Manhattan Young People's Prohibition League. One of the sponsors of the Manhattan group, the Rev. Charles Henry Mead, was at various times president of the American Temperance Union, field secretary of the National Temperance Society, and State organizer of the Prohibition party in New York. Due to his influence, the Young People's League worked in closest harmony with these national organizations.

The Manhattan League was so successful that in October, 1897, a similar organization was founded in Brooklyn, known as the "Brooklyn Young People's Prohibition League." Edward A. Sweezy, later treasurer of the national League, was made first president of the Brooklyn organization, while Emil G. Kiesweyer was elected recording secretary. About the same time the Young People's Christian Temperance Union and the Junior Prohibition League (see ROCKWOOD, BURTON LEWIS) were founded, undoubtedly parts of the same national movement.

The League not only took an active part in the temperance movement in New York and Brooklyn, but sent delegates to numerous State and national temperance gatherings, being represented at the great temperance convention of 1897 at Syracuse, N. Y., and at other conventions at Saratoga Springs (N. Y.) and Prohibition Park on Staten Island.

The officers for 1910 (the last year the League was mentioned in the "American Prohibition Year Book") were: President, James F. Gillespie, New York city; vice-president, Harold B. Martin, Pavonia, N. Y.; secretary, Mrs. Altha Heath, South Glens Falls, N. Y.; treasurer, Mrs. Sarah J. Loomis, New York city; and organizer, George H. Warwick, Brooklyn, N. Y.

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR. See UNITED SOCIETY OF CHRISTIAN ENDEAVOR.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION. An international religious and social organization for young women, founded in England in 1855 by Miss Robarts and Lady Kinnaird. The present title was chosen in 1877. The Y. W. C. A. seeks to promote the welfare of young women in business through the establishment of residential homes, clubrooms, restaurants, and classrooms, and the holding of religious and social gatherings.

The Y. W. C. A. in the United States grew out the Ladies' Prayer Union, which was organized in New York city in 1858, following a great religious revival. Later, at a meeting held in the chapel of New York University, this group became the Ladies' Christian Association, with Mrs. Marshall O. Roberts as president. The first Young Women's Christian Union in the United States was formed in Boston, Mass., in 1866. In 1871 the Women's Christian Association of Hartford, Conn., invited twenty Associations to discuss like problems, and biennial conferences have been held ever since that date. In 1873 six students of Normal University in Illinois started a Student Association. The organization which followed there and in other colleges was called the "Young Women's Christian Association." In 1884 Michigan, Ohio, and Iowa Student Associations formed State Associations. Other middle western States organized later. In 1886 delegates from five State organizations formed a national organization. This was followed in 1893 by the formation of the International Board of Women's and Young Women's Christian Associations. In 1894 the World's Young Women's Christian Association was organized, and in 1899 there was formed the American Committee of the World's Association. It established summer conferences, a training institute for secretaries, and an official organ, the *Evangel*.

The Y. W. C. A. has developed a specialized service for women and girls, of which the Blue Triangle is now the world insignia. There are branches in 60 countries. In 1928 the Associations in the United States had more than 600,000 members. There are now more than 1,100 Associations in the United States, in addition to more than 900 branches and centers and more than 400 Girl Reserve Clubs. The president of the National Board in the United States in 1929 was Mrs. Robert E. Speer, of New York city, and the chairman of the executive committee was Mrs. John French, of Greenwich, Conn. At the eleventh biennial convention of the national Association, held at Detroit in April, 1930, Mrs. Charles W. Gilkey of Chicago was elected president.

In recent years the Association has shown an increasing interest in the political aspects of the liquor problem. At its national convention at Milwaukee, Wis., in April, 1926, the following resolution was passed:

> *Inasmuch* as woman's highest responsibility of citizenship demands the safeguarding of human welfare, and
>
> *Whereas*, we believe that to legalize the sale of light wines and beers would not only bring back the saloon in some form, but would tend to nullify the Eighteenth Amendment, therefore be it
>
> *Resolved*, that the Y. W. C. A. of the U. S. of America, in convention assembled, go on record against any law which would weaken the Eighteenth Amendment, and further pledge our hearty cooperation not only for the enforcement of law but for the building of intelligent public sentiment for law observance.

Since 1922 the Association has been one of the ten organizations affiliated with the Woman's National Committee for Law Enforcement. At its national convention at Detroit in 1930 it reaffirmed its support of the Eighteenth Amendment.

The English division of the Y. W. C. A. formed a Total Abstinence Department prior to 1900, under the direction of Miss Lucy Moore.

YOUNG WOMAN'S CHRISTIAN TEMPERANCE UNION. See YOUNG PEOPLE'S BRANCH OF THE WOMAN'S CHRISTIAN TEMPERANCE UNION.

YOWRT. A Turkish beverage resembling kumiss and made from fermented milk.

YPOCRASE. See HIPPOCRAS.

YUCATAN. A peninsula forming the southeastern extremity of the republic of Mexico and including as its most important political division the Mexican State of Yucatan, which is bounded on the north by the Gulf of Mexico, on the east and south by the Territory of Quintana Roo, and on the south and west by the State of Campeche; area, 15,939 sq. mi.; population (1921), 358,221. The capital is Mérida (pop. 79,225). The growing of sisal hemp (henequen) and the manufacture of hemp products are the chief industries. Maize, sugar-cane, cotton, tobacco, and coffee are also grown. The aboriginal inhabitants were Mayas, of whose civilization many interesting remains are being uncovered by arche-

ologists. The modern population consists largely of impoverished and peonized Indians and of *mestizos* (persons of mixed Spanish and Indian blood).

The first white man to visit Yucatan was Francisco Hernandez de Cordova, a Spanish adventurer from Cuba, who discovered the east coast in 1517, while on a slave-hunting expedition. Later in the sixteenth century succeeding Spanish expeditions subjugated the natives and for three centuries the country was governed by Spain. Early in the nineteenth century, during the period of Mexico's revolt, the Indians of the peninsula became practically independent. With the ascendency of Portfirio Diaz to the presidency of the Mexican republic (1867), they were again subdued.

The ancient Mayas were accustomed to the use of intoxicants and held many festivals in which liquor played a part. For an account of their drinking customs, see the article on ABORIGINES OF NORTH AMERICA, vol. i, p. 12. The Mayas used several drinks made from maize; but the art of concocting these was apparently lost by their descendants and when the Spaniards entered Yucatan they found only a fermented beverage made from honey water and bark and called *balche*. It was similar to the pulque of the Aztecs. The conquerors introduced distilled liquors: a spirit flavored with anise *(anís)*, and *estabentún*, distilled from the aromatic flowers of a wild plant *(xtabentún)* of the peninsula. To these, somewhat later, was added the modern *aguardiente*, a spirit extracted from molasses and the refuse of sugar-cane mills. *Habaneros*, made from imported alcohol and fruit or other aromatic extracts, are popular to-day.

Throughout the more populous portions of Yucatan there are many saloons *(cantinas)* and taverns *(tabernas)*. Drinking is excessive among the native Indians, the peon laborers, and even among women. Long continued inebriety and unsanitary living conditions have so enervated the population as to render it peculiarly susceptible to pellagra and other diseases. The death rate is very high. On plantations the practise of rationing liquor to laborers has increased intoxication.

Intermittent legislative attempts have been made to regulate and restrict the sale of intoxicants, and the State has had several governors who favored temperance reform, notably Dr. Nicolás Cámara Vales, Olegario Molina Solís, Gonzalo Cámara, and Gen. Salvador Alvarado. Under Solís laws were initiated to suppress vice and close the saloons on Sundays and feast days. During 1913 the Government then in power succeeded in closing the *cantinas* during the labor strike in Progreso. The Maderist revolution of 1914 brought laxity in the enforcement of all laws and the Sunday-closing statute was openly violated. In 1915 Military Governor Alvarado issued a series of stringent regulations governing the sale and use of alcoholic liquors. The manufacture of all liquors having anise for a base was interdicted; sale to minors, women, or drunken persons, was prohibited; the closing hour for liquor-shops was fixed at 10 P. M.; provision was made for warehouse inspection; retail liquor taxes were increased; and penalties were provided for violation. These decrees were adopted as revolutionary measures and many friends of temperance believed that they were a permanent step toward the total prohibition of the sale of liquor in Yucatan. In practise, however, little lasting good was accomplished. The revolutionary government was overthrown and during subsequent political upheavals little attention was paid to social reform. In a letter to the STANDARD ENCYCLOPEDIA, dated Nov. 6, 1928, a prominent temperance advocate of Yucatan describes conditions in the State as follows:

> An immense wave of the lamentable vice of drunkenness has invaded the State of Yucatan, after some years of trial of a dry State, owing to the complacency of the authorities who favor unrestricted sale of alcoholic drinks, believing the taxes necessary to the finances, without considering the enormous sums which are spent and the lives lost through this poison.

Despite the handicap of unstable legislation, there has been considerable organized temperance effort in Yucatan, directed mainly toward Sunday closing, improvement of sanitary conditions, restriction of liquor selling on festival occasions, and education of teachers along lines of scientific temperance preparatory to a similar education for pupils.

A Medical Temperance Union *(Unión Médica de Temperancia)* was founded at Mérida in August, 1903, by Dr. MAXIMILIANO MEDINA SAMADA, who served as its secretary. Its purpose was to proclaim the advantages of abstinence by means of the press, by holding public meetings, and by the distribution of antialcoholic literature. Its first vice-president was Dr. Nicolás Cámara Vales, governor of the State. The society performed a useful service for a number of years, but languished during its founder's absence in Europe.

At about the same time (Nov. 22, 1903) a temperance society was founded at Motul by Dr. Pedro Pérez Miranda, who was chosen as its first president. Its board of directors was made up of the most prominent residents of the community. For a time the society was active and kept in touch with temperance organizations in other States. An active society was founded also at Muna de Maldona by Liborio Blanco, who became its president. It succeeded in closing various liquor-shops in the district of Ticul.

The agitation begun by the Medical Temperance Union resulted in the formation at Mérida in 1905 of the Yucatan Temperance Society *(Sociedad Yucateca de Temperancia)*, an organization formed for the purpose of combating all social vices, and especially alcoholism. Dr. Samada was prominent in its institution and acted as first president. The Society operated along the lines of its predecessor and was successful in securing Sunday closing and in inaugurating an agitation which eventually (1918) resulted in an alteration of the penal code whereby drunkenness was made a crime *per se*. The Society published a monthly organ, *Regeneration Social*, edited by Dr. Samada, which for a time was partially subsidized by the Government. Lack of funds, however, compelled its discontinuance in 1915.

About 1912 there was a revival of temperance activity. A League of Social Action on behalf of sobriety for rural laborers was formed. In September, 1912, this League joined with the Yucatan Temperance Society in petitioning the legislative body to restrict saloons. At about the same time the Yucatan Clerks' Union conducted a campaign to secure Sunday rest and Sunday closing for workers. On May 23, 1912, a branch of the Students' Temperance Society of Mexico was formed at the school Eligio Ancona, in a suburb of Santiago, by Prof. José J. Peniche. It was called the "Rudolfo Menendez" in honor of the famous teacher and tem-

perance pioneer, and other branches were formed in various schools in the State. The Society's purpose was to impart antialcoholic training to young people.

At the present time Yucatan's greatest temperance need is for elementary scientific temperance literature in the Spanish language, adapted to teachers and pupils in the public schools.

BIBLIOGRAPHY.—The above article is based mainly upon material courteously furnished by Dr. M. Medina Samada of Mérida, Yucatan.

YUGOSLAVIA. Same as Jugoslavia. See SERBS, CROATS, AND SLOVENES, KINGDOM OF THE.

YUKON TERRITORY. The most northwesterly political division of the Dominion of Canada; bounded on the south by British Columbia, on the west by Alaska, and on the northeast by the series of mountain ranges separating the Yukon and Mackenzie river basins; area, 207,076 sq. mi.; population (1929) 3,000; capital, Dawson. Gold-mining has long been the leading industry of the Territory. Coal, silver, and copper are also mined. Although the region is scarcely adapted to agriculture, oats and barley and garden vegetables are raised.

Yukon Territory is drained by the Yukon River, the fourth largest river on the North American continent. The history of the Territory dates back to 1840, when Robert Campbell discovered and named the Pelly, one of the main branches of the Yukon. In 1843 he explored the upper Yukon. Fur traders first entered the region and Fort Yukon was built in 1847. Fort Selkirk, established in 1849, was raided and burned by Coast Indians in 1852. In 1869 it was discovered that Fort Yukon was in Alaska and it was abandoned.

The first gold seekers arrived in 1873, and in 1881 mining was started on the Big Salmon River; but it was not until 1896 that rich gravel was discovered on Bonanza Creek, starting the wild rush to this almost inaccessible region which within three or four years brought in a population of 30,000. The gold output rapidly increased until in 1900 it was $22,000,000. Yukon sprang into the limelight over night. Dawson City was founded in 1896 on the right bank of the Yukon in the middle of the Klondike region. A typical mining town, at the height of the gold rush its population reached 20,000. By 1921 it had dropped to 975, and by 1928 the gold output had dwindled to $568,231.

Yukon Territory was constituted a separate political unit in 1898. It is governed by a Commissioner and a Territorial Council of three elected members. The first Commissioner, appointed July 4, 1898, was William Ogilvie. The present Commissioner is G. I. MacLean.

The history of alcohol in the Yukon has paralleled that of other pioneer regions of western America. Saloons were numerous and drunkenness, with attendant disorders, was common. As late as 1916, long after the gold rush had subsided, there were 70 bars for less than 7,000 inhabitants. In the early days of the Territory there were individual abstainers, a "Golden" Lodge of the Independent Order of Good Templars was instituted at Dawson City on July 20, 1898, and some temperance work was done by the churches and the Woman's Christian Temperance Union; but little success was attained until the period of the World War (1914-18), when the first organized campaign for Prohibition was undertaken.

The situation with regard to the liquor traffic was peculiar. While the Territorial Council controlled licensing and regulation, it could not prohibit the sale of liquor. It could, however, petition the Dominion Government for such Prohibition. This was attempted in 1916, when the British Empire Club of Dawson recommended immediate suppression of the liquor traffic in view of the war situation, following which a mass-meeting was held, committees formed, and dry petitions circulated. A People's Prohibition Movement was organized with Henry Dook president and J. T. Patton treasurer. White Ribboners and others canvassed Dawson and petitions were circulated throughout Yukon. The Dominion Alliance sent Ben H. Spence to assist in the campaign. Signatures of a majority of the electors were secured. Alarmed, liquor-dealers urged reduction of licenses, increasing fees, and law enforcement. Prohibitionists demanded immediate action, but the Council decided to hold a plebiscite (Aug. 30) on the following proposition:

> Are you in favor of prohibiting the sale, importation, and manufacture of intoxicating liquor for beverage purposes in the Yukon Territory?

The voting resulted as follows: 871 for Prohibition and 874 against it. A recount made no change in the results. Temperance leaders were dissatisfied with this decision and the monster petition originally prepared was forwarded to Ottawa with an explanation of the facts. An order-in-council respecting Yukon (dated March 11, 1918) read as follows:

> After the first of May, 1918, the Yukon Territory shall be a prohibited area within the meaning of these regulations, provided that any intoxicating liquor actually shipped before the first day of May, 1918, may be delivered in the Yukon Territory by a common carrier within such period of time as is required for such delivery under the ordinary and usual conditions governing the business of such common carrier, but not later than the first day of June, 1918; provided, further, that nothing in these regulations shall prevent the sale or other disposal within the Yukon Territory of intoxicating liquor by any person under a license issued under the authority of any ordinance of the Governor in Council relating to the Yukon Territory.

This was amended by a further order-in-council April 8, 1918, by which liquor actually shipped before May 1 might be delivered in the Yukon not later than June 1.

On Aug. 30, 1919, this order went into effect, abolishing the saloons, which were replaced by Government control. Under jurisdiction of Commissioner McKenzie, Government dispensaries were opened at Dawson and White Horse, at which liquor was sold only by the bottle and during limited hours. On Feb. 25, 1290, the question was again submitted to the people of the Territory and Prohibition was restored. But it was of short duration, for the plebiscite of 1921 reestablished Government control; and a rush was made to ship in consignments of liquor before navigation closed. This seesaw policy has permitted Prohibition to be of relatively slight benefit to the Territory, which has experienced the general reaction against temperance reform prevalent in the Dominion since the War.

Y-WER-À. A spirit distilled by the natives of the Sandwich Islands from the root of the tee-plant *(Dracaena)*. Morewood ("Hist.," p. 255) says it is "not unlike whiskey, only not so strong." He adds that the spirit "is called by the natives *Y-wer-à*, which signifies warm water, or *luma*, in the imitation of the word rum."

Z

ZAGREUS. Same as DIONYSOS.

ZANAHARY. The supreme being of the Malagasy, to whom planting and harvest oblations of rum are offered. See MADAGASCAR.

ZANARDELLI, GIUSEPPE. An Italian statesman and temperance advocate; born at Brescia, Lombardy, Oct. 29, 1826; died Dec. 21, 1903. He took his degree in jurisprudence at the University of Padua in Lombardy and in 1848 shared in the war for Italian independence. After the defeat of the Italians by the Austrians at Novara (1849), he returned to Lombardy and taught law at Brescia until he was halted by the Austrian police. After the Austrians had withdrawn in 1859, Zanardelli was elected to the Sardinian Parliament as deputy from Brescia; and when the Italian union was effected in 1870 he held the same office in the Parliament of the Kingdom. He became minister of public works in the first Depretis cabinet of 1876, minister of the interior in the Cairoli cabinet of 1878, minister of justice in the Depretis cabinet of 1881 and 1887 and in the Crispi ministry until 1891. He was president of the Chamber in 1894 and 1896 and again minister of justice in the Rudini cabinet in 1897. Upon the fall of the Saracco cabinet in February, 1901, he became prime minister and held that office until November, 1903.

Zanardelli will be especially remembered for the revised penal code which is known by his name. (See ITALY, vol. iii, p. 1365.) It contains the first act of legislation in the kingdom of Italy on the subject of inebriety. One clause deals with public drunkenness and another treats of the giving of intoxicants to persons already drunk or to minors. Zanardelli was a patron of a temperance society in Milan in 1883.

ZANZIBAR PROTECTORATE. A British protectorate comprising the islands of Zanzibar and Pemba, lying off the eastern coast of Africa and forming a part of British East Africa; population (1924), 216,790. Zanzibar, the larger island, is 53 miles long and 24 miles wide, and has an area of 640 sq. mi.; the population is 128,099. Pemba is 42 miles long and 14 miles wide, and has an area of 380 sq. mi.; population, 88,691. Zanzibar, the chief port (pop. 38,700), is the capital. The population consists of Arabs, Swahili, and other black tribes, and Europeans. The most important industry is the production of cloves, the islands yielding the bulk of the world's supply. Other products are copra, coconut oil, jewelry, and mats.

Zanzibar and Pemba were originally under Arab dominance. During the middle ages the country was conquered by Persian and Arabian Mohammedans, who fled to East Africa because of religious differences and built up the Zenj empire, which was conquered by the Portuguese at the end of the fifteenth century.

During the seventeenth century the Imams of Muscat intervened in behalf of the native population and in 1832 the town of Zanzibar became the capital of Sultan Sayid Said of Muscat. In the nineteenth century European interests entered East Africa and in 1890 Zanzibar and Pemba were recognized by France and Germany as British spheres of influence and were declared a British Protectorate. In 1891 a regular government was established, which at the present time is administered by a British Resident, whose countersignature is required to the Sultan's decrees. The present Resident is Sir Claud Hollis; the Sultan is Sayid Khalifa bin Harub.

There is not much drunkenness in the islands of Zanzibar and Pemba, as the inhabitants are largely Mohammedans, whose religion forbids alcoholic beverages. Among the non-Mussulman population the chief drink is *tembo*. It is the sap of the coconut-palm, taken from the top of the tree and allowed to ferment. It is collected in a cup hung from the end of a fruit stem from which the nuts have been cut. The *tembo* (palm-juice), which is quite innocuous when fresh, becomes *tembo kali* (strong palm-juice) after fermentation, when its public sale is forbidden. In the districts where monkeys abound, many are taken while lying in a drunken condition upon the ground after having stolen *tembo kali* from the drinking-bowls. A kind of beer known as *pombe* or *pombie* is also made, either from kafir-corn, bananas, or sugar-cane.

The Sultan of Zanzibar was one of the signatories to the Brussels Convention of 1890, and the first regulation governing the importation of alcohol and prohibiting its sale to natives in Zanzibar was issued June 1, 1892. On Nov. 10, 1902, new regulations were issued, of which the following are the most important:

1. From and after the date hereof no fermented, distilled or alcoholic liquors shall be imported into the islands of Zanzibar and Pemba otherwise than in accordance with the following regulations.
2. Such liquor may be imported for the use of the non-native population only.
3. No person shall import any such liquor without a license.
4. The fee for such a license shall be 100 rupees (about $22) per annum, and such license cannot be demanded as a right.
5. Importation may be made for personal consumption, but the onus of proof that it is not for sale rests with the importer.
6. The duty is placed at two rupees the gallon at 50 degrees of the Gay-Lussac alcoholmeter at the temperature of 15 degrees centigrade.
7. The duty on wine, beer, and other fermented liquors shall continue to be 5 per cent ad valorem.
8. The penalty for any breach of these regulations is placed at a fine not exceeding 1,000 rupees, or imprisonment not exceeding two months, or both, with forfeiture of license and confiscation of liquor and the vessels.
9. A native is defined as any person of African extraction not being an immigrant from any place where the sale of distilled liquor to such immigrant is permitted.

10. These regulations do not apply to *tembo* or other liquors habitually drawn or manufactured by natives.

To prevent the sale of alcohol to natives under the guise of *eau de cologne* it was found necessary in 1903 to issue a regulation forbidding the supply to any native of any drug or medicine containing alcohol, unless the purchaser should have been duly licensed by the first minister of the Sultan. No perfume, essence, or scent containing more than 10 per cent of alcohol was to be sold to a native. In the same year the manufacture of distilled liquor within the islands was totally prohibited.

In 1922 the liquor-licensing laws were amended by the imposition of the obligation upon importers to obtain a permit and upon licensees to keep a register of purchases and sales. This has proved to be a far-reaching measure and has resulted in a considerable diminution of liquor imports, according to the "Zanzibar Colonial Report" for 1922. The sale or possession of liquor by any but "exempted persons" (a carefully defined category) was also prohibited in place of former unsatisfactory prohibitions.

ZAPFFE, INGA (BRÖGELMANN). A Norwegian teacher and temperance advocate; born at Bergen, Norway, Jan. 8, 1862; educated in the public schools and other institutions of her native city, specializing in music. From 1878 to 1888 she was engaged in school-teaching. From 1889 to 1899 Miss Brögelmann resided in the United States, where she taught music and served as organist in a Norwegian church. In 1895 she joined the Woman's Christian Temperance Union in Jersey City, N. J. She married Mr. Charles Zapffe on Feb. 5, 1898 (d. Oct. 30, 1898). Returning to Norway in 1899, Mrs. Zapffe connected herself with the W. C. T. U. in her own country, in 1916 becoming president of the Norwegian W. C. T. U., a position which she still (1930) retains. She has been most successful in expanding the organization and in inducing the women of the country to vote only for men opposed to the liquor traffic.

ZEILITHOID. An extract of barley with the addition of hops, introduced into Austria by Rietsch in 1852, for the purpose of producing beer without heat. It is a hard, tough, yellow mass, which does not spoil by keeping, but, when required for use, may be dissolved in water and fermented by yeast. This beer may be made on sea voyages and in hot climates for immediate use. Zeilithoid is sometimes termed "beer-generator."

ZELCHENKO, JULIAN. A Russian-American teacher and prohibition advocate; born at Gomel, Russia, May 13, 1891. Removing with his family to America in early childhood, he was educated in the public schools of New Jersey and in the special classes of the Young Men's Christian Association, in which organization he became a teacher. He married Jane C. Earl, of Elizabeth, N. J. In 1914 he entered the service of the New Jersey Anti-Saloon League as superintendent of the Northern District and for several years he was engaged in alining the counties in his District for local option. Later he helped the League to elect State legislators who would vote for the Eighteenth Amendment. He is at present 1930) a life-insurance counsellor.

ZENTRALVERBAND OESTERREICHISCHER ALKOHOLGEGNERVEREINE (Central Federation of Austrian Antialcohol Societies). An Austrian federation of temperance societies, formed at Vienna in 1908. In 1926 its president was Dr. Franz Haberler, Kinderspitalgasse 15, Vienna 9.

ZERBOGLIO, ADOLPHUS. Italian professor and statesman; born in Turin Nov. 2, 1866; educated at the University of Turin. He was a pupil of Cesare Lombroso. On Feb. 23, 1895, he married Maria Badoglio, of Pisa. In 1888 he became an advocate, in 1893 free docent, and in 1905 professor of penal law. From 1904 to 1912 he practised law in Turin and during the same period was associated with the Socialist party. From 1919 to 1921 he was active in the Renewal party *(Partito Rinnoramente)*. He served as a Deputy in Parliament, 1919-21. On Sept. 20, 1924, he became a Senator.

For about fifteen years Zerboglio devoted close attention to the alcohol problem. At different periods he delivered numerous lectures against alcoholism in the principal cities of Italy and in 1892 published (in *Biblioteca Antropologica)* a volume of 327 pages on "Alcoholism" *(L'Alcoolismo)*, a sociological and juridical study. In 1893 he addressed the International Congress Against Alcoholism, held at The Hague, on the same subject.

Of his personal attitude toward the alcohol question he writes: "While not approving absolute Prohibition, which I believe so difficult to secure, I am personally almost an abstainer, feeling better if I do not drink wine. I never use liquors."

ZIGLEVIC, ELZA. See LATVIA.

ZINC SULFATE ($ZnSO_4 7H_2O$). A colorless, crystalline compound obtained by the action of sulfuric acid on zinc; an astringent and emetic. It is sometimes present in German wines as a consequence of the use of a substance containing it in fining (see ADULTERATION, vol. i, p. 62).

ZOLA, ÉMILE ÉDOUARD CHARLES ANTOINE. French novelist; born in Paris April 2, 1840; died there Sept. 29, 1902. His early education was received at Aix. Later he studied at the Lycée St. Louis in Paris, but did not take a degree. His early manhood was passed in great poverty. In 1861 he obtained a position as a packing-clerk with a publishing firm in Paris. He devoted his spare time to writing, and a year after the publication of "Contes à Ninon" (1864) he was able to abandon clerking for literature. He was an uncompromising realist and many of his novels aroused the antipathy of the critics. Among his most important works are: "Thérèse Raquin" (1867), "L'Assommoir" (1878), "Nana" (1880), "La Débâcle" (1892), the "Rougon-Macquart" series of 20 novels (1871-93), and the trilogy of the three cities, "Lourdes," "Rome," and "Paris" (1894-98). The latter period of Zola's life was embittered by the Dreyfus controversy, which his "J'accuse" (1898) served to reopen. This disinterested championship caused Zola to be twice brought to trial and was ultimately instrumental in securing the vindication of Dreyfus.

Zola made an important contribution to the study of the alcohol problem in his "L'Assommoir." Immediately upon publication it went into edition after edition, was dramatized by the author with the aid of M. Busnach in 1879, and was published by Charles Reade in English under the title "Drink," in the same year. For a decade it was read and acted throughout the world. In the novel Zola pictures the downfall of a family of working people in the pestilential surroundings of their neighborhood,

his purpose being to place before the public the fearful consequences of drunkenness and indolence. In the preface he expresses the hope that "thinking men will strive to spread among the poorer classes a knowledge of the evils accruing from indulgence in alcohol, and point out the baneful influence of indolence." "After idleness and drunkenness," he says, "come the loosening of family ties, the filth engendered by progressive forgetfulness of all decent sentiments, and then, as outcome, shame and death."

Later, in referring to "L'Assommoir," Zola said:

> The writing of this book was a torture to me. It was the most troublesome; for I had much difficulty in collecting and putting together the small details upon which it rests. At the outset I intended to write a novel on alcohol; I knew nothing further. I had collected a number of notes on the effects of the abuse of alcohol. I went to the Hospital of Sainte Anne, and there studied sickness and death as a physician.

To familiarize himself with the facts around which he created his story, Zola was in the habit of frequenting the districts in which he intended to place his plots. In such a way he found in the vicinity of Belleville a tavern which was derisively called "L'Assommoir." The proprietor of the place, anticipating a boom in his business, immediately adopted the name, which ultimately became the slang term for a dive of the lowest type where adulterated spirits are served to the frequenters. The term *assommoir* means literally a "bludgeon, sandbag, or anything used to knock out or stun one"; and it will be seen that by selecting this name Zola's purpose was to describe also the evil effects of the noxious drugs served in this low type of tavern. Having been assailed on all sides while the story was run as a serial, the author in his preface to the book said:

> I wrote it as I shall write others, without deviating one inch from the straight course. That is what constitutes my strength. . . I do not seek to defend myself; my work will defend me. It is a work of truth, the first novel of the people which does not lie, and which possesses the flavor of the people. But, one must not conclude thereform that all the lower classes are bad; my characters are not all bad, they are only ignorant and spoiled by the surroundings of rough work and misery amidst which they live. . .

The characters of *Coupeau*, *Gervaise*, and *Lantier*, while minutely studied, are thus ranked by the author as secondary to his theme, the curse of drink.

ZÓPHÓNÍASSON, PÉTUR. Icelandic genealogist, author, and temperance advocate; born at Góddalir, Iceland, May 31, 1879; educated at schools in Iceland and Denmark. Developing a talent for statistical research, he was appointed head clerk in the Statistical Office of Iceland. On Nov. 18, 1907, he married Gudrún Jońsdóttir.

Early enlisted in temperance work, under the auspices of the Independent Order of Good Templars, Zóphóníasson served successively as District Chief Templar in Reykjavik (1902-11), Grand Superintendent for Iceland (1905-11; 1913-15), and editor and publisher of the *Templar*, the Grand Lodge journal (1904-10). Besides several pamphlets dealing with temperance subjects, he has published "Prjátíu ára strídid" (Copenhagen, 1915), a history of the I. O. G. T. in Iceland from 1884 to 1914. He also edited several Jubilee books published by the Order in 1909. His genealogical writings include the important work "Attri Skagfindinger," 1910. His home is in Reykjavik.

ZOROASTRIANISM. The religious system of the ancient Persians and the modern Parsees (Parsis). It was founded by Zoroaster (Iranian, *Zarathustra;* new Persian, *Zardusht)*, the great teacher of the East, who flourished about 600 B. C., and it was rooted in the old Iranian (Aryan) folk-religion. Its doctrines were accepted by King Darius I. It recognizes the dual principle of good, or light, and evil, or darkness, and its theology is bound up with the eternal conflict between the good and evil principles. Ormuzd is the cause of all good things and Ahriman, who dwells in darkness, of all evil. The tenets of Zoroastrianism are found in the Zend-Avesta—the sacred books and their commentaries—parts of which were written by Zoroaster. Its early deities included personifications of ethical ideas and its cult embraced the worship of natural forces.

Prominent among its modern doctrines is the rejection of human burial in the earth. It has also become monotheistic. Although modern Zoroastrians use fire as a sacrificial element, they object to the term "fire-worshipers" by which they have frequently been designated.

The teachings of Zoroaster were followed by the Persians from the time of the Achaemenidae to the close of the Sassanian period. After the Mohammedan conquest of Persia the followers of Zoroaster emigrated to India to escape persecution, and now form the sect known as "Parsees." The Parsees are a community of about 100,000 who live in Indian cities, chiefly Bombay and Calcutta, and about 10,000 in the Yasd district of Persia. As the modern Parsees do not receive proselytes, their numbers can only be increased by the natural growth of population.

There are two distinct classes among the Parsees, the priests and the people. The priests are the privileged keepers and teachers of religion, and the priestly office is hereditary. Priestly ceremonials include a drink sacrifice very similar to that in use among the Brahmans. The plant used for this purpose in ancient times was the *homa* (Brahman, *soma)*, and the liquor expressed from it was known as *parahaoma*. A similar drink is used by the Parsee priests during their religious ceremonies at the present time, and as *soma* becomes *homa*, so the Brahman intoxicant *sura* becomes *hura*, and *hotar*, or high priest, becomes *zootar* among the Parsees. In one respect they differ, however, for intoxication was formerly an important feature of the Brahman ceremonies, while the Zoroastrians, although they admit and even prescribe the use of intoxicating drink in their ceremonies, strictly forbid the practise of drunkenness. It was even considered to be the work of Ahriman, the spirit of evil, and therefore was forbidden by Ormuzd.

The instructions concerning the use of *homa* in the sacred books would indicate that the offerings of the beverage were made to the good god and his assistants. According to Plutarch, however, the offerings were made to the evil god and the demons, for the purpose of averting their wrath. But whatever the intent with which the *homa* was sacrificially used, it is evident that it was not to be employed by the priests or the laity for the purpose of producing their intoxication; it was wholly for the gods.

Besides the *homa* the Zend-Avesta mentions a very deleterious drink called *banga*, which is personified as an evil spirit and is named, with two others, as the demon of intoxication. It is probably

the same as the modern *bhang*, an extract from the hemp plant, and similar to the Asiatic *hashish*.

The ancient Persians were much addicted to drink. The Parsees have retained many of the customs of their Persian ancestors and a great deal of intoxicating liquor is consumed among them, although they are not a drunken race. According to Dosabhoy Framjee ("The Parsees"), a modern historian of his race, the Parsees are a highly sober community. He states that "although wines are then (at supper) consumed in large quantities by those who can afford them, it is a fact creditable to the Parsees generally that they drink no intoxicating liquor during the day." A *tat*, or parting drink for the night, is a time-honored custom among them, however, and wine plays a part in wedding banquets and in the feast held eight days after the nuptial ceremony. See BRAHMANISM; PERSIA; SOMA.

ZULULAND. See NATAL.

ZUÑI INDIANS. See ABORIGINES OF NORTH AMERICA, vol. i, p. 37.

ZURCHER, GEORGE. French-American Roman Catholic clergyman and temperance advocate; born in the province of Alsace, France, Dec. 12, 1852; educated in the Seminary of La Chapelle, Alsace, and in America, whither he removed in 1873, at Niagara (N. Y.) University, where he studied for the priesthood. He was ordained in 1877 and has filled the following New York State pastorates: Boston (1877-78); Limestone (1878-81); Wayland 1881-82); Cohocton (1882-85); Buffalo (1885-99, 1906-07); La Salle (1907-09); East Aurora (1909-13); North Evans (1914-).

Father Zurcher's warfare against the drink evil began during his parochial work in Erie County, where, as chaplain of the county poorhouse, he saw much of the ruinous effects of drink. His efforts were directed toward both church and civic temperance reform. In 1892 he organized in Buffalo the Catholic Total Abstinence Society. He secured the cooperation of the press, addressed public meetings, promoted the union of all temperance forces in Buffalo, and in 1895 organized a Citizens' Committee which successfully combated the efforts of the Liberal League to secure the return of the Sunday saloon. He allied himself with the Prohibition party and was a candidate for alderman of Buffalo on the Prohibition ticket. He was a delegate to several National Prohibition conventions. His activities on behalf of temperance within his own denomination caused his suspension from priestly functions by Bishop James E. Quigley in 1900; he was reinstated by Bishop Colton in 1906.

In October, 1908, Father Zurcher founded *Catholics and Prohibition*, a bimonthly periodical, of which he has since been editor; for a number of years he also edited the *Father Mathew Man*. In 1909, in association with Elbert Hubbard, he led a campaign which resulted in closing all saloons in East Aurora. In 1914 he arranged a Conference of Catholics Favoring Prohibition, held at Niagara Falls, August 4-5. He lectured widely on temperance and in 1918 helped to organize the National Dry Federation, of which William Jennings Bryan became president. He was also an officer in the Catholic Prohibition League of America, and in 1919, at South Bend, Indiana, he founded the CATHOLIC CLERGY PROHIBITION LEAGUE OF AMERICA, of which he became first president. In 1914, at his own request, he was assigned to the small parish of St. Vincent's, North Evans, in order that he might have more time to devote to his temperance work.

ZÜRCHER FRAUENVEREIN FÜR ALKOHOLFREIE WIRTSCHAFTEN (Zurich Women's League for Temperance Restaurants). A Swiss organization, founded at Zurich in 1894, by a group of women under the leadership of Mme. SUZANNE ORELLI. Its original name was *Frauenverein für Mässigkeit und Volkswohl in Zürich* (Zurich Women's Association for Temperance and Public Welfare), which was changed to its present title in 1909. The aim of the League, as set forth in its statutes, is to combat the evil effects of the public house on the moral and material well-being of the people. The first eating-place opened by the Association (1894) was merely a cheerfully furnished coffee-room. This proved so successful that additional temperance restaurants were established until in 1919 there were thirteen in all, five of which catered daily to 2,000 to 3,000 persons, the total number of customers exceeding 20,000. Two restaurants have since been added and two temperance hotels, the "Zurichberg" and the "Rigiblick," both beautifully situated on the slopes of the Zurichberg, are operated by the League, which has also taken over the refreshment rooms of the University of Zurich. The League permits its work to speak for itself and does not sponsor temperance propaganda. Its members do not share in the profits, all of which are applied to the extension of the work. The success of the temperance restaurants has been largely due to careful bookkeeping and the elimination of waste. In this connection the secretary of the League in 1919 wrote:

> Being convinced that public-house reform can only be carried through when based on a solid business foundation, the League wishes it clearly to be understood that it repudiates the idea of being placed on a level with charitable institutions such as soup-kitchens and the like. During the twenty-five years of its existence it has succeeded in running a frankly philanthropic undertaking on sound business lines.

In 1909 the League opened its first school for manageresses, and it offered a prize for the best essay on "The Temperance Movement and its Influence on Agriculture." Object-lessons in temperance, given in restaurants, clubs, people's palaces, and hotels, have had a beneficial influence.

In 1917 the League, which is non-political and non-sectarian, instituted a system of Temperance Parish Houses, as social centers for both young people and adults. The following year it cooperated with the Swiss Society of Public Utility in forming the FONDATION SUISSE POUR LE DÉVELOPPEMENT DE SALLES ET DE MAISONS COMMUNALES.

In 1926 the headquarters of the League were at Gotthardstrasse 21, Zurich, and its president was Miss Marie Hirzel.

ZYTHOS, ZYTHUM, or **ZYTHUS.** A generic term for beer in use among the ancients, the former spelling being Greek, the latter spellings Latin. The Greek writer, Diodorus Siculus (1st century B. C.) refers (i. 20, 34) to barley-wine made by the Egyptians and called *zythos*, which, he says, was as strong and intoxicating as ordinary wine. The Roman Pliny, in his "Naturalis Historia" (xxii. 25) also refers to "zythum is Aegypto." According to Strabo, it was known to the Lusitanians (Portuguese). Other historians report its use in Asia Minor and Spain. Compare CERVISIA.

END OF VOL. VI.

Date Due

7-20-72			
MAR 1 4 1975			

Library Bureau Cat. no. 1137

HV
5017
S785
V.5
62609

AUTHOR

TITLE Standard encyclopedia of the alcohol problem.

DATE LOANED	BORROWER'S NAME	DATE RETURNED
AUG 13 '63	LETTERING	
6-8-72	Lionel Woodworth (mail) Spokane, Wash.	
FEB 20 '75	David Goodman	